

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, AUGUST 3, 1850.

No. 27. WHOLE No. 483.

THE ADVENT HERALD,

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



RELIGION—WHAT IS IT?

The following lines of Bishop Heber seem to be a rhythmic comment on the third chapter of the Epistle of James. That chapter contains a strong statement of what practical religion is, and agrees perfectly with the doctrine of Paul, who teaches that the eloquence of angels without love in the heart will "profit nothing."

Is it to go to church to-day,
To look devout and seem to pray,
And ere to-morrow's sun goes down,
Be dealing slander through the town?

Does every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Gilt veil hypocrisy within?

Religion shuns an ill report,
And scorns with human woes to sport—
Of other deeds it speaks no ill,
But tells of good, or else keeps still.

FROM THE GERMAN.

Beside the stream that gently flows,
At morning dawn I saw a rose,
In modest beauty blushing;
More fair than all on earth beside,
It bent above the crystal tide,
And listened to its gushing.

Beside the stream that gently flows,
At evening I saw the rose,
But all its leaves were faded;
Such is thy fate, O man!—an hour
Thou liv'st in hope, but like the flower,
Thy hope and joys are shaded.

The Year of Revolution—

The Year of Reaction—the Year of Blood.

(Continued.)

Here are two remarkable prophecies from anonymous sources. The first is dated 1622, and it speaks of the great year without naming it. May will prepare for war. June will invite it. July will be cruel. In August men will everywhere hear of war. September and October will bring great bloodshed. Wonders will be seen in November. The other tradition names the year 1846. I would not be a vine. In this year the crop of grapes was extraordinary. In 1847, I would not be an apple-tree. In 1849, these trees groaned beneath the weight of apples. In 1848, I would not be a King. The poor kings know what that means. In 1849, I would not be a soldier or a grave-digger. In fact, last year was a busy one to both. In 1850, I would not be a priest.

Concerning the place, they all fix upon Germany, and upon the country about Cologne, as the principal seat of the carnage. Jaspers says that the most terrible battle will be fought at the *birch-tree*, between Unna, Hamm, and Werl. He adds, that the house of Ikern will be set on fire by shells. Spielbahn says, that the survivors will fly to the *birch-tree*, and the last battle will be fought there. The youth of Elsen says that Paderborn will have eight heavy days. He also speaks of the house to be set on fire. He describes a great army on the Rock, a furious battle to be fought at Salzhotten, and the triumphant return to Paderborn, where a child will be crushed, and some traitor hung to a lamp-post. Munster is also threatened with calamities. Coblenz will see the Rhine dyed red for many leagues. Osnabruck will be tormented for fourteen days, says another seer. An anonymous prophet describes eight battles to be fought in Westphalia, but the greatest one will be at the *birch-tree*. The Capuchin also fixes the great struggle not far from the Rhine. The monk of Werl says that the most bloody time will be at the *birch-tree*. The awful struggle at the *birch-tree* is particularly noticed in the Cologne manuscript. This is a famous tree. There is a brook near it, and a high crucifix, which the seers also mention. The *birch-tree* is a very old affair, but it has been for very many years as celebrated as the royal oak at Worcester, or our own Charter Oak. Its fame has spread far and wide; every Westphalian peas-

ant knows all about it, and travellers who pass through the country seldom fail to turn aside to look at it. It withered years ago, says Dr. Gregory, and Government immediately ordered a new one to be planted in its place. This shows how old, and how deeply rooted the tradition is.

About the *nations* which will be engaged, Jaspers says: This war will come from the East (Russia). I dread the East. He continues: Of the Russians, few will return alive from the *birch-tree*. The people of half the world will be there be opposed to one another. He adds: The Poles will be put down, but they shall then arise. Spain will not join the war. But she will come just after it, and take the churches. Austria will be fortunate, if she do not wait too long. The youth of Elsen says that the French will come as friends. They will tie their horses to the trees near the Cathedral of Paderborn. Soldiers with gray uniform will enter by the great gate. On the Rock the Prussian army shall encamp. An old tradition, author unknown, says that the East will send a mighty army, and the whole West and South shall meet them in Westphalia. The monk of Werl says that there will be Russia and Sweden on one side; France, Spain, Italy, and the whole South on the other, under a powerful prince. The Cologne manuscript says the entire South shall meet the North. The armies will pitch camps such as were never seen.

According to all the seers, the great struggle will be short. Kappelman says that peace will be announced at Christmas. The decisive battle, says the monk of Werl, will last three days at the *birch-tree*. Spielbahn says that people that fly need not carry much provision, for the time will be as short as it will be bloody. Jaspers says that it will be over in 1850.

The prophets have much to say about a great leader of the South. Jaspers says that Germany will have one king. Spielbahn speaks of a foreign king who will arise and conquer. Brother Hermann agrees that he will be the master of Germany. Spielbahn says that after the king of a year and a day, one will wear the imperial crown for whom the world has long looked. He will be a Roman Emperor, and will bring peace. The youth of Elsen says that he will enter Paderborn as a victor, followed by many people with green boughs. An old tradition mentions his triumphal entry into Munster. The Capuchin says that when the need is greatest, a preserver shall come from the South. The monk of Werl says that he will come from the South; he wears a white coat, and rides a gray horse. A cross glitters on his breast. He hears mass in a church at Bremen. He stands at a crucifix between the two lime trees, kneels and prays with outstretched arms. Then he leads his soldiers, clad in white, (the Austrian color) to the *birch-tree*. Then he calls the people to the church, and gives thanks for victory. Holtzhauser says that he shall be born in the bosom of the Catholic Church, and his name shall be—the Help of God.

We have been told by persons lately from Germany that every Catholic in Austria believes that their young emperor is the man. However this may be, it is certain that he has received a sound Catholic education, and he is a practical, devout Christian. He has begun well. He has given a free constitution to his people, and it only remains to be seen whether they know what to do with it. Above all, he has freed the Church. He has destroyed the accursed system of Joseph, root and branch. He knows that the slavery of the Church has nearly destroyed Austria, and he is fully aware that its freedom will be the shield of the Empire.

The consequences of this war are painted in lively colors. Jaspers says that the country will be so depopulated that women will have to cultivate the soil, and seven girls shall fight for a pair of breeches. Spielbahn says that Berg will fall; the false prophets, with their wives and children, will be killed. Men wade in blood; what the sword spares, the plague devours. Anthony of Elsen says that the enemy will lay everything waste. Men walk seven leagues to find an acquaintance. Not one that

crosses the Alme bridge returns alive. The tailor of Kinderhaus denounces woe to Munster. Woe to priests, doctors, and lawyers. Three times the city is taken and lost. Cologne perishes in her own blood, says another seer. Woe to Coblenz, where meet the Rhine and the Moselle. The Capuchin avers that the kings shall be killed. Savage hordes will rush through Germany, they take delight in murdering and burning. Says the monk of Werl: Men in terror on the earth faint for expectation of the coming events. They meet in the middle of Germany, they destroy towns and villages, the people fly to the woods. They meet at the *birch-tree*; they fight three whole days; they wade in blood. The enemy flies, he turns at the bank of the river, and fights with the strength of despair.

The consequences to priests are thus described: Jaspers says that in our district priests shall become so scarce that men will walk several leagues in order to attend divine service. A priest, says an Osnabruck seer, is killed as he carries the Most Holy into the Lutheran church. The proverb for 1850,—I would not be a priest,—has been already noticed. All the seers agree that there will be a fearful and pretty general massacre of priests. Italian prophets, such as Saluzzi, the Franciscan, have made the same notion common in Italy.

The consequences, so far as religion is concerned, appear to be very important. The seers seem to promise a kind of millennium, and this is the most incredible part of the story. Brother Hermann sees one shepherd to the flock, as we noted above. Indeed, a great Priest is everywhere spoken of in connection with the great king. Pius IX. and the young Emperor are associated in the German Catholic mind as the two great co-workers of the new state of things. But it will be through great suffering, suffering that won for him, ages ago, the prophetic name of Crux de Cruce, that shall pass to victory. Jaspers continues: There will be but one religion. On the Rhine stands a church which all shall aid in building. The church he speaks of, is the unfinished cathedral of Cologne. From thence, after the war, the rule of faith shall proceed. All sects shall be united. Only the Jews will be obstinate. Spielbahn says that the heretics shall beat their own breasts. The praise of God shall dwell upon earth, and the fugitive brethren shall return. He adds, that there shall be no war, except beyond the seas. Does that mean a civil war here, about negroes? The tailor of Osnabruck says that all the churches shall again return to their ancient owner. The monk of Werl avers, that when the war is over, men shall say that it is the work of the Lord. The third procession, foretold by Roland of Steining, and noticed above, will be of Catholics and Protestants, who will go together to the old church, and have one religion.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IV.—THE SEVEN STARS AND SEVEN CANDLES.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."—REV. 1:20.

(Concluded.)

In the next place, we judge of the excellence of a candlestick by its fitness for the object to which it is destined. We do not say that is the best candlestick which is made of gold or silver. It may be made of gold, but incapable of standing on the table alone; or it may have no place in which a candle may be firmly placed: cannot then answer your purpose; or it may not hold the light high enough for you to see by it. What you require is the one that stands steady, remains firmest, holds the light highest, and grasps that light the most firmly. In other words, we judge of the thing by the complete-

ness with which it answers the end for which that thing was made. So must we judge of a Church. That is the best Church that does the best Church's duty,—that is the best pulpit, whatever it be made of, that holds the most faithful minister,—that is the best minister, who gives you the greatest light, interests your mind the most deeply, touches your heart the most powerfully, and conveys knowledge most truly. You judge of the minister by the completeness with which he does his work; and if men would carry this common-sense criterion into the Church, as they do carry it into the shop, the counting-house, the place of business, I am quite sure there would be less Puseyism, and still less Popery found in the visible Church. And this leads us to another very important truth. Our Lord said, "Men do not light a candle, and put it under a bushel, but they put it on a candlestick, and it gives light to the whole house." Now when the rites and ceremonies of the Church are so multiplied that they darken or conceal the light of the Church, it is lighting a candle, and putting it under a bushel—when the prayer offered by the minister, or in the ritual, or the liturgy, is so eloquent in language that it attracts the attention to its words, instead of the heart to its meaning, this is placing the candle under a bushel—when the place of worship is so intricate in the furniture with which it is adorned, that the people think only of the work, and think nothing of the object for which it was intended, then the candlestick is put under a bushel—or when the building is so constructed that the possibility of the people, hearing or seeing the minister, is sacrificed to the necessity of making the whole Roman, or Gothic, or Norman, or in any other style of architecture—and when the practical use of a church is made subordinate to its decorations, then the candle is put under a bushel. Or when the Bible is written in Latin, or in Greek, and presented to the people untranslated—or when the print is so small, and the paper so bad, that, however cheap its price, the people can make no use of it, then the candle is put under a bushel.

The grand and noble law of the Christian economy is, "Everything done for edification;" and in proportion as it fails to conduce to edification, the candle is concealed by the bushel that is placed above it; but when everything—the preaching of the minister, the liturgy, the worship, the singing, the praying, are looked upon as means to an end, and everything is subordinated to the edification of the people—then, I say, everything is in its place, and all is as it should be. I do not mean to teach by anything I have said, that churches should be ugly or bald. So much has this been the case in this church before it was repaired, altered, and enlarged, that to sit in the Scotch church, was said by some to be "equivalent to doing penance in the Roman." This is by no means my preference. If our houses are made tasteful and convenient, surely the house of God ought to be so too. There should be nothing symbolic in it—this is the essence of Popery—but everything in it conducive to the object for which it was designed, and to the edification of those that hear; this is Scriptural and Protestant Christianity.

The light by which the candle in the ancient temple was lighted was taken from the flame that was originally kindled from heaven—the light that lights the minister must be from the Fountain of Light—the light that he gives us, as I have shown you, must be from the sun alone.

Again, the candle in the ancient temple was fed by holy oil, and oil which it was like a crime—blasphemy to attempt to imitate. The unction that the minister of the Gospel should have, is the unction of the Holy One. If the minister's light is the reflection of Christ, his light and life ought to be fed by the Holy Spirit of God. And just in proportion as a nation has faithful ministers, and holy people, and devoted Christians, and increasing numbers of them, in the same proportion will that nation be peaceful, and prosperous, and happy. We have much evidence of this fact; it is where

Christianity has had the greatest influence, that the people have risen to the highest pitch in all that elevates, ennobles, and adorns a nation. And it will be found that where Christianity has perished, there literature, and poetry, and arts, and legislation have perished too. Science, in the hands of Infidelity, becomes mere materialism; poetry, in the power of Infidelity, degenerates into sensualism; and nations without Christianity become poor, and miserable, and blind, and wretched indeed. Even where Christianity, when it is predominant, is not valued by literary men, you will notice that they dare say little against it. It is only the wretched, paltry Sunday newspapers, that come out, like the moles and the bats, in the darkness of the night, to do mischief, and retire on the approach of day, that can afford to point their foolish jests at the Gospel, and make jokes at the expense of the Bible. The first and ablest papers, magazines, and reviews, whatever be their deficiencies in many Christian elements, and even Christian expression—and they are, many of them, deficient in these—yet will not, ay, and dare not, directly attack the Gospel, or seek to undermine that blessed Book, which has for its author God, and for its end the salvation of the chiefest of sinners. The light of the Gospel is the light of the world; and in proportion as that sun shall rise higher above the horizon, all literature, all science, all philosophy, all poetry, will become consecrated, and pure, and holy also.

Let me notice one other feature in the Jewish economy. The candlestick was put in the place where the priests were, and only in that place. It had seven branches, but only one stem. In the Gospel Church here delineated there are seven stems, and each stem has seven branches. The great lesson to be taught was, that in the Jewish Church Christianity was confined to a place, or a nation—that the light was placed where alone it could burn, in holy, consecrated ground. Beyond, all was darkness, and blankness, and coldness; but in the Christian dispensation all ground is holy. Never forget that in the Christian dispensation there is no holy place like that of the ancient temple, or that in which the candlestick stood; but that all ground is holy. And this reminds me of what is the secret of the introduction, in the diocese of Exeter, of stone altars, and oratories, and crucifixes. All this is designed to introduce the thin edge of the wedge, which has been blessed by Pius IX., and with which he hopes to rend our Protestant country into a thousand pieces. I allude to these matters, because faithfulness requires that I should do so. What was called an "oratory" was erected in a domestic establishment, with an altar in it, and a cross upon the altar, with other paraphernalia of Rome; and bishop and clergy coincided that it was proper that there should be such a place in every house, for family worship. I deny this; the kitchen floor, the dining-room floor, the drawing-room carpet, are all holy ground, if holy hearts bow their knees upon them. When my Lord allied himself to a portion of the dust, he consecrated every acre by that act; he requires only holy hearts to pray, and holy tongues to confess, and all the earth on which there is such worship is holy ground; and to attempt to make a vital distinction, and especially to attempt to carry such a distinction into our domestic worship, is to throw back Christianity into Judaism, and Protestantism itself into Popery. However beautiful churches and temples may be, they are not the body; the true Church is made up of living stones; and this reminds me of a passage which I wish you specially to notice; it is in Luke 21:5, "And as some" (i. e. the apostles) "spoke of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." When the disciples went into the temple, what was it that first caught their eye? Just that which captivated the man and the Jew,—the man praising the seen, and despising the unseen; the Jew admiring the splendid material worship, caring little about the spiritual—the temple appearing to them so great, simply because their minds and hearts were so little; but if the apostles saw something, and such as I have described, in the temple to admire, we read that our Lord found something in it to admire also. Christ the Lord of glory found in the temple an object that attracted his notice; and the disciples also found an object which attracted theirs. We have seen what the apostles saw and wondered at—the glorious architecture, the lofty pillars, and clustering capitals, and beautiful ornaments—these were what charmed and captivated them. But what did Christ see? Read the beginning of the chapter, and you will find there what caught his eye. Jesus looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast into the offerings of God: but she of her

penury hath cast in all that she had." The disciples saw the splendid stones, and saw nothing there but that humble, poor, and holy widow. And what did he see? He saw in that widow's soul a sacrifice more glorious than the temple of Jerusalem, and in that widow's offering a sacrifice more precious than a thousand rams, and bulls, and goats; and in that woman a living stone more splendid and enduring than all the clustering columns, and vast arches, and fretted ceilings, of the temple of Jerusalem; so truly does moral excel material glory. The Jew, the disciple, the man, saw nothing but splendid architecture; the Lord Jesus was blind and indifferent to it all, and saw nothing but a poor widow casting her mites into the treasury. It is not the consecrated stone, but the holy chancel of the holy heart of the living stone; based upon the true foundation, the head Corner-stone. And wherever that widow cast in her mite and worshipped, there Christ could see a holy temple and holy ground.

We see in the next place in this candlestick many branches, forming one candlestick; denoting, that in the Christian Church there should be unity of doctrine, but, it may be, diversity of discipline; unity of principle, variety of development. But I hasten to urge one or two inferences.

First, we see what the normal and radical idea of the Church of Christ is. It is just wherever Christ is. We have Christ walking in the midst of these candlesticks, given as the great idea of what constitutes the essential element of the true Church of Christ. "Where-soever two or three are gathered together in my name, there am I in the midst of them." And this doctrine is the rule now, just as much as it was then; wherever Christ is walking, that is, is present, in the midst of the golden candlesticks—the place may be a prison—the number may be two—the cathedral beautiful,—but it is a true Church. A large audience is delightful, but the Church is not confined to a numerous congregation. "Where two or three are gathered together in my name, there am I in the midst of them." They need not meet at Loretto, or at Compostella, or at Rome, or in the oratory at Exeter; wheresoever they are met in the name of Christ, to read his word, and do his will, and lean upon his intercession and sacrifice, and pray for his blessing, and celebrate his praise, there you have the essence of a Church.

Secondly, you have here the unity of the true Church—Christ in the midst of the candlesticks—one light from the holy altar kindling them—one oil, the unction of the Holy One, feeding them—one Lord and High Priest walking in the midst of them. Union to Christ is the essence of unity, and in the absence of this, all else is but the semblance and the form.

We have next the purity of the Church. Discipline may be useful, but the great source of its unity is its realizing the presence, and hearing the voice of the Lord Jesus walking in the midst of it.

Here, too, we have the safety of the true Church—not multitude, or rank, or wealth, but Christ himself in the midst of it. And, finally, you see here the glory of the true Church—Christ, the light of the world, walking in the midst of it. May Christ walk in the midst of us! may he make this congregation a candlestick indeed! and may he make me, and all the ministers who speak to you from this place, stars in his right hand! May it be your prayer in your homes, the aspiration of your hearts, that Christ would be present here; and then, whether it be rich or poor, learned or ignorant, we have a presence that is a substitute for all, when all these are gone; and which supersedes by its splendor and its glory all, when all these are present; and which will never fail us nor forsake us, until the light of this dusky twilight is lost in the noonday splendor of the millennial morn, when there shall be neither stars nor candlesticks, but the great and overflowing sea of overwhelming light, and in that clear light all will see Christ, and each other, clearly.

END OF LECTURE IV.

From the London "Quarterly Journal of Prophecy."

The Harmonies of Genesis and Revelation.

No prophecy of Scripture, we are told, is of private interpretation. Each is no isolated fragment, which can be fully understood when taken alone, but is part of one harmonious system of Divine truth. Its real source is not the human discernment or dim guesswork of the individual writer, but the mind of that Spirit, who seeth the end from the beginning. And thus a patient and connected study is needful, in order to trace out the full meaning of these Divine messages: "For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

This internal consistency, however, and harmony of mutual relation, is not peculiar to the prophecies, but extends to every part of the Word of God. The great diversity of the writers, in age, character, and style, only serves to illustrate more brightly the unity of that scheme

of Providence, and system of Divine truth, which they reveal to us. One Mind plainly presides over the whole, and one breath of life animates every part of the message. As soon as we enter this glorious temple of Divine revelation, we may see the inscription on its lofty archway: "I am Alpha and Omega, the first and the last, saith the Lord, which was, and is, and is to come, the Almighty."

A clear view of this unity in diversity, which pervades the whole Word of God, is eminently suited to confirm the faith of Christians, and deepen their reverence for its holy truths. It will be a complete antidote to the critical follies of those heartless anatomists, who strive, with unholy zeal, to resolve the Law and the Gospel alike into a chance medley of uncertain legends, and sicken our ears with profane fancies about Jehovah and Elohim documents in the books of Moses, and the mythical origin of the Gospel narratives. The impiety of these vain attempts is equalled by their folly. It needs only a close and patient study of the Word of God to discover harmonies beyond the reach of human skill, and a Divine and secret unity, amidst endless diversity, that speaks to the conscience and heart of the Christian more plainly than the stars to the devout watcher at midnight,—

"The hand that made us is Divine."

In the present paper my object is to unfold one striking example of this unity, by which the various books of Scripture are looped together, in the special harmonies of Genesis and the Book of Revelation. No two books of the Canon are so remote in time, or so completely contrasted in their most distinguishing features, when viewed as merely human compositions. The interval that separates them is more than fifteen hundred years. The first is a simple and unadorned history, the second a series of highly poetical visions. The first is the simplest form of Hebrew prose; the second, composed in a language then unborn, embodies the main features of Hebrew poetry. The first is a record of common events on earth; the second, to a great extent, a visionary description of wonders in heaven. The first is the preface to the Law, the second a supplement to the Gospel. The first was written by the adopted son of Pharaoh's daughter, learned in all the wisdom of Egypt; the second, by an unlearned fisherman of despised Galilee. One of them is full of almost innumerable details, the names of persons, places, and domestic annals of the most minute and various kind; while the other scarcely stoops to plant its foot upon earth, but dwells on a mount of high and holy vision, that seems far raised above all the petty details of space and time. When the former was written, Israel had scarcely begun to be a nation, and were either in Egyptian bondage, or still far from the promised land. But when the exile received his visions in Patmos, Israel were already outcasts from their land, and wanderers through the nations, after an inheritance, through fifteen hundred years, of the temporal promises made to their fathers. All things on earth were changed,—Egypt, Canaan, Babylon; only God, and His promises of grace, and plan of redeeming love, remained unchangeable. And hence, if we can show the existence of a marked and special harmony between the earliest book of the old covenant and this latest and crowning message of the new dispensation, so that they answer to each other, like the loops in the curtains of the tabernacle, we shall have a clear proof of their Divine workmanship, and that the sacred penmen, under the guidance of the Holy Spirit, have indeed made them according to a pattern in the holy mount of God.

Now the first harmony appears in the general subject with which these two books of Scripture are respectively occupied. "Man has a mind of large discourse, looking before and after." The Word of God meets this law of human thought, and reveals to us Him who "was, and is, and is to come." Thus history, doctrine, and prophecy, are the three parts of revelation which answer to this threefold name of Jehovah. History reveals to us Him who was,—doctrine, Him who is,—and prophecy, Him who is to come. And thus history and prophecy are like two opposite poles of Divine revelation, which are harmonized by the unity of those Divine attributes of truth, holiness, and mercy, which they display in ages past or in ages to come.

Now the two books in question exhibit this contrast in its extreme form. The former carries our thoughts back to the birth-day of the world, and the other leads them onward to the final judgment. When united by the intervening books of the canon, they represent to us a scheme which goes back to the first hour of creation, and reaches onward into eternity. And yet, amidst this real contrast, the unity of design is equally apparent; since the canon of revelation is thus enlarged into a complete portraiture of the whole course of Divine Providence, from the beginning to the end of time. History and prophecy thus conspire together to complete the outline of His counsels, who is the

first and the last, the same yesterday, to-day, and forever.

But it is when the comparison is pursued into its various details that the resemblance and harmony come more fully to light. Let us endeavor to trace it under a few leading particulars, as they arise.

I. The Book of Genesis opens with a narrative of the great work of creation. Its first utterance is that comprehensive truth: "In the beginning God created the heavens and the earth." Creation is the key-note, from which the Divine music begins, though it modulates quickly into another and minor day, of sin, curse, and judgment.

Now when we turn to the Apocalypse, we see that this key-note, after long ages have intervened, is taken up once more, and forms the closing passage to the whole compass of the Divine melody. "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, BEHOLD, I MAKE ALL THINGS NEW. And he said unto me, Write, for these words are true and faithful."

What a simple and sublime harmony here discloses itself between the earliest and latest message of the Word of God! It opens with a glorious and magnificent truth,—the creation of the heavens and earth by the will of the Almighty. But sin and death find entrance, and long ages of sadness and sorrow intervene, till God himself, by a vivid and expressive figure, is said to repent of His own work. Then, after a long delay, the promised Deliverer appears.—And still there is another season of hope deferred, while darkness covers the earth, and gross darkness the people. But His work of love advances slowly and surely, conquering and to conquer, till at length, by the light of prophecy, we see the promised redemption complete. And now creation, like the fabled phoenix, is seen rising once more out of the ashes of sin and corruption. The first heaven and the first earth will pass away, with sin and sorrow, crying and tears, and the terrible curse, which has eaten out, like a canker, the glory of the works of God. Yet the language which announces the final triumph of love, carries back our thoughts to the day of the first creation, when the morning stars sang together, and all the sons of God shouted for joy. He whose name is Alpha and Omega, the beginning and the end, sits upon the throne of judgment, and the voice which consummates the redemption reminds us still of the birth-day of the unfallen universe: "Behold, I make all things new."

II. In the six days' work of creation, the first step was the emanation of light. "The earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.—And God saw the light, that it was good, and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day."

Thus the Book of Genesis opens with this beautiful description of the natural change, when "orient light" exhaled from the darkness, and began to brood over this lower creation, to aid its progress into order and beauty. In striking harmony with this statement, the Apocalypse closes with a prophecy of that Divine and uncreated light which will supersede, in the homes of the blessed, all outward sources of illumination, so that the alternations of day and night will be lost in one unbroken day of eternal glory. The heavenly city descends from on high, "having the glory of God, and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal." And how does the description, as it continues, rise in grandeur and beauty! "And the city had no need of the sun, neither of the moon, to shine on it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it. And the gates of it shall not be shut at all by day; for there shall be no night there." And still the Spirit seems not content without once again fixing our thoughts upon this celestial splendor, which eclipses the glory of natural light, however beautiful, either in the inventions of man, or even the outward works of nature, and repeats the sublime promise: "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

Thus, the old creation, in its first-born offspring, and purest and highest gift, serves only for the type of a higher blessing, which shall be the inheritance of the redeemed in the ages to come. The Word of God, in the book of Genesis, begins by pouring the flood of natural light over the outward universe. It ends, in the book of Revelation, by exhibiting that supernatural

light, proceeding from the throne, which will swallow up the other with its own intenser radiance, and form the blessed portion of countless spirits, redeemed from the darkness of the fall, who shall see light forever in the light of God.—(To be continued.)

The Pure in Heart Shall See God.

They are not only free from condemnation, and under the powerful and consoling influence of the Spirit—and therefore in a blessed state; but it is the assertion of the gracious Redeemer, that "they shall see God."

They see God in the works of creation. Being led by the Holy Spirit, and having an eye single to the glory of God, let them turn themselves wherever they may, or wherever their calling may lead them, they shall, more or less, see the hand of the Creator revealed—yea, objects of meditation which will draw their minds to God, are constantly presenting themselves before their eyes. In taking a view of the earth, and its products, together with the innumerable multitudes of living creatures, and particularly the many millions of human beings ranging on the surface thereof—the waters, the fire, the air, with their contents, and the great benefit which they bring forth; and mounting higher, and beholding the firmament, the sun, the moon, and the great mass of the heavenly bodies generally, a field of contemplation will open itself before them, and they shall have, comparatively speaking, a glance of the infinite wisdom of the Almighty. In addition to all this: whilst they are humbling themselves before the great "I AM," and soaring still higher and higher, faith will give wings to their spirit; and having their "affections set on things above," they take a view beyond the starry regions—contemplating the blessed and indescribable inheritance laid up for them at the right hand of the Father, they shall have in a greater or less degree, a manifestation of the goodness and the glory of God.

"They shall see God" in the great work of preservation. Looking back, and around themselves, and observing how the good Lord ruleth and manageth everything with infinite wisdom; and how he is taking care of every living creature generally, and the human family particularly, and of his children in a special manner—that "the Lord is good to all; and his tender mercies are over all his works;" and as the Psalmist says further: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desires of every living thing." (Psa. 145: 15, 16,) that "He maketh his sun to rise on the evil and on the good; and sendeth rain on the just and unjust," (Matt. 5:45,) and that Jesus says, to the encouragement and the consolation of his followers: "Even the very hairs of your head are all numbered," and "there shall not a hair of your head perish," (Luke 12:7; and 21: 18,) they see the goodness of God displayed.

They see God in the great and inestimable work of redemption. Reflecting on the mournful fall of man, and the helpless and miserable condition into which he has brought himself, and at the same time on the gracious and ample provisions the merciful Father has made in the gift of "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," they see God in the manifestation of his Divine love. They see him in Christ Jesus—the Messiah-Saviour: being promised—born at Bethlehem in the land of Judea—as the Holy Ghost came upon him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased"—being led into the wilderness, where he was tempted by the devil, and overcame the wicked one, and the holy angels came and ministered unto him; in his holy and exemplary living, his doctrine and miracles—being derided and scornfully treated, despised and rejected of men—agonizing in the garden—before Caiaphas—the tribunal of Pilate, being mocked, and scourged, and crowned with thorns—on Calvary—on the tree nailed to the cross, his hands and feet pierced and his side opened, and the blood streaming—proclaiming, "It is finished!" and "yielding up the ghost"—in his resurrection, breaking through and bursting the bars of death—revealing himself to his disciples—in ascending up into heaven, and taking his seat at the right hand of the Majesty on high—in the gift and the outpouring of the Holy Ghost—in the means of grace, prayer, his revealed word, the gospel preached, &c.—in the conviction and conversion of sinners, and in the sanctification of unbelievers, and particularly in their own salvation.

They shall see him when "He shall come in his glory, and all the holy angels with him," "to judge the quick and the dead," and when he shall sit on his "great white throne"—in the morning of the resurrection, when "all that are in the graves shall hear his voice, and come forth"—when all have to appear before him, both great and small—when "he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left;" then they shall see him when "the King

shall say unto them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—meeting him in the air—entering into everlasting life, and being glorified soul and body, and in communion with angels and archangels, the four and twenty elders, and with all the blood-washed millions, surrounding the bright-shining and dazzling throne of the King of kings, and the Lord of lords, they shall then "see him as he is," "face to face, and from everlasting to everlasting." Evening Messenger.

Consolation.

BY CHARLOTTE ELIZABETH.

When the streamlet is dried up,
Then fly to the fountain!
When the valley is flooded,
Then haste to the mountain!
When the arm thou hast leant on,
Is laid in the dust;
On the arm of thy God
Lean, with faith's cheerful trust!

Earth's gourds! O how tempting
Their flower and their fruit!
How we love their sweet shadow!
But a worm's at the root!
When thy gourd, that once sheltered,
Is withered away,
Be the shadow of Jesus
Thy shelter and stay!

How oft have hope's visions
Deceived the fond-hearted!
Like the rainbow they shone:
Like the rainbow departed!
When their light that once sparkled
Is darkened and gone;
See! the rainbow that fades not—
It arches God's throne!

How oft have earth's pleasures,
For which our hearts panted;
Like the bright poison-berry,
Proved deadly when granted!
When the soul has been sickened,
With earth's poisoned joy;
Look up for pure pleasures—
Their fountain's on high!

As the dove when of old
From the ark it went forth,
Some green spot to rest on,
To seek through the earth,
When it found that the deluge—
So deep and so dark,
Left no green spot uncovered,
Returned to the ark—

So, when floods of affliction
Have deluged all round,
And no green spot of gladness—
No Hope-branch is found:
Then flee to the Saviour—
The true ark of rest!
O, there's no place of shelter
Like his pitying breast!

When there, thou art sheltered,
Tho' storms wrap the skies,
And higher, and higher
The deep floods arise:
Above the dark waters—
The ark's lifted high,
And bears its blessed inmates,
To God's mount—the sky!

By the scorn and the scoffing,
For thy sake He bore—
By the sharp crown of thorns,
For thy sake He wore—
By the sweat in the garden—
The death on the tree—
To Him who redeemed thee!
Thou wearied one, flee.

From Him thine own Saviour,
Whate'er may betide thee,
No distance can sever,
No sorrow deride thee:
Earth's friends may forsake—
But He'll forsake—never:
Earth's loved ones must die—
But He lives—for ever.

In love He afflicts thee;
In mercy He chastens:
To wound He is slow—
To bind up—he hastens.
When thy sins call for chastening—
'Twill comfort impart—
Though a frown's on His brow,
Yet, there's love in his heart!

Each dear earthly cistern,
By His hand may be broken:
But the stroke, though severe—
Of his love is a token.
He breaks them, that we
By their loss may be led
To drink of true pleasures,
From joy's fountain head.

To Him who so loved thee,
Let grief draw thee nearer:
Each dear precious promise,
Let sorrow make dearer—

Then welcome the trial,
By which there is given,
Soul, more of God!
Heart more of Heaven!

is in the Pestilence.

Many places have been visited during the present season with epidemics, which have carried many suddenly to the grave; and some reflections on such events may be timely and acceptable to not a few of our readers.

Though the causes of them are, in many instances, beyond the reach of science, none of us suppose them supernatural. The pestilence that walks in darkness, comes as much through the established order of second causes, as does the destruction that waits at noon-day. There is in the operations of the pestilence, and in the mortality which walks in its train, enough that baffles all human knowledge. Its causes and its processes are concealed from our view. Why, under the same suns and rains, a mortal disease should spread its terrors over one small locality in a large and populous town, and that, to all appearances, as favorably situated for health as the rest, and leave the rest untouched, is more than science, ever so conversant with subtle agencies, can tell. But nature is full of analogies, which may confirm the belief that God in such instances, works by general and established laws. All the forms of vegetable life seem to be exposed to like wholesale operations of death through unseen causes.

Now a particular species of trees is singled out, and the frosts of death gather upon it wherever it is found, leaving all other trees around it flush with life. Next an esculent root, that has furnished no small share of the food of the human race, is smitten with disease at the same time in every nation and continent, showing the unseen cause to be as wide as the world. In this we see that God has under his control agencies of a nature too subtle for our sciences, through which he can send a blight when he will, either directly on our life, or indirectly on our means of life.

Could the history of all sweeping pestilences be written out, it would be full of instruction, and especially to this point, that "all flesh is grass." It would also show us how little we know, and how much less we can control, the causes of wholesale mortality. Twice within our memory the cholera has sprung up in the far East, from causes unknown, and commenced its voyage westward round the world. And every place that acknowledged its invisible presence, felt the terror of the darkness in which it walked. Men were the more impressed with fear and awe, from the fact that the natural causes of the mortality could not be better protected and provided against.

But no rational mind doubts that the pestilence follows the orderly course of second causes; and whatever the Scriptures teach with regard to the particular providence, they do not make it exclude second causes, except in cases of professed miracles done for the authentication of some divine commission. They represent God in his providence not as setting these causes aside, but as working through them, and working all in all. We naturally feel that we are brought nearer to God when the visitation comes to us through inscrutable causes. We somehow feel that God has less to do with events which we can refer to some human cause. But when all such causes are out of sight, and we can see nothing between us and his hand, we more readily admit its impression. And this may be one reason why he comes to us in a pestilence that walks in darkness—that we may take a greater impression of awe, and cast ourselves helpless into his hands.

And yet a well informed and well balanced mind will acknowledge his hand in events whose natural causes are ever so manifest. Not a sparrow falls without our Father. What are the laws of nature but the established modes of God's working? And what are second causes, but subordinate agents or elements put in motion by the First Cause? All the processes of nature go forth by an impulse and control from Him. All the revolutions of the starry heavens, and all the doings and events of microscopic worlds are controlled by Him,

"Who gives the lustre to an insect's wing,
And wheels his throne upon a rolling world."

Moses on Mount Nebo.

Moses, whom we have seen depart to be with Christ, "was a man subject to like passions as we are." Viewed in this light, how consolatory to us is his entrance into glory! Granting that the believer perceives his interest in Christ, and is assured of heaven as his dwelling place at last, yet the thought of entering so august an abode, of meeting so august society, and, above all, of standing in the presence of the "Holy One," often fills him with uneasiness. "What says he, 'shall I enter the celestial city!—I, who have so cold a heart and so weak an understanding!—I, who am the least of all saints?"

Shall patriarchs and prophets, apostles and martyrs, indeed be my companions hereafter? With what harp shall I join in the melody of their song? Will they not despise me as unmeet for their society? But fear not. Before that day shall have come, all the infirmities that now distress you shall be removed. You shall go into the waters of death with the same robes you now wear; but you shall come out of those waters clothed in white, like the shining inhabitants of that country where you are to dwell forever. The cold heart shall be taken away, and a heart shall be given you beating in unison with that of the redeemed, when they cast their crowns down before the throne, saying: "Thou art worthy." You shall no longer complain of the weakness of your understanding, the imbecility or error of your views. In that day you shall "understand all mysteries and all knowledge." And especially shall you "comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." The same God who formed you at first, the same God who formed you a second time when He called you by His grace, will work this great change upon you. Have we not seen this change which we look for in ourselves, wrought upon the persons of others who, while they were on earth, were encompassed with infirmity, and bowed down by affliction as we are—Moses and Elias? We have seen them since they departed; they have once visited the scene of their former sufferings and labors, and they who saw them have expressly testified of them that they, "appeared, in glory," like stars before the Sun of Righteousness—yet stars of everlasting light, for they "shine like the stars forever and ever." F. A. Wiley.

LONGING FOR THE HEAVENLY CITY.

Let us advance on the way of life and return to the heavenly city, where we shall be fellow citizens, and of the household of God. Let us gaze on its glory as far as we can with mortal vision. It stands written of it, that sorrow and sighing shall flee away. There is no age nor the toil of age, for all have come to the stature of perfect men in Christ. What can be happier than such a life, when there is no poverty to fear, no sickness to suffer, where no one will hurt, none is angry, no impure passion excites, no hunger gnaws, no ambition torments, no devil terrifies, no hell threatens? Evil and strife are far away. Peace and joy evermore reign. The night is far spent, the clouds scatter, an illustrious day is breaking, for that city needs no sun nor moon, but the glory of the Lord shall enlighten it, and the Lamb is the light of it. Why do we not hasten in faith and love to our native land? A great multitude there awaits us. What joy, what jubilee for them and for us, when we can again see and embrace them! Well, then, let us look unto Christ. He is the Author of Salvation, the Prince of light, the Source of joy.

THE LOVE OF GOD.

Why, brethren, that is a vast subject which would not occupy us for hours, but shall occupy the redeemed for eternity! It is the constant theme both of the damned and the redeemed, of the lost and of the saved. The lost as they toss on their fiery bed, restlessly and unavailingly trying to ease their position, and relieve their pain. Ah! they think of the love of Christ, of many a precious Sabbath, and many a Gospel sermon, when that love was offered; and now they wonder, and curse the madness, the blindness, which rejected it. And what is spoken and sung of in the hymns of heaven? "The love of God in Christ Jesus!"—this is the sweetest, loftiest, noblest theme that tongue can speak of, pen can write of, mind can think of, harp can praise, or heart feel! To preach it, is the office of ministers; to embrace it, is the salvation of sinners; to despise it, is the loss of souls; and to prefer to it the love of sin, is the bitterest curse of hell; to know it gained, the highest happiness of heaven. Well may we say of the love of God, what Luther said of music: "If I were to speak of it, I would not know where to begin, and I would not know where to end." Rev. Thomas Guthrie.

WALKING WITH GOD.

I love poverty, because Jesus loved it. I love wealth, because it gives me the means of assisting the wretched. I wish to deal faithfully with all men. I render no evil to those who have done evil to me, but I wish them a condition similar to my own, in which they would not receive from the greater portion of men either good or evil. I am to be always true, just, and open towards all men. I have tenderness of heart towards those whom God has more strictly united to me. Whether I am alone or in the sight of men, I have before me, in all my actions, the view of God who will judge them, and to whom I have consecrated them all. These are my feelings, and I bless my Redeemer every day of my life, who has planted them in me,

and who, from a man full of weakness, misery, lust, pride, and ambition, has formed one victorious over these evils by the power of that grace to which I owe everything, since in myself there is nothing but fear and misery.

Pascal.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 3, 1850.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly!" "The second woe is past; and behold the third woe cometh quickly!"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BABYLON.

"Israel is a scattered sheep; the lions have driven him away: First the King of Assyria hath devoured him; And last this Nebuchadnezzar king of Babylon hath broken his bones."

Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, As I have punished the king of Assyria."—Jer. 50:17-19.

God had employed Assyria as a rod in the hand of his indignation against Israel; but he reserved to Babylon the task of punishing Judah. But as Assyria said, "By the strength of my hand I have done it, and by my wisdom" (Isa. 10:13); even so did Babylon boast itself that whatsoever it had done was "by the might of my power, and for the honor of my majesty."—Dan. 4:30. For ascribing to its own might, the greatness which God had bestowed on it, like Nineveh, Babylon was destined to a total overthrow.

Babylon was founded by NIMROD, soon after the flood, on the Euphrates river, in the midst of an extensive and fertile region. After the overthrow of Nineveh, it was the most magnificent city in the world. It was called in Scripture: "Great Babylon" (Dan. 4:30); "The glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. 13:19); "The golden city" (14:4); "The lady of kingdoms" (47:5); "abundant in treasures" (Jer. 51:13); "The praise of the whole earth."—v. 41.

Its beauty, strength, and grandeur; its walls, temples, and palaces; its pride, pomp, and magnificence excited the wonder of heathen writers. According to HERODOTUS, its walls were three hundred and fifty feet high and eighty-seven feet thick, having twenty-five gates on each side, made of solid brass. The city is supposed to have been about forty-eight miles in circuit. Possessed of great riches, and exulting in her prosperity, she is represented as saying, "I shall be a lady forever." . . . "I am and none else beside me; I shall not sit as a widow, neither shall I know the loss of children."—Isa. 47:7-9.

But God had indicated the time of its overthrow: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon,

and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to the works of their own hands."—Jer. 25:12-14.

These seventy years were to be reckoned from the conquest of Jerusalem by NEBUCHADNEZZAR, B. C. 605.

The conqueror of Babylon was announced by name more than one hundred years before his birth: "Thus saith the LORD to his anointed, to CYRUS, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel."—Isa. 45:1-3.

The name of the nation, also, that should besiege Babylon, was announced: "Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto Babylon, fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. . . . Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. . . . Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the king of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of his temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. . . . Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant."—Jer. 51:1-4, 6-8, 11-13, 27-29.

"A grievous vision is declared unto me: The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease."—Isa. 21:2.

It was predicted that it should be taken by surprise: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD."—Jer. 50:24. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. . . . And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts."—51:39, 57.

Babylon was to have an entire overthrow: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate homes, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged."—Isa. 13:19-22. "For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. I will also make it a possession for the bittern, and pools of water:

and I will sweep it with the besom of destruction, saith the LORD of hosts."—14:22, 23. "Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. . . . How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! . . . Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein."—Jer. 50:13, 23, 39, 40.

Over the destruction of Babylon, the nations are represented as thus rejoicing: "That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased! . . . Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms: That made the world as a wilderness, and destroyed the cities thereof: that opened not the house of his prisoners! All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet."—Isa. 14:4, 9-19.

At the time these predictions were uttered, Babylon existed in the greatness of its strength. Looking at natural causes there was no human probability that it could ever cease to exist. No human foresight could have uttered these predictions; and yet not one has lacked its fulfilment. The Bible record of it is plain and simple: "BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. BELSHAZZAR, while he tasted the wine, commanded to bring the golden and silver vessels which his father NEBUCHADNEZZAR had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. . . . And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. . . . In that night was BELSHAZZAR the king of the Chaldeans slain. And DARIUS the Median took the kingdom, being about threescore and two years old."—Dan. 5:1-5, 25-28, 30, 31.

While DARIUS was the reigning monarch, CYRUS was the acting General.

"For the space of twenty-six years after the death of NEBUCHADNEZZAR, it continued to retain its glory, and was at once the seat of an imperial court, the station of a numerous garrison, and the scene of a most extensive commerce. It was at length invested, 540 years B. C. by the victorious armies of CYRUS the Great. Crowded with troops for their defence, surrounded with such lofty walls, and furnished with provisions for twenty years, the citizens of Babylon derided the efforts of their besieger, and boasted of their impregnable situation. On the other hand, the conqueror of Asia, determined to subdue his only remaining rival in the empire of the eastern world, left no expedient untried for the reduction of the city. By means of the palm trees, which abounded in that country, he erected a number of towers higher than the walls, and made many desperate attempts to carry the place by assault. He next drew a line of circumvallation around the city; divided his army into twelve parts; appointed each of these to guard the

trenches for a month, and resolved to starve his enemy to a surrender. After spending two years in this blockade, he was presented with an opportunity of effecting his purpose by stratagem. Having learned that a great festival was to be celebrated in the city, and that it was customary with the Babylonians, on that occasion, to spend the night in drunkenness and debauchery, he posted a part of his troops close by the spot where the river Euphrates entered the city, and another at the place where it went out, with orders to march along the channel, whenever they should find it fordable. He then detached a third party to open the head of the canal, which led to the great lake already described; and, at the same time, to admit the river into the trenches, which he had drawn around the city. By these means, the river was so completely drained by midnight, that his troops easily found their way along its bed; and the gates, which used to shut up the passages from its banks, having been left open in consequence of the general disorder, they encountered no obstacle whatever in their progress. Having thus penetrated into the heart of the city, and met, according to agreement, at the gates of the palace, they easily overpowered the guards; cut to pieces all who opposed them; slew the king BELSHAZZAR, while attempting to make resistance; and received the submission of the whole city within a few hours.

"In the year B. C. 478, XERXES, the successor of DARIUS, returning from his inglorious invasion of Greece, passed through the city of Babylon; and, partly from hatred to the Sabian worship, partly with a view to recruit his treasures, plundered the temple of Belus of its immense wealth, and then laid its lofty tower in ruins.

"In this state it continued till the year B. C. 324, when ALEXANDER the Great made an attempt to rebuild this sacred edifice, and to restore its former magnificence. But, though he employed about ten thousand men in this work for the space of two months, his sudden death put an end to the undertaking before the ground was cleared of its rubbish. This mighty city declined very rapidly under the successors of ALEXANDER; and, in the year 294 B. C. was almost exhausted of its inhabitants by SELEUCUS Nicator, who built in its neighborhood the city of Seluci, or New Babylon. It suffered greatly from the neglect and violence of the Parthian princes before the Christian era; and every succeeding writer bears testimony to its increased desolation. DIODORUS SICULUS, B. C. 44; STRABO, B. C. 30; PLINY, A. D. 66; PAUSANIAS, A. D. 159; MAXIMUS, TYRIUS, and CONSTANTINE the Great, as recorded by EUSEBIUS, all concur in describing its ruined condition; and JEROME at length informs us, that, about the end of the fourth century, its walls were employed by the Persian princes as an inclosure for wild beasts, preserved there for the pleasures of the chase. It was visited about the end of the twelfth century by BENJAMIN of Tudela in Navarre, who observed only a few ruins of NEBUCHADNEZZAR's palace remaining, but so full of serpents and other venomous reptiles that it was dangerous to inspect them nearly. A similar account is given by other travellers; by TEXEIRA, a Portuguese; by RAUWOLF, a German traveller in 1574; by PETRUS VALENSIS in 1616; by TAVERNIER, and by HANWAY."

THE "HERALD"—NEW VOLUME.

The present No. commences another semi-annual volume of the *Herald*,—the sixth of the New Series, and the twentieth since its commencement. It will be noticed that the *Index* was omitted in the last No. —it having been deferred to the last No. of the present volume; and consequently, this will be paged continuously with the last. This makes a reference to the volumes, when bound, more convenient.

In beginning a new volume, those who have not paid for the previous ones, will take that fact duly into consideration, and take such action in the premises as duty may demand. Taking the subscribers of the *Herald* as a whole, we think that few papers have more prompt paying subscribers, or those who more readily enter into the wants of the paper, or render more efficient aid in extending its circulation. We bespeak the continued assistance of such; and request others to imitate their example. At the end of each volume, all accounts should be squared. Where this is not done, and no explanation is made, but volume after volume is permitted to increase the indebtedness, it is *prima facie* evidence of a lack of that nice discrimination between right and wrong, which is requisite to the enjoyment, by all members of society, of their just rights. We trust that each one in arrears will make an effort to obliterate his delinquency now. And if he is unable so to do, we wish for the privilege of doing it for him, and beginning anew under more favorable auspices. If each and all who are behindhand in their payments, will immediately send us what they are able, whether it be little, much, or nothing, and will inform us that their circumstances will not permit their doing more, we will for such sum credit them in full to the present time. Can any ask us to do more?

An effort is being made to cut off our subscribers, by the disaffected ones. A corresponding effort on the part of our friends, will more than neutralize all their inroads. Now is the time to come to the rescue.

TO OUR READERS.

In entering on a new volume, we claim the indulgence of a little free communication with our readers. We are now in the tenth year of our labors as a religious journalist. Our experience in that capacity, has been diversified: at one time, joyous; at another, painful and afflicting; but at no time have we been discouraged, or felt that He who was for us, was not greater than all that were against us. Amid the storms and tumults that have swept across our path, we have endeavored to keep our eye upon the pole-star of our hope, which our faith could clearly discern before us, glimmering out from surrounding darkness, and begetting joy, peace, and contentment. And to-day we record the emotions of our heart, in the language of one whose life was one scene of Providential discipline, destined to afford comfort and consolation to every weary son and daughter of affliction: "Truly, goodness and mercy have followed me all my days."

While we gratefully acknowledge the goodness of Him whom we have attempted to serve, and humbly acquiesce in the Wisdom that has directed our steps, we have to say: "He has led us in a way we knew not." In embarking on the wide sea of journalism, we were not ignorant that our path led through narrow straits, over dangerous shoals, and near rocks and yawning whirlpools. But, not to confess that our dangers have been more frequent and terrible than our anticipations at first enabled us to realize, would render our experience widely different from that of all others. We trust that we are disposed to profit from the past; and our earnest desire is, that all may inure to the glory of God, and the eternal interests of perishing men.

It may not be amiss to glance back a few years, to the period when this paper, then called the *Signs of the Times*, was brought into existence. Conscious that the cause which it was designed to advocate and defend, was that of God, of HUMANITY, and of all that was to be looked for, or desired, hereafter, we felt that it was a tower of strength; and against which no foes, however numerous, and however long they might resist, could prevail. We fondly thought, that it required but the unfolding of the consecrated banner of the cross to the breeze, to enlist the sympathies and heart-felt co-operation of all who loved the Lord JESUS CHRIST in sincerity. But in this we were disappointed—grievously disappointed. We have been compelled to witness the disavowance of ties that bound tighter than those that bind the soul to the body. We have seen the disruption of friendship that had flowed on unbroken from childhood to old age. In place of peace, and love, we have seen strife and bitterness spring up, tainting, with a moral leprosy, all that lay around it. But amid it all, our faith in that Arm that upholds all things,—moves all things,—directs all things,—has been unshaken; and to-day we can say, as unfalteringly as we could in the commencement of our pilgrimage—"As the rain cometh down, and the snow, from the heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11. God's instruments may be laid aside:—his purposes never. What further can His children ask?

As time passed on, our hopes, that the time had arrived when Israel was to be restored, were disappointed. "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" (2 Cor. 4:8, 9;) the little number, whose ranks had been thinned by the fiery assaults of the wicked, still opposed an undismayed front, ready to wage unceasing warfare in the name of Him who had said, "Lo, I am with you always;" until he should say, "Enter thou into the joy of thy Lord." With all our faith in the ultimate triumph of the cause we advocate,—notwithstanding the accumulation of labor, with less materials for its discharge,—we are not free from those gloomy anticipations, which every Christian feels, not that that which lies nearest his heart will fail; but that he may fail, and that, too, not through his own will, but by reason of circumstances over which he has no control.

It is by the preaching of the gospel through CHRIST that God is pleased to save men. That gospel can be presented by religious journals. It can thus be more widely diffused, and in some cases, perhaps, more effectual, in consequence of its being placed before the natural eye for reference and reflection. But after all, the religious journal is but a help to the preacher of the gospel,—yet, a most efficient one,—and will ever increase in importance. The study, then, of every journalist,—and, we may add, of every Christian,—should be, to avail himself of every legitimate means to render his journal equal to the task of meeting and overcoming obstacles that are continually increasing and obstructing his progress.

In the first place, to insure efficiency, there must be strength. A government swayed by rulers, who have no well-defined principles of action; no settled convictions of the soundness of their political faith; who are divided in their counsels, which leads them to seek, beyond and out of their own circle, that direction which they should have been competent to give, is intrinsically weak, and its existence depends wholly on the sufferance of those they should govern. Such a government cannot wage a warfare; cannot uproot evils, reform abuses, enact just and wholesome laws,—much less enforce them,—nor lead the country on to prosperity and honor. A government, in order to accomplish the objects for which it was established, must be strong, not only in its intelligence, integrity, courage, skill, and patriotism; but strong in the confidence of the people.

Now, it is exactly so with journals. Strength is essentially necessary to efficiency. The journalist may combine consummate skill, ability, and purity of motive; and yet his journal may be weak, incapable of performing any important or arduous work. It is necessary for him that he have the confidence and support of his readers; also, that they should be numerous. Exigencies are continually arising, which a journalist is called on, by his relations to the cause of God, or to the world, to meet,—promptly and energetically. This course of his, no matter how imperatively it may be required by the cause of righteousness, or his own sense of duty, may involve him in ruin, so far as his own pecuniary means are concerned, and the cause he advocates receive a check, that cannot be repaired for a long period of anxious toil and solicitude. Our own experience affords us a melancholy example. In the progress of the Advent cause, it encountered a crisis in the autumn of '44 and spring of '45. That crisis gave birth to certain evils which we felt called on to oppose, promptly and decidedly. What was the consequence? Why, a journal which we had established for the defence of the truth,—to advocate righteousness,—to herald the coming of that day for which all other days were made,—was soon forsaken, and left to die. Though strong in numbers, as most journals would be considered to be, with an equal amount of patronage, yet it was not sufficiently strong, by the adhesion of those who truly apprehended the truth, to maintain its ground. Had it been placed upon that footing which it should have occupied, it would have stood, while those who felt aggrieved fell off to the right and to the left.

If it be conceded that a journalist occupies a more elevated sphere of observation than the great mass of his readers, and therefore may be supposed to discern objects sometimes long before they reach the vision of those who regard him as on the watch-tower, then will it be acknowledged, that he may proclaim the approach of danger before others can discover it. Such a proclamation may pass unheeded. In vain he may lift up his voice like a trumpet; the people will not hear. He opposes a wrong,—an error,—points out its fallacy; discloses a plot for the uprooting of all that is good and just; he rebukes men for their wickedness, which, though to him is as palpable as the sun at noon-day, yet is not seen by others. He is regarded as one who has taken leave of his senses. If he persists in warning, entreating, and rebuking, he may soon expect the scowl of defiance, the look of scorn, or malignant abuse. Friends forsake him, and soon he is made to feel, how strong must be his confidence in God to keep him from desponding.

Many act from impulse, without reflection. In such cases, irreparable mischief often ensues. If a slander is repelled by a journalist, there are some to take offence, and leave him. If he corrects an error, sometimes he draws down upon his head the wrath of those who may not regard the error in the same light that he does. Few will examine and inquire into the merits of the case, to see if the journal be not right, but clamor against it until it shall be consigned to the tomb of all the Capulets. A journal, at such times, should have that numerical strength that will allow its subscription list to be curtailed of a thousand readers, without placing its continuance in jeopardy, and retarding the progress of the cause it advocates. This is due to the cause, and it is a position on which every true adherent and patron should seek to place it. If this were so, the journal would receive and manifest greater intrinsic power, from the freedom which the conductor would feel in the discharge of his functions. This, again, would revive and encourage the hearts of the faithful, and lead them to more vigorous action in the cause in which they were engaged; and every successive step they would realize the existence of that strength which they do so much to create and maintain.

Few know the trials incident on a life devoted to journalism, based on moral principle. The journalist has not only to meet the wicked and depraved with open reproof or exposure, but he is compelled to encounter with settled patience and forbearance, the simple, the superficial, the vain, the ignorant, and the bigoted. If he satisfies the simple, the superficial, and

the ignorant, he can rarely appease the vain and the bigoted. Do what he may; turn which way he will; he will meet their scorn and hate, which will pursue him as long as he finds a spot to rest the soles of his feet. Against the wicked he may wage an uncompromising warfare; and though that may not affect the stability of his journal, yet he must feel depressed, unless his spirits are buoyed up by a consideration, that he has a reserve on which he can fall back,—a source of strength,—should circumstances compel him to avail himself of it.

As we stated in the commencement of this article, our experience as a journalist has been varied. We can say with the apostle, we "know both how to be abased, and how to abound." We have suffered under the unmitigated abuse of the malicious and depraved. We have felt the keener sting from false friends, while the cause that was as dear to us as our own heart's blood has been languishing, or distracted, by the conduct of those who never had a true appreciation of its value. But amid it all, we have clearly heard the voice whom we seek to serve, saying, "Go forward." This we intend to do, God helping us.

But we are unable to proceed alone. The same voice that speaks to us, also says to the people, "Go forward!" When a battle with Amalek is to be fought, an AARON and a HUR must hold up the weary arms of MOSES. If we on our watch-tower discern the approach of hostile feet, and sound an alarm, the least that should be done is, that those we warn should hear. If we strike a blow for God,—for truth, let us not be left alone to bear the brunt of the battle. We war not for ourselves,—therefore we should receive the support of those whose cause we defend. We claim nothing for ourselves,—but everything for God. We ask no respite from labor;—we seek no position where we shall be shielded from the arrows of the enemy. But we claim,—for righteousness' sake,—for honor's sake,—that we shall feel against our shoulder the shoulder of those who dare and will go with us into the thickest of the fight. When the trumpet sounds, before its warning is disregarded, let it be ascertained that no danger is near. If it should, perchance, prove that no danger is nigh, see if the alarm be not evidence of the watchman's vigilance, rather than of his weakness or wickedness.

Every consideration demands that a journal, to be efficient, and capable of exerting an influence, must have the strength we have indicated. This strength we deem indispensable to the *Advent Herald*, in order to render it a fitting organ for so important a cause as that of the Second Personal Advent of CHRIST. This strength we hope to see it possess; and we know of no reason why it should not have it.

What we have encountered, and now are daily encountering, serves to prepare us for the events of the future. We have not, so far, refrained from rebuking wickedness wherever found,—among ourselves, as a people, or among others; and it is needless to assure our readers, that we shall not hereafter swerve from that course. We know of no two criteria of action;—we must be frank and equitable. If an unwavering adherence to what we have deemed an honest course is to be at the expense of our existence as a journalist, so be it. To dwell in obscurity, without reproach,—though destitute of influence,—is far preferable to standing on the pinnacle of the temple reared by folly and extravagance. We are left no choice in this matter: we must either temporize, palliate, encourage,—or, oppose, promptly, energetically, perseveringly. We must and do expect the withdrawal of many whose minds are too narrow to embrace subjects outside of the circle of their own drawing. We do expect those to forsake us, who are unable to appreciate disinterested motives. We do expect the unending hate and abuse of those whose deeds of darkness we have uncovered, and whom we have held up to the reprobation of all right-minded men, whose feelings they have outraged. We do not expect the active sympathy of those who have no fellow-feeling with us in the faith we cherish. But every such defection is so much diminution of our strength, and consequently decreases our efficiency. This the true friends of the cause should strive to repair. Activity and diligence will make up all that may be taken away. This duty they owe not to us simply, but to the cause of God. It is what He calls on them to do. It is what Humanity requires. It is what their own spiritual well-being demands.

We have attempted to place before our readers a brief statement of what is required to render a journal efficient.—We have glanced at obstacles to success; we have spoken of the hopes and fears of the journalist;—we have spoken of ourself. It remains with them, therefore, to say, whether we shall be endowed with that strength which will enable us to exert a wider influence. Already the work of proscription has commenced. Because we have not been disposed to lie passive under the recent attempts to blast our character, and wrest from our hands this journal, which ten years ago we consecrated to the cause of God, the work of diminishing our subscription-list is fairly under way. To swerve from our course a hair's-breadth at this time, would be to surrender up all manliness,—all consistency, and place truth and justice at the mercy of falsehood and dishonesty. But we go not to war at our own charge. We are ready to sacrifice ourselves,—but the cause we advocate, never! We again declare, as we have before, and what our past history will give assurance of, that as we have done, so shall we do again. Doubtless we have erred in some things;—we hope to avoid doing so in the future. But for the world, we dare not violate our solemn convictions of duty.

THE TENT-MEETING AT LYNN, Mass.

To the friends in Essex County, and its contiguous regions:—Permit me to say a few words to you in view of the contemplated Tent-meeting at Lynn (see notice on last page of the *Herald*). In relation to,

1. The objects of this meeting; I need not tell you what are not its objects. The names of the brethren whose services are secured, are a sufficient guarantee against the apprehension of extraneous ques-

tions, or unhappy influences. The objects to be aimed at are (1.) To comfort, strengthen, and build up those who cherish "the blessed hope." (2.) To turn the feet of the wandering again into the path from whence they have strayed. (3.) To induce the sinner to seek a refuge from the coming storm; and (4.) To elicit an interest in "the hope of the Gospel" on the part of those, who rarely, if ever, have their attention called to a consideration of it. During this meeting, the Lord helping us, we shall keep steadily to this work.

2. Therefore, it is very desirable that all friends who are really interested in those objects, that can, should attend—

1. Because of your own personal profit.—If you are wholly interested in the cause of our coming Lord, then you ought to be present at this meeting, to do your duty and receive God's blessing. If you are not fully consecrated to God, and his service, then this is the place for you to come, and get rid of earth's entanglements, and seek a fresh anointing from above.

2. Because your presence, labors, and substance are needed to assist in carrying out the above-named objects. The servants of CHRIST, who labor for souls, as those who must give an account, require your presence to hold up their hands in their arduous and important duties.

3. An interest manifested on your part, will call forth an interest on the part of others not now interested.

4. Because a united and faithful effort on your part, at such a time, will accomplish more than could otherwise be accomplished in a greater length of time.

5. I will only add, that three important considerations present themselves, why you should attend to these things. (1.) The responsibility that rests upon you in view of the truth you cherish. You say, and you say truthfully, "that you are pre-eminently distinguished in point of religious knowledge." Then let the "word of CHRIST which richly dwells in you," be "held forth" by you at this meeting. (2.) God has opened an effectual door to you for the spread of this truth. Starving multitudes are crying for bread. Shall they cry in vain! (3.) Unless you are, and have been egregiously mistaken, and with you all who cherish like precious faith, it is certain that the time for labor is almost over, and what is done must be crowded into a few lingering moments of probationary time. Shall we not all adopt the true sentiment of the hymn!—

"Ye saints of God, awake to duty!
Hark! hark! the message from the skies:
Your King descending in his beauty,
With saints and angels bids you rise.
Shall earthly pleasures still deceive,
With Satan's hosts and fiery darts,
Now darken and enthrall your hearts,
While Christ for your delay is grieving?
Arouse! arouse! ye saints!
Your arms and hearts prepare!
Press on! press on! all hearts resolve
A conqueror's crown to share!"

L. OSLER.

THE FIRST STEP.

The first step from the path of rectitude is the most dangerous of all. That taken, and the Rubicon is passed, the barrier is removed, the restraint is taken away, succeeding steps are more easily taken. With children and adults, it is the same. The boy would fain hide his offence; and the man would apologize for his. Both are alike actuated by a design to avoid the consequences of the first mis-step. When the boy, GEORGE WASHINGTON, hacked the trees in his father's garden, he had the magnanimity to retrace that first mis-step, by frankly acknowledging his offence—scorning all prevarication and concealment. Noble boy! How few of the "children of a larger growth" would have been equally frank!

It is painful to be censured. Where there is large self-esteem, a man is strongly tempted to deny the acts which expose him to disgrace. Having taken a false step, to justify or to excuse that, another is taken. Pride shrinks from confession, and drives on in the course taken. And thus every successive step sinks deeper and deeper, and carries farther from the point of right. A man attempts a burglary. Unexpectedly he is detected. Self-preservation whispers, "Dead men tell no tales." Under the sudden impulse, he adds murder to his crime. He who would have shuddered at such an act, must now, to hide his guilt, resort to other devices. Perhaps he burns the house, endangering other lives, and destroying property. He resorts to falsehood, to perjury. To divert suspicion from himself, he throws out hints and innuendoes of others, and perhaps succeeds in causing the innocent to perish for his own misdeeds—and they, commenced in a single false step. Many a long career of crime has resulted from the unexpected termination of a single wrong step. All the misery of earth was caused by a single mis-step in Eden. How important, then, is it, that the first step should be guarded against,—that every motive should be closely scanned, that every act should be subjected to a scrutinizing self-examination; and if it will not bear the test of an enlightened conscience, let it be quickly undone, retraced, and forever again guarded against.

Bro. H. G. FRAAS, of Albion, Ill., wishes to know if any of like precious faith live in his neighborhood. As we cannot answer, will any living in that region answer him?

CORRESPONDENCE.



THE "ADVENT HERALD" AGAIN.

The writer of the following letter reasons conclusively respecting the ownership of property; but in the present case, it is almost a work of supererogation. The idea of any one's claiming the *Herald* as his property, would be as presumptuous as his claiming our coat. We should like to see the first man that has the least claim on it, or demand against it. We believe those compassionate souls who wish to relieve us of its burden, do not themselves lay any claim to it; but think that others have one. Why, say these sapient solons, Mr. Himes' name was not on as proprietor! Neither do you find it on his coat, hat, or boots. Well, perhaps he does not own them! That may all be; but then who does own them?—there is no other name on them. And there was no other name on the paper. There has been no agency recognized. No other one has felt responsible for the debts of the office, or been looked to for their payment. The fact is, that the word "proprietor" is seldom printed in a book or paper—the publisher always being the proprietor, unless some other one holds a copy-right, or other papers, to set aside his ownership.

Let these men try their hand at getting away one of the *HARPERS'* publications, because, forsooth, they have not put on their names as proprietors;—which these men in their sagacity supposed necessary;—and see what the result would be!

MR. EDITOR:—I received, a few days since, a letter in reply to an article over my signature in the "*Herald*" of July 20th. Why the letter was not sent to you for insertion in your paper, I am at a loss to understand. At first, I thought of answering the writer privately, rebuking him for his incivility and illiberality; but reflecting, that he might be one of those who are eternally but vainly endeavoring to draw the dividing line between "*meum*" and "*tuum*," I relinquished the intention, and thought I would let it pass by without any notice whatever. But a second thought has led me to suppose, that there may be others (I hope there are not many) who are laboring under similar mental obfuscation, and that there is a possibility they may be made to see through a ladder,—provided the rounds of the same are not placed too closely together.

The following is an extract from the letter, which I wish you to insert in the "*Herald*," with a few remarks from myself.

"In an article over your signature in last week's '*Herald*,' headed 'The Advent Herald,' where you attempt to show to the readers of said '*Herald*,' the primitive ownership thereof, and the attempt to rob Mr. H. of his property; that article shows one of three things; your lack of knowledge; your desire to circulate misstatements; or some one else using you, or your name, for that purpose. Now in the first place, how do you know that Mr. H. published the '*Herald*?' at his own expense? Were you one of the body of Adventists at that time, or do you get your information from others? Now whether Mr. H. owns the '*Herald*' at present or not; there are those who know that the money by which the '*Herald*' (or whatever its name at the time) was first published, was furnished by themselves, with others, as the body of Adventists, for that purpose, and for the benefit of that body,—as they understood it,—and who would not understand it so? Now I leave you and every one else to infer who was the primitive owner of that paper: and I should like to know when, and by what process, Mr. H. became owner of it. And further, the appeals for money are made as if Mr. H. was only agent for the body of Adventists, and many understand it so, and likely answer his appeals as such.

"In the next place you say, 'that attempts have been made to remove the '*Herald*' from under the control of its present conductor,' or as you mean, to rob Mr. H. of his property. Now this is all false; for every one who understands that 'movement,' must see that the committee had no desire to rob any one of their paper. They thought, and they had a right to think, that if the '*Herald*' did belong to the body, it (the body) should have the control of it. Is this right? Is it right that the hand that feeds the body should be under its control, or is it robbery? or should the organ which the body supports and nourishes be irresponsible to it? And they further thought, that if the '*Herald*' did not belong to the body, the body should have an organ under its control; and if said body wanted Mr. H. for their agent and editor, he would be retained; if not, some other whom they may choose."

I am informed that the article in the "*Herald*" "shows one of three things:" either a "lack of knowledge;" a "desire to circulate mis-statements;" or, "some one else using you [me], or your [my] name, for that purpose." I will answer these three propositions in their inverse order.

In the first place, no one used me, or my name, for any such purpose. Nobody whatever had the slightest agency, directly, or indirectly, in the production of that article. No one suggested it, no one had any knowledge of it, or expressed a wish to have it written. The same is true, in every respect, of this one. And while I am writing, I am utterly ignorant whether it will be inserted, or not.

As to a "desire to circulate mis-statements," that is a more serious matter. As I am not conscious of anything in my life that would render me obnoxious to a suspicion of that character, perhaps all that is necessary for me to say, is, that such is not true. But

as other parts of the letter contain certain insinuations, I would add, that no consideration would induce me to maintain the "primitive ownership" of the "*Herald*," if I was not convinced that it was now in the hands of its rightful owner. If the writer of the letter, instead of wandering and floundering about, enveloped in a cloud of irrelevant and crooked sentences, possessing about as much natural cohesion as the toes of Nebuchadnezzar's image, had just thought of what it is that constitutes a title to property, his letter would not, perhaps, have been written, nor this reply.

Now, then, for my "knowledge" of the matter. I know this: J. V. Himes originated the "*Herald*." It was published under his own name, when there was no "cause," so to speak. No one was responsible, or felt responsible, for a cent of his liabilities. Dow & Jackson, his printers, never knew any one but Mr. Himes in their business transactions. The writer says, "There are those who know that the money by which the '*Herald*' was first published, was furnished for that purpose, and for the benefit of that body, as they understood it." Now, it may be very true, that a man may subscribe for the "*Herald*," and pay a dollar in advance for a volume; and he may do so, understanding, at the same time, that he becomes, by so doing, a part proprietor in the property. The modesty of such a man, if nothing else, might be questioned. If the writer of the letter, Mr. Editor, is a subscriber to your paper, perhaps he labors under the impression, that although he receives fifty-two papers for two dollars, he is unlawfully deprived of his share in the "primitive ownership" of paper. Under such circumstances, perhaps you had better compromise the matter with him. But no money was ever contributed for the establishment of the paper on any such terms; my correspondent's affirmation to the contrary, notwithstanding. Let the man come forward, and name the amount of money he contributed for the establishment of the "*Herald*," or "Signs of the Times," and I will withdraw my assertion. I re-assert, most emphatically, that Mr. Himes started the paper on his own responsibility, and at his own expense. It will be time enough for me to tell what I know about the matter, or do not know, when the individual, or individuals, are named who furnished the money for the establishment of the "*Herald*" "as they understood it."

But suppose, for the sake of argument, that certain persons did contribute for the support of the paper, intending thereby to benefit the Advent body; such a fact would no more entitle a man to a claim on the paper as a property, unless a mutual understanding was entered into, acknowledging such claim, than it would to the furniture in Mr. Himes' house. The publisher's right to the paper is in no way affected by such a gift. I grant, nevertheless, that he is bound to devote the paper to the good of the cause. But can there be found an Adventist who feels bound by the consideration that he is a joint owner of the "*Herald*," (and he is one, if Mr. Himes is not the owner,) to pay one cent towards the debts of the office? I am not asking him what duty and love towards the Advent cause would lead him to do; that has nothing to do with it. I hesitate not to say, that there is not a man who feels called on, by any such consideration, to do thus. But if Mr. Himes is merely an agent, those who made him such can be compelled to liquidate the debts he has contracted. If the attempt were made to do that, if I am able to judge by actions, none would resist with more determination than my correspondent.

It requires but a modicum of common sense to settle the question. If the "*Herald*" is the property of the Advent body, in the sense that some half-dozen individuals regard it (and I believe that the whole number may be reduced to about three), Mr. Himes must be a mere agent, acting with usurped, or delegated power. When did he usurp his power? or, when, and by whom, was he invested with power?—Now, the whole matter may be settled here. Let these two questions be answered, and then it will be time enough to dispute the ownership of the "*Herald*."

The writer is perfectly correct in attributing to me the desire to say, that attempts have been made to rob Mr. H. of his property. I know not how to characterize such attempts in any other way. I care nothing about the intentions of "the committee." Who are the "committee"? Who appointed them? What right had they to conspire to get the paper out of its owner's hands? They had no more right to do so than to break into his house at night, for the purpose of plunder. In my estimation, the two acts are equally creditable; and, moreover, I feel perfectly sure, that the law, were it to be appealed to, would as certainly punish the one as conspiracy to deprive a man of his property, as it would the other as a burglary.

Let my correspondent, and those he sympathizes with, think of that. Had there been a dissatisfaction on the part of Adventists, who are subscribers to the "*Herald*," with its general management, there would have been some excuse for the movement of those extremely virtuous individuals, implicated in the plot, who appear to monopolize all the virtue, all the piety, and all the modesty, naturally appertaining to the Advent body! If there had been the slightest dissatisfaction in the dispensation of the funds on the part of those who contributed, they would not have given,—so that matter would have righted itself. But no; those who do not give, are the ones to complain! Out upon such contemptible meanness. I have not words to express my disgust at such conduct. And, on the other hand, had there been dissatisfaction at the course of the "*Herald*," its subscription list would not have increased; nay, it would have fallen off. Who, then, wanted the change? It will soon be ascertained, who they were, and why they desired it.

How could the "*Herald*" be more "the organ" of the body than it now is, and has ever been? The plea, that the Advent body, or the Conference, needed an organ, is too weak and shallow a plea to deceive even a simpleton. Has it not ever expressed and defended the views for the advocacy of which it was established? Has not its income been expended for the advancement of the interests of the body? If any one knows that such a course has not been pursued, let him make his knowledge known, and assume the manly responsibility of proving his knowledge,

and not stalk about in the dark, as if the light caused him uneasiness. Adventists are not fools, that they can be deceived by mere dark and mysterious hints and innuendoes. If there were facts, they would have been scattered from Dan to Beersheba ere this.

As to Mr. Himes' appeals, little need be said to men who possess ten grains of reason. All who read the "*Herald*" know,—provided they have no evil eye,—that Mr. H. appeals to his delinquent subscribers. If they paid him, an appeal for his support, or that of the "*Herald*," would never be seen in its columns. Or, should he follow the example of other newspaper publishers, and issue no other publications except those whose expenses are defrayed by money pledged beforehand for that specific object, applying the surplus income of the paper (if any) to the building a house for his family, there would be no necessity, perhaps, for an appeal at all. But it is not so. If the "*Herald*" affords a surplus income, it is, if I understand it, made to pay for those publications which do not make a return, or are given away.

But I must dismiss the subject; I have already said more than I intended. Sometimes reason and argument are altogether lost on some persons. I do not know that I am required to apologize for the severity of the language I have used in this communication, as the writer to whom I have replied has seen fit to indulge in insinuations and remarks, in other parts of his letter, which entitle him to none.

N. A. APOLONIO.

FROM THE ADVENT CHURCH IN HOMER.

TO J. V. HIMES—Beloved Brother:—With the deepest interest, and emotions of no ordinary character, have we watched the recent movements which have been made to tarnish and destroy your moral and Christian character, by striking a fatal blow at your honesty and integrity, and from evidence based upon "common fame" condemn you as no longer worthy of that confidence which your brethren have been wont to repose in you, and of filling that high trust which we have felt that God had committed to your charge. And we feel deeply pained in being compelled from a sense of duty to enter our protest against attempts from brethren which we have respected and loved, to destroy you. And what renders the duty doubly painful, is the reflection that the attack has been made by those who have been your bosom friends, and who in days gone by, have nobly stood by you in the hour of gloom and peril, and whose mental effusions have contributed so largely in enriching the columns of the "*Advent Herald*."

And in our deep sympathy with you in your present trials, we feel that the language of inspiration is peculiarly applicable: "All that hate me whisper together against me, against me do they devise my hurt. Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

The charges, which are said to be based upon "common fame," from any evidence which has been presented to the contrary, are as "baseless as the fabric of a vision." Not willing to be premature in deciding against the conduct of brethren for whom we have ever entertained the highest regard, and in whom we have reposed the strongest Christian confidence, we have waited from the time that the charges were first presented at the Conference in Boston till the present date, expecting that those brethren who were instrumental in getting the charges before the Conference, would feel bound, from a sense of justice and a regard for the bleeding cause of their suffering Lord, to investigate the whole affair, and ascertain whether the charges were well founded. And after waiting several weeks, and with deep emotions watched the developments which have been made in relation to the matter, we are now compelled to speak, believing that longer delay would be criminal. And we are unable to determine how brethren who have so strongly contended for the principle of righteousness and justice, could have let a matter so vitally affecting the great cause in which they have professed to have embarked with all their interest, rest, without having strongly urged and contended for a thorough investigation of charges, "which, if true," must forever stamp the accused with infamy and disgrace, and commence a new era in the history of the Advent cause.

The plain requirements of the Divine law, and the principles of natural and impartial justice demand, that those who felt that "duty" required that the charges should be presented for "investigation," should have urged their investigation, and thus saved, if possible, the heart of the accused from being wrong with the keenest anguish, by giving him an opportunity of defence at an earlier period, and also have saved the cause of God from bleeding at every pore. And we cannot for a moment countenance the course pursued by those brethren, in laboring to conceal it the dark the whole matter, until the favored moment should arrive when, having drawn an influence around them, they would be prepared to strike the fatal blow with greater prospects of success. Such a course we deem unchristian and unscriptural, and is without precedent in the history of the apostolic church.

The course pursued by the accused from the first public announcement of the matter, we feel bound from a sense of duty to say, has been open, manly, and Christian; and your efforts to have the charges investigated and the whole matter fully developed, without seeking to screen yourself from the righteous decision of an impartial tribunal, only strengthens the confidence which we have for years reposed in your honesty and integrity. We have never regarded you, Bro. H., as a perfect man, neither have we believed that you had the vanity to suppose that you were. But to look upon you as a wicked, selfish, and designing man, seeking to aggrandize and enrich yourself out of a cause which is dearer to the hearts of thousands that you love than life itself, are reflections which we cannot for a moment indulge in without doing violence to our honest convictions.

In concluding this short epistle, we wish to say that we deeply sympathize with you in your present trials. We regard you, Bro. H., for your "work's sake," and love you for your fidelity and loyalty in the cause of our Divine Redeemer; and as far as our influence as a Church of Christ can be felt, it shall be employed in co-operating with you in giving the

message of the angels to the world: "saying, Fear God, and give glory to him; for the hour of his judgment is come." Suffer us to assure you that we highly prize the "*Advent Herald*," and our confidence in the wisdom and ability with which it has been conducted remains unshaken. That it may continue to be a "*Herald*" of the "*Advent*," and a blessing to the thousands who have been profited and benefited by its perusal, is the prayer of your brethren and sisters composing the Advent Church in Homer.

In behalf of the Church,

L. E. BATES, Pastor.

D. L. CLAPP, JOHN SMITH, Deacons.

July 20th, 1850.

"BE CAREFUL FOR NOTHING."

Why should Christians be anxious for anything? They are "sons and daughters" of the "Lord Almighty." And their Father has hedged them round with promises.

He says, Cast all your care upon me: for I care for you. *I will never leave you nor forsake you.* I will be on your right hand and on your left, that you shall not be moved. My angels shall encamp round about you, they shall minister unto you.

Fear not. Be not anxious for to-morrow, nor any other time or thing. All things work together for good to you: even a far more exceeding and eternal weight of glory, is constantly being wrought out for you.

Your Redeemer is almighty: and He says, "I am the good Shepherd, and know my sheep, and am known of mine." You "shall be saved, and go in and out and find pasture." He says, also, you "shall never perish, neither shall any pluck you out of my hand." "The Lord is faithful, who shall establish you, and keep you from evil." "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." "After that ye believed, ye were sealed (in Christ) with that Holy Spirit of promise which is the earnest (or pledge) of your inheritance, until the redemption of the purchased possession." "Ye are sealed unto the day of redemption."

But the doubting Christian takes up his lament again, and says, "If I could only fulfil the conditions, then I could claim these 'exceeding great and precious promises.'—But if you are filled with anxiety lest you should not fulfil the conditions, do you not break one command—to wit: "Be careful (anxious) for nothing," while you are trying to keep others?

But I have quoted only a part of the command.—You are not only commanded to be without anxiety, you are required to be prayerful and thankful in everything.—Phil. 4:6.

Now when you offer up prayer and supplication to God, with thankfulness, and without anxiety, that he will "keep you by his power through faith unto salvation," do you believe "he will do it?" Yea, or nay. Can you "commit the keeping of your soul to him, as unto a faithful Creator," without distrust or anxiety?

If we trust our heavenly Father to do what he has promised to do for us—to "provide a way for our escape from every temptation; and preserve us blameless unto the coming of our Lord Jesus Christ," (1 Cor. 10:13; and 2 Thess. 5:23,) we shall have "peace as a river, and our righteousness will be as the waves of the sea." It is then we realize our heirship to the kingdom of God, and our possession of "his righteousness," which is "imputed to us," if we believe "on him who raised up Jesus, our Lord, from the dead."

How beautiful is the language of the prophet!—"Peace as a river"—pure, gentle, broad, deep, and continued. "Righteousness as the waves of the sea." Christ the Lord is our righteousness. O, the infinite depth and vastness of divine righteousness! May the south wind of the Spirit cause many a wave from this mighty sea, to visit, and love, and bless us, while we wait the coming One.

B. M.

We do not suppose that we are forbidden to be careful in our preparation for the future. We are to guard against carelessness and inactivity. We are to fear, lest having preached to others, we at last ourselves come short. God will never leave or forsake those who put their trust in him; but we are to be careful that we do it. Carelessness begets indifference; and indifference neglect. The life of the Christian is a continual warfare. He finds no place in this life where he may lie down and be at ease in Zion. Give us the watchful Christian, and the careful Christian; but let him not be careful, and burdened with the things of this life.

THE RESURRECTION.

MR. EDITOR:—The several communications of late in your paper touching the resurrection of the body may be true; yet I often think while reading, that I should like to ask those writers a few questions. I do not ask how the body is raised, but I do ask with what body do they come from the grave? They say the same body shall be raised. What do they mean by this? do they wish to be understood that the same identical particles composing the seed, or first man, shall be incorporated into the resurrection body?—They seem to say so, yet when they come to explain it, they make out a different theory. Let me suppose a case: An Englishman lost a leg at the battle of Bunker's Hill, went home to England and lived 20 years, and then died. Now the question is, will the identical particles composing that leg that was buried on Bunker's Hill, unite with the body that was buried in England 20 years after?

Suppose another case: A man dies aged 40 years. When taken sick, he weighed 200 lbs. He is sick six months, and falls away to 100 lbs., and dies, and is buried. Question: Does he come from the grave at the resurrection with the same particles of which his body was composed when taken sick, or those which composed the body when buried? It is said, that the particles of the body change every few years, from infancy to old age, and yet it maintains the same identity. Well, I believe it; but will it be the same identity of particles, or thoughts, or mind?

Mr. Editor: in giving me your views upon the above questions, you would oblige a friend, and each subscriber.

We don't know who wrote the foregoing; nor do we know that we can give any better answer than that contained in 1 Cor. 15:35-58—"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.—All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

LETTER FROM LOCKPORT, N. Y.

DEAR BRO. BLISS:—It is with feelings of the deepest regret that we have become acquainted with the efforts which have been recently made to injure the character and reputation of our much esteemed Bro. Himes. Our confidence in the integrity and Christian character of our beloved brother has remained unshaken by any of those efforts, which, from their first development, have been so equivocating, and apparently destitute of brotherly love and moral honesty, as to be unworthy of credence.

But we have earnestly desired that the closest investigation should be made, that Bro. H.'s real position might be brought to the light, and the charges alleged against him be either proved or disproved.—We have desired this not alone that justice might be done to Bro. H., but the interests of the cause we hold dear demanded such an investigation, and not be allowed to suffer the reproach it must of necessity suffer under such unfounded charges against one who has occupied such a prominent position among us as Adventists.

Had such a crusade been entered into (as has been the case in many instances) by those known to be hostile to the truths we have embraced, it might have been considered as unworthy of any regard; but coming as it did from the professed friends of the cause, made it highly important that the truth or falsity of the charges should be shown.

We esteem Bro. H. "very highly in love for his work's sake," and sympathize with him in his trials. He has not only suffered reproach from the open enemies of the truth, (which we all should be willing to suffer and rejoice in,) but has been in "perils among false brethren;" but he cannot say as Paul said on one occasion, "No man stood with me, but all forsook me," for there are those who know how to appreciate his labors and sacrifices, and will not withhold their confidence and support. But we believe our brother has the assurance that there is One greater than all men who is on his side.

We cannot but express our hearty approbation of the general course and stability of the "Herald."—Though we should have desired, in some instances, less of controversy, we approve of a kindly interchange of opinions, by which means we sometimes arrive at the truth: but when the fundamental principles of the gospel are assailed, it is duty to contend earnestly for the faith once delivered to the saints. The course of the "Herald," gives evidence that its conductors have not been "carried about with every wind of doctrine," and it is our desire that it should be continued under its present management, and its present general features maintained, and its beneficial influences be felt till the Lord for whom we look shall appear.

R. W. BECK, DANIEL RITSON, THOMAS HASBURY,

J. W. REED, SARAH ROBINSON, CATHARINE MORMAN, SARAH HARMONY, H. ROBBINS.
Lockport, July 21st, 1850.

Extracts from Letters.

Bro. J. CROFFUT writes from New York, July 16th, 1850:—

DEAR BRO. HIMES:—I have long been very anxious to write to you. I have many things in my mind, and I trust you will excuse the broken manner in which you may find some of them in this communication. Some time since I thought that I could not be astonished at anything; but I find there are things which do really astonish and surprise me, in spite of all my cool calculation. However, I thank God, through his grace I stand unmoved, and have good hope (I trust) that ere long I shall be freed from all doubts and perplexity, and obtain salvation through Jesus the Anointed.

Your late difficulties have, no doubt, borne heavily upon you, and I presume you still feel much affected both in body and mind; but, dear brother, God, who has thus far aided you by his grace, will not leave you. I believe prayer is offered to God for you continually, and I feel fully confident that if you faithfully pursue your duty, he will make all your enemies ashamed. Your name and character has, it appears to me, undergone enough to exert something of a purifying influence, and may it be found thus in the day of the Lord Jesus. I think there is no lack of confidence among your friends, and had it not been for the present trouble, your influence connected with all those who are true to the Advent doctrine, would, no doubt, have increased considerably. I trust God will overrule all for his own glory, and may no one bring destruction on themselves, or others. I hope to be in the field again soon. May God give me wisdom and grace to labor faithfully and efficiently.

O how interesting is the truth in all its bearings. I believe it, and strive to obey it. O what sensations of joyful hope inspire my whole being! It seems, at times, as if I almost realized some of the promised joys of the glorified. Ah, but I feel the infirmities of the flesh, and the more humble I am, the more happy I am.

Sister S. W. ADAMS writes from Mason Village, July 25th, 1850:—

DEAR BRO. HIMES:—I still love the Advent cause, and the perusal of the "Advent Herald" gives me great pleasure. I am heartily willing to make sacrifices, and sit up late at night to earn something to pay for it. This I do cheerfully, for I could not do without the paper, situated as I am. I have not been privileged with but one day's preaching since I was in Boston, a year ago. Dear brother, I have thought of you in your late trials, and have remembered you before God. We are a tried people, and can sympathize with the primitive saints; the modern saints know nothing of our trials, neither do they know our joys.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

BRO. HIMES:—This will inform you that on Lord's day, July 7th, Bro. J. Y. BUTT closed his mortal career, after lying sick three months and one day. He left home to visit his mother and friends in Cincinnati, and was there taken down with inflammation on the brain, and other diseases followed, until he nearly wasted away, and he resigned his spirit into the hands of him who gave it.

Bro. Butt embraced the truths of the near approach of the Saviour in the spring of '43, and from that time till his death remained a consistent believer, his interest continuing till the last. This neighborhood has had most of his labors, and the cause has lost one of its warmest friends. But we sorrow not without hope, as "them that sleep in Jesus God will bring with him." Then we shall greet each other in the land "where there is no more death, neither sighing, for the former things will be done away."

Yours in the blessed hope, W. H. MAULL.
Coal Run (O.), July 15th, 1850.

Sister SARAH ANN COLBY, wife of Dr. Benjamin Colby, died at Saco, Me., of organic disease of the liver, on the 19th of June, aged 48 years. She was converted at the age of 19, and united with the Methodist Episcopal Church, from which she never was separated till her Master called her home. Her life was uniformly consistent and exemplary, leaving the evidence with all her acquaintances, that her profession was sincere, and her piety genuine. Since 1842, in which year she read the sermons of Mr. Miller, she has had a particular attachment to the views he entertained, and has seemed to be earnestly striving to be in readiness to meet her coming Lord. She was fully persuaded that the year of Jubilee was near at hand, and was anxious that others should be convinced also, and prepared to meet it. This was the burden of her conversation in health and sickness. It was her uniform practice to read the word of God every night before retiring, and in this she found great comfort and satisfaction. A few days before her departure, she selected the passage from which she desired her funeral discourse should be preached, viz., 2 Tim. 4:7, 8—"I have fought a good fight," &c. When her pious and loving companion spoke to her, two days before her death, of the joy of the saints at the coming of our Lord, she raised her emaciated hands and exclaimed, "Glory to Jesus." A few moments before she left the world, she often exclaimed,

"Jesus can make a dying bed
Feel soft as downy pillows are," &c.
And so she fell asleep, soon, as we believe, and as

she believed, to awake to a glorious immortality. I would bespeak for her companion the prayers of the righteous, and sincerely hope that he and all of us may have grace to endure to the end and be saved.
Newington, N. H. SAMUEL HOYT.

DIED, in Cleveland, O., July 1st, 1850, after a protracted illness, and, at intervals, excruciating pain, which she bore with Christian submission, widow DORCAS LAKE, aged 73 years. Sister L. thought she experienced religion at 7 years—made a profession at 18. Her views were never that the world was to be converted, but that the judgment was to be looked for as nigh at hand. When she came to Cleveland, fifteen years ago, she did not attach herself to any church. When Bro. C. Fitch came here, September, 1842, she did not at first go to hear him, but took to searching the scriptures more closely. At length she went to hear him, and the first time remarked, that he had got hold of a chain of truth.—From that period she embraced the doctrine of the Advent night. Her faith, always strong, never wavered in the least, and often would she speak of her Redeemer to all them who looked for redemption in Israel. She often exhorted her brethren, in days of trial and discouragement, to remain steadfast in the faith. She was always a constant attendant at our meetings, having scarcely ever failed to be present until the commencement of her last sickness, when she was denied, for eighteen months, this, to her, great privilege. During this long confinement, she manifested great solicitude lest her brethren should give up the faith. Her physician remarked, that if he had her faith and prospects he could die at any moment. Another person, a professor, expressed himself as did the doctor. When confined to her house, her prayers for ministering brethren were very ardent, considering their labors and trials, and that they were in a sense the heralds of the kingdom. She dwelt much on the glorious theme of the resurrection, which filled her soul with unutterable emotions. Looking for that same Jesus to return "in like manner" while she lived, she now sleeps in him; and "blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." A sentiment which many of late years have uttered on their dying bed, was expressed by her, viz., that she should not sleep long. A. P.

DEAR BRO. HIMES:—My heart is made sad while I take my pen to make a record of the loss we have sustained here in Pomfret, Vt.

Fell asleep in Jesus, July 1st, '50, MARY E. GATES, wife of Geo. Gates, and daughter of John and Clarissa Tracy, in the 38th year of her age. She died of quick consumption, after enduring pain and affliction for about a year; leaving an affectionate companion and four children to mourn the loss of a kind and affectionate mother, though they mourn not as those without hope. When Bro. Miller lectured here, Sister Gates' attention was aroused to seek the salvation of her soul, for which she labored and found pardon, and secured an interest in him who is abundantly able and willing to save to the uttermost all who will come in by the door, Christ. She embraced early the faith of speedy redemption of the children of God; since which time she endeavored to maintain, and earnestly contend for, the faith once delivered to the saints: looking for that blessed hope and glorious appearing of Jesus Christ our Lord, who will give them that are his, eternal deliverance! even an earth restored. The pilgrim who has traveled this way, has here found a home with them. Sister G. was buried with Christ in baptism in June, 1843, and has since continued with that class who have been looking for and hasting unto the coming of the day of God and the resurrection from among the dead, joining, with her sweet and melodious voice, in their songs of the coming King in all his beauty and glory, to be admired in all them that believe, in that day.

Her sufferings for a year past have truly been severe and painful. On the morning of the 24th of June, last year, as she was taking a short excursion for the improvement of her health, the horse took fright, and while at full speed she was precipitated from the carriage, which caused a rending and dislocation of the ankle, the bones even protruding, and which otherwise badly bruised her.—Several pieces of bone have since been extracted from the ankle joint. About three weeks before her death, quite a large piece was extracted, which caused her much pain. Yet in her sufferings she could say, All things shall work together for good to them that love God, &c.

She has been a constant reader of the "Herald," and often spoke of the good news and glad tidings it contained, and of the labor and trials of Bro. Himes. She departed this life in Lebanon, N. H., being on a visit, and was sick about eleven days. I called to visit her in her last sickness, and spoke of the Saviour. Said she, The Lord is good; I have nowhere else to trust. As I bade her farewell, said she, Pray for me. When the doctor told her if she had anything to say to her friends, she had better say it, for she could not stay but a little while. Said she, I expect to sing the song of Moses and the Lamb. She paused:—Is this all?—I do not expect to sing it until Jesus comes. She retained her reason till the last. May this deep affliction work for the bereaved and afflicted companion and friends, and to us who deeply feel the loss of a mother in Israel, a far more exceeding and eternal weight of glory, when Christ shall come, is the earnest prayer of the writer.

Though she endured distressing pain,
Yet seldom would she e'er complain;
With Christian fortitude she bore
Her sufferings, till they all were o'er.

While friends stood 'round all loth to part,
With weeping eyes and aching heart;
She trusted not in arms of flesh,
To comfort her in death's embrace.

When death's dark valley did appear,
And death full in her face did stare,
'T was with unshaken firmness then
She trusted her Almighty Friend.

Calm and serene in death she sleeps,
A heavenly smile on her cold lips;

To all things here she's bid adieu,
With hopes of glory in her view.

R. N. STETSON.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111. Jefferson-street.
Auburn, N. Y.—H. I. Smith.
Buffalo, N. Y.—W. M. Palmer.
Cincinnati, O.—Joseph Wilson.
Cleveland, O.—J. S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edmonton, Me.—Thos. Smith.
Glennville, N. Y.—S. S. Ellis.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Robbins.
Lockport, N. Y.—E. H. Adams.
Lowell, Mass.—E. H. Adams.
Low Hampton, N. Y.—D. Bosworth.
Massena, N. Y.—J. Danforth.
Milwaukee, Wis.—Sam. Brown.
New Bedford, Mass.—H. V. Davis.
Newburyport, N. H.—J. Pearson.
New York City.—Wm. Tracy, 75 Delancey-street.
N. Springfield, Vt.—L. Kimball.
Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 37 Summer-street.
Providence, R. I.—G. R. Glad-ding.
Rochester, N. Y.—Wm. Busby.
Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Worcester, Mass.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Books for Sale at this Office.

Books for Sale at this Office.	cts.
"Is Christianity from God?" By Rev. J. Cumming, D. D.	50
"Lee on the Soul"	30
Two hundred Stories for Children	37
One hundred and fifty do.	37
Jewels in Heaven	25
Advent Hymns	60
Pocket (gilt)	80
" (without music)	37
" (gilt)	60
The Vocalist	62 1/2
Whiting's Testament	75
Litch's "Pneumatologist"	—
per No.	125
James' "Biblical Inquirer"	do 6
Litch's "Restitution"	37 1/2
Glosses of Rocky Nook	37 1/2
Sacred Chronology	37 1/2
Judgment Anthem and Heavenly Vision, with music	6

POCKET BIBLES.—A few copies of the Oxford edition (gilt) 2 50
"The Bible Class" 0 25

NEW EDITION of two Discourses by CHARLES BECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER, on the excellency of the Bible, and Mr. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 37 1/2 cts. per doz.; 4 cts. single.

"The Kingdom of God," by Rev. CHARLES K. IMBRIE.—A few copies for sale at this office. Price, 37 1/2 cts.
Ginn's Rome.—Phillips & Sampson's edition.—40 cts. per vol.
Letters on the Prophetic Scriptures.—By Rev. Edw. Winthrop. Price, 37 1/2 cts.
Advent Library, 8 vols.—Price, \$5.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 18 cts.; 25 per cent. discount to agents. The following are the contents:

No. 1. Mary and the Babe.	No. 5. The Dove.
2. Young Samuel.	6. Mary Loved Her Father.
3. Moses.	7. The Good Samaritan.
4. Noah and the Ark.	8. The Dream.

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely desire ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Silliman, M. D., L. L. D., &c.,
Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Sci. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."
"New Haven, Ct., Nov. 1, 1849."

From Prof. Cleveland, of Bowdoin College, Me.
"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.
He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.

Hampden ss. Springfield, Nov. 27, 1848.
This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me Gratefully yours,
Portland, Me., Jan. 16, 1847. J. D. FLEPP.

If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.
Prepared by J. C. Ayer, Chemist, Lowell, Mass. [In 2-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given.
"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H.
Prepared by P. HAWKES, Mount Vernon Street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to all kinds of extracting and cleansing teeth. Also inserting artificial teeth on pivot, gold or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States. Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.
EMERSON LELAND.
[my 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 469 Pearl-street, second carpet store from Clatham-street, New York. B. T. YOUNG, [my 4.] A. A. JAYNE.

THE AMERICAN FOWL BREEDER! A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.
The above valuable book is just published by John P. Jewett & Co., Corhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fowl Book," and Cole's "American Veterinarian." Active and intelligent men can make money at the business. Address (post paid) NATHAN WETHERBEE, JOHN P. JEWETT & CO., Corhill, Boston.

P.S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

THE ADVENT HERALD.

BOSTON, AUGUST 3, 1850.

POLITICAL AFFAIRS.

The subdued tone among members of Congress, and the deep feeling all over the country, that were observed on the death of the late President, led many to believe that the debates in Congress would be carried on with less acrimony than they had been, and that the various measures under discussion would soon be settled. But such credulous people are by this time convinced, that Congressional demagogues and brawlers have not yet become weary of their vocation.

The "Omnibus" measure, misnamed the Compromise Bill, still drags along through the Senate, under the joint leadership of Mr. CLAY and Mr. FOOTE, who certainly appear as models of legislative pertinacity. One day, the friends of the measure, taking encouragement from a momentary cessation of hostilities on the part of its opponents, flatter themselves that the Bill will pass on the following day by a decided majority. But no sooner does the next day arrive, than these pleasant anticipations are dissolved into thin air. Some morose, or savage advocate of the "peculiar institution," or a firm, placid Free-soiler, moves an amendment to the Bill, which again raises the ire of Mr. CLAY and his coadjutors, and the whole day is consumed in debating and disposing of the amendment.

In this way day after day, week after week, and month after month, has been frittered away. The Southern members are determined that Freedom shall be worsted. The Northern pro-slavery men, (or "dough-faces," as they are very appropriately designated,) appear as if watching for an opportunity when they can disregard the known will of their constituents, without attracting much notice, and give their votes for the extension of human bondage. On the other hand, those whose consciences revolt at such an idea, firmly pursue a straight-forward and consistent course, suffering no opportunity to pass by without dealing a blow at the measure.

The retirement of Mr. WEBSTER and Mr. CORWIN from the Senate, being called by the President to seats in his Cabinet, created vacancies in that body; but as the votes of the retiring Senators would have been cast one for and the other against the "Omnibus," their loss would not have affected the Bill. But as it was not certain who would be appointed in their places, Mr. CLAY endeavored to bring the matter to as speedy an issue as possible.

Mr. WINTHROP has been appointed Senator in Mr. WEBSTER'S place, and Mr. EWING (Secretary of the Interior under the late Administration,) in that of Mr. CORWIN. It is supposed these two will vote against the "Compromise."

The Governor of Texas has called for an extraordinary session of the Legislature, to consider what shall be done in the way of compelling New Mexico to submit to Texas. In the meantime, awful reports reach here, of the organization and arming of regiments composed of the flower and chivalry of that wonderful State, who are going to subdue New Mexico, and Uncle Sam, too, if need be. But as that State is overhauled in debt, bankrupt in name and means, without a cent to equip a single regiment and keep it in the field an entire campaign without plundering the enemy, many are inclined to regard its warlike notes as intended to operate on the weak nerves of members of Congress. Texas once before sent out a band to subjugate New Mexico, every one of which was captured by the latter, and marched off to the city of Mexico, where they "revelled in the prisons of the Montezumas" until their captors saw fit to release them. If such was the fate of a Texan army against New Mexico alone, if she sees fit to run a tilt against her old enemy, backed by the United States, we do not see that her chances of success would be at all improved. Should Texas, however, really march into New Mexico, and should the United States resist her, then indeed the danger would be imminent, not from Texas, but from those States which would sympathize with her. But "sufficient unto the day is the evil thereof."

The Cuba difficulty appears to be pretty nearly adjusted. Most all the prisoners have been released, and are now in this country.

FOREIGN MISCELLANY.

It is estimated, that all the agricultural labor done in England in 1847 cost £18,200,000. Official returns show, that the cost of the naval and military establishments during the same year was £18,500,000, that is, £300,000 more than for all the golden harvests of England, and to the 700,000 laborers who produced them.

Recently, the managers of an estate in Ireland, served the relieving officers of the parish in which the estate was situated with notices, that it was their intention to evict a vast number of unfortunate creatures then residing on the property. The number of houses from which the inmates were to be cast out was 276; but on account of previous evictions in the same quarter, in many instances several families resided under the same roof, so that the number of individuals about to be subjected to all the tortures of extermination is estimated, at a moderate calculation, at 15,900.

The following fact will show, why it is that there are so few known cases of defalcation on the part of individuals holding offices under the English Government. Were similar justice dealt out in this country, and with the same certainty that it is in England, we should rarely hear of thieving customs officers, postmasters, and clerks. A person named Stewart was concerned in the illegal removal of a vast quantity of coffee from a bonded warehouse in Liverpool, for which he was prosecuted by Government. The verdict in favor of the latter was to the extent of £40,000! On the same day, a ship-owner in Newcastle was fined £8000 for landing seven tons of tobacco on which the duty had not been paid.

A singular balloon ascension was recently made in Paris. Instead of a car, the balloon was attached to a real horse, mounted by his rider. The horse was encased in a strong cloth, and the balloon secured to him by means of straps passing round his body. The ascent took place on Sunday, the 7th ult., in presence of the President of the French Republic. The Paris correspondent of the N. Y. Commercial Ad-

vertiser says, at six o'clock everything was ready, and the command was given to let all loose. For a moment the balloon swept along the earth, and the horse pawed the ground with his hoofs; the next, the balloon ascended like an arrow from a bow. At the height of a few hundred feet it was struck by a gust of wind, which swept it along with great rapidity, almost at a right angle to the horse and rider. This scene was so frightful, that several women fainted. The wife of the aeronaut did not see this, for she had fainted at the moment of the ascent. The balloon righted itself in a few moments, and took its ascent steadily beyond the clouds. At seven o'clock the aeronaut wished to descend, but found great difficulty in stopping his balloon. He kept near the earth for a league, attempting to cast anchor, before he succeeded. The horse did not struggle after being lifted into the air, but at the greatest height bled freely at the mouth.

There are in the prisons at Naples, at present, no less than 40,000 political prisoners; and the opinion is that, from the crowded state of the jails, the greater number of these persons will go mad, become idiots, or die.

The electoral lists of Paris, under the new law, are published. The number of electors for Paris now is 74,000; under the old law they amounted to 224,000.

The London Punch has been prohibited by the Post-office of Königsberg.

A conspiracy on an extensive scale has been discovered in Oran, Algeria. The plan of the conspirators was to seize the Fort La Monne and the Treasury, and to establish a Provisional Government.

Tiverton jail is at this moment empty, for the first time during the last seventeen years, so that out of a population of 12,000 inhabitants there is not now a single felon in custody.

Robert Pate, the individual who assaulted the Queen, has been sentenced to transportation for ten years.

A child only seven years old committed suicide at Newark (Eng.) by deliberately and wilfully walking into the river and drowning himself. The cause of his committing the act, was because his mother had whipped him.

A prize-fight took place a few days since at Long Eaton, Nottingham, between two men named Hall and Brown, in which the latter was killed. He was twenty-two years old, and his antagonist only seventeen.

A rather extraordinary scene occurred recently in the House of Lords. In the old House of Lords a certain part of the house was set apart for foreign Ambassadors and their families; but in the new House of Lords, that particular locality is assigned to the families of the peers. During one of the sessions of the House, an individual was discovered sitting in the forbidden place. This attracted the notice of Lord Brougham, who, without attempting to ascertain who the intruder was, and why he came there, called out for his expulsion. So extravagant and grotesque were the language and actions of the noble Lord, that the cause of it appeared to be wholly unconscious that he had anything to do with it until the officer of the House, at the demand of Lord B., notified him that he was in the wrong place. The individual, who was no other than the Prussian Minister, accompanied by his wife and daughter, arose and left the House.

It is stated that Louis Philippe's fortune is divided by his will among his children and grand-children in eight equal parts, and that the share of each will be about £20,000 per annum; so that the ex-King's private fortune, notwithstanding the great depreciation within the last two years, amounts to £160,000 a year.

ANOTHER EFFORT.

Last week we remarked, that we should not again fill the columns of the Herald with matters connected with the "secret workings." As "the pamphlet" has not appeared, to warrant an extra sheet yet, and many are solicitous to learn the progress of things, we have been persuaded to give a mere passing notice of the progress of the movement. On Wednesday last we received the following document, to which we returned the appended reply. We learn that unparalleled efforts are being made to "hunt up," to use an expression of one of their number, something by which they may blast our integrity. One thing is certain, that however wicked we may have been, or may be proved to be, the men who pursue the course being taken by these, by so doing show themselves unworthy of all Christian or gentlemanly co-operation.

To ELDER J. V. HIMES.

The undersigned, being a committee appointed by the Church of which you are a member, have been directed by the Church aforesaid, to SEARCH OUT AND INVESTIGATE the nature of those complaints in circulation, which if true, are injurious to your moral and Christian standing.

Acting under our instructions, we have considered such complaints, and have reduced them to seven general heads, a list of which charges we now transmit to you, and hereby cite you to appear before the Church aforesaid, at the house of M. Wood, in Gardiner street, on Thursday evening, the 1st of August, 1850, to answer the complaints herein specified. Respectfully, M. Wood, chairman; J. G. Hamblin, J. W. Young,* S. A. Porter,* S. Mills, L. J. Seavy, Thos. Alcott.*

THE GROUNDS OF COMPLAINTS.—1. That Elder J. V. Himes has evinced in his management of the Second Advent Publications and the property and funds derived from the same, a want of economy, openness, and candor, and unbending integrity so essential to a Christian, and more especially to one who has called himself a "GENERAL AGENT" of the Second Advent Body.

2. That he has treated various brethren in the ministry, in matters of public notoriety, (not between two private persons, as such,) in a manner unbecoming a Christian.

3. That Elder J. V. Himes has treated certain officers of Chardon-street Church and Society, (heretofore known by that name,) and private members, and others of like faith, in an improper manner, and highly derogatory to his Christian standing.

4. That in his course, as pursued, in relation to Church organization in general, and especially as exhibited in the Second Advent Cause in Boston, from its commencement he has evinced a want of consistent, unbending, Christian principle, and strict moral integrity.

5. That in secular dealings J. V. Himes has been wanting in that scrupulous integrity, and deep moral principle, so necessary to every Christian, and especially to a minister, and still more to one looking for the return of Jesus.

6. That J. V. Himes has been wanting in that scrupulous regard for TRUTH, which should distinguish every Christian.

7. That he has treated the church of which he is a private member, in the manner unbecoming a man in the possession of that humility required in the Gospel.

OUR REPLY.

To M. WOOD AND OTHERS.—In reply to a citation from you, to answer charges before you, as specified in your letter received this morning, I remark, that if you, or any one, have any matters of complaint against me, I will at any time most cheerfully give you a hearing before an impartial council of my peers, or the church of which I am a member; but you are not recognized as a committee appointed by any church of which I am a member; nor as impartial men, competent to sit in judgment on charges originating with yourselves. If you wish to settle any difficulty on principles of

* Members added since the commencement of this conspiracy—the last since they left the chapel.

Christian equity, no obstacle will be placed before you, but every facility offered—notwithstanding the strange and unaccountable course you have chosen to pursue. But if you decide to continue in this crusade against me, the field is open before you; and you can take the course you may deem will best subserve your ends. J. V. HIMES.

Boston, July 31, 1850.

The Wilbraham Camp-meeting.

BRO. MUNGER writes, that some have conceived that this camp-meeting was appointed to interfere with the one in Stafford. He regrets this impression, and states that the notice for it was written and sent on before it was known that one was designed to be held in Stafford. He does not think there was any design in the appointment of either to interfere with the other.

NOTICE.—BRO. HIMES:—Please say to the subscribers to the *Pneumatologist*, that the delay occurs in getting out a quarterly number instead of a monthly. It is progressing as fast as possible. It will probably be out next week. J. LITCH.

BRO. EDWIN BURNHAM was with us last Sabbath, a large audience was in attendance, and we had a prosperous day at Chardon-st. Chapel. We hope by God's blessing to sustain the cause in this city.

SUMMARY.

A Chivalrous Deed.—A terrible outrage took place in Culpeper, Va., on the 17th ult. A mob of about 300 men, among whom were justices of the peace and members of churches, proceeded to the jail, resisted the sheriff, and carried off a free negro named William Grayson, dragging him to the woods, where they hung him. The cause of this murderous proceeding is this.—Grayson had twice been convicted of murdering a white man, but each time he appealed, and the General Court granted him new trials, on the ground that the testimony hardly justified suspicion, much less guilt. The mob allowed Grayson one minute to confess. He firmly avowed his innocence of the murder. The mob then placed a fence rail across between two trees, and threw him up. The outrage has created great excitement here. Previous to the taking Grayson from the jail, Mr. William Green, one of the most prominent citizens of Culpeper, appeared before the mob, and used every effort of eloquence and persuasion to induce them to desist from their purpose. They thanked him for his advice, but declared that they would have the life of the negro. Another gentleman, taking his position at the door, is said to have invited any nine men in the crowd to come forward and make with him a band of ten, to resist, at the expense of their lives, the assault upon the jail. The proposition not being responded to, he deliberately took paper, before the faces of the mob, wrote down the names of all he recognized, avowing his purpose to report them to the legal authorities.

—It is said that the amount of revenue on letters and parcels sent by the steamers from New York to Chagres, and from Panama to San Francisco, will soon not only pay the sum agreed to be paid by the Government for the service, but over and above that sum yield a revenue to the Department.

—It is said there is a house in Pittsburgh, Pa., in which babies are hired to professional beggars.

—Mr. Harry Pratt, of Rochester, N. Y., had his twelve children together under his roof on Tuesday last. The children reside in different parts of the Union. The youngest is a man grown.

—At Union Square, near Oswego, N. Y., a young man named Abram Balson cut his throat. He was immediately seized, and the razor taken from him; but it was thought his life could not be saved. He committed the act deliberately, in consequence of jealousies of a peculiar nature between him and his wife, to whom he was newly married.

—On Sunday, the 14th ult., Mr. Richard Sleight, of Castle, N. Y., was sore to death by his bull.

—David Oakley, a youth of 18, was killed by lightning in Royalton on the 15th ult., while on the top of a load of hay. The electric fluid killed him instantly, and stunned for a few moments a fellow-laborer engaged by the side of the load.

—The Auburn Journal says, that a little boy, twenty months old; son of Mr. Bradley, a merchant of that city, unobserved by his parents, ascended a ladder which was standing one end on the ground, and the other resting against the eaves of the house, and after walking some distance on the roof, quietly took a seat in the eaves gutter, with his legs hanging over the projection. The little fellow was rescued from his perilous situation without injury.

—Messrs. Hoe & Co., of New York, printing-press manufacturers, are constructing a printing machine for the New York "Sun" newspaper, capable of printing twenty thousand copies per hour. It will have eight printing cylinders, and will cost about \$21,000.

—The Novelty Iron Works, of New York, employ more than one thousand men, whose weekly wages amount to about \$3000. The quantity of iron melted in a month is not far from 300 tons. The yearly business transacted amounts to about \$1,000,000.

—Baldwin's Peg Factory, at Meredith Bridge, N. H., consumed four hundred cords of wood during the past year, in making fourteen thousand bushels of pegs.

—The Charleston Courier relates another chivalrous proceeding which took place in that city in May last. It was in the case of the State vs. John McNamee, an Irishman, for aiding a slave to run away. The evidence on the trial seemed to show, that the prisoner was rather the instrument than the instigator of the slave. Notwithstanding this, and the recommendation to mercy by the jury, the prisoner was sentenced to be hung on the 13th of Sept. next.

—In Lowell, Ill., a happy couple were recently married, and in the evening the relatives and neighbors collected and charivariated the party, firing guns, pistols, and making all manner of ridiculous sounds. At length cake was handed round to the outsiders—each cake containing a portion of tartar emetic. The consequence was, that the music of sheep and cow bells was soon exchanged for what can be better imagined than described.

—Pearson, who murdered his wife and children at Wilmington, this State, in April, 1843, was executed in the jail yard at East Cambridge on Friday, the 25th ult. The day previous to the execution he made a full confession, stating that he committed the murder, that his wife had never given him any cause for taking her life, but assigning no other reason for doing as he had done, than that he was "led away." He appeared perfectly resigned to his fate, said that his peace was made with God, and when on the fatal drop, he exhorted those who stood round him to take warning, and be prepared to die.

—A man from Pennsylvania left Cincinnati with his wife and six children in a skiff for Madison, Ind., and all died of cholera, except one little daughter, who was taken care of by fishermen.

—In Cincinnati, there were 25 deaths by cholera for 24 hours ending July 25th. In Louisville there were 32.

—The Indians in Texas are committing great depredations. At Lewis's rancho they had slaughtered women and children. A train of carts from Corpus Christi to Bellville was attacked by 300 Indians and captured, the drivers running away.

—David Johnson, of Chester, Vt., about 60 years old, was crossing a bridge of a branch of Williams river, during the freshest last week, when the bridge went off, and he fell into the stream and was drowned.

—Last week a boy 10 years of age, son of Mr. Joseph Ramsdell, of Lynfield, killed a rattlesnake which was five feet long, and had eleven rattles.

—A shark, nearly nine feet long, and weighing upwards of five hundred pounds, was caught in a net set in the harbor of Gloucester on the 25th ult., and towed in.

—Mr. Warner, a farmer living in the vicinity of Syracuse, gathered and sold from less than an acre of land, the past season, fifty bushels of strawberries, one half of which he sold for two shillings a quart, and the remainder for eighteen cents a quart.

—The New Orleans Picayune asserts, on good authority, that the Cuban expedition was furnished with arms from the Mississippi State arsenal, as well as from that of Louisiana. The Mississippi denies the charge, but the Picayune repeats that the arms were carried from Jackson to New Orleans, under charge of an officer of the Cuban invaders.

—We have noticed in the papers within a few days past, the occurrence of several deaths by mistake in administering medicine. One was the case of a man in this city, who had the varioloid. His physician had prescribed calomel, but the apothecary, through mistake, put up corrosive sublimate. Another was that of an Italian musician, lately arrived at Providence from New York. He called for an ounce of cream of tartar, at an apothecary's shop, but owing to his imperfect manner of speaking English, the boy who waited on him could not understand him. The man, seeing a jar labeled "tarter emetic," pointed to it as containing what he wanted. The boy asked him if he was sure it was right, and was told it was. The consequence was, that the man took an ounce of that medicine, which caused his death.

BUSINESS NOTES.

J. Beckwith, \$1—You were credited on book at that time to No. 508. Sent book.

Wm. Ingwire, \$3—Sent in Bro. Tracy's bundle.

A. Welden—Have sent your request to Bro. Litch. There must have been some mistake in the stoppage of Bro. Benson's paper; for he owes but 50 cents, and we never stop for such a sum, without some direction to that effect.

P. B. Morgan—We are happy to have you act as agent in Addison and vicinity, as you suggest.

Marsh & Pinney—Sent box the 25th, per Thompson & Co.'s expr.

Dea. E. Parker—Sent you a bundle the 27th by express.

H. V. Davis—Sent you a bundle the 27th.

J. Jacobs—\$2 was received from J. Roberts April 1st, and paid to No. 458.

S. Foster—Sent bundle by express July 29th.

E. H. Adams—You sent \$1 for J. Fowler. We can't find his name on the list. What shall we do with it?

J. Spaulding—Received \$2 in March, which paid from 417 to 449.

TENT MEETINGS, &c.



The Lord willing, there will be a tent meeting in Lynn, Mass., commencing Saturday, Aug. 10th, at 10 A. M., and continue through the following week. The location is about an eighth of a mile from the West Lynn depot. Those coming in the cars will stop there. The Large Tent will be erected on Friday, the 9th, and it is desired, that those coming with tents will have them put up the same day, so that a good, uninterrupted commencement may be made on Saturday morning. Arrangements have been made to furnish board on the ground on very reasonable terms. Friends that can bring their tents; those that cannot, will be furnished with tent accommodations. We expect to be favored with the labors of Bro. Himes, Hale, Plummer, E. and W. Burnham. We hope that there will be a general attendance from all the surrounding region.

L. OSLER, J. DANIELS, B. P. RAVEL, J. PEARSON, JR., E. CROWELL, Committee.

A camp-meeting will be held at Wilbraham, to commence Monday, Aug. 19th, and probably continue over the Sabbath. As this is designed as a central and general meeting, it is hoped that all that can will come with their tents, and labor for the salvation of others. There is a disposition in some to relax their efforts to save souls. As faithful men, we must labor, or God will put those in our places who will. Come, brethren, let us make a united effort and sacrifice to gain the blessing, and the return of God's free Spirit, as in former days, when all were willing to work together. This meeting is designed to benefit those that feel the need of a deeper work of grace in themselves. We want exercise, that there may be a free circulation of blood, which has become stagnant, through the body. You all know this, brethren. Come, then, to the meeting, which will be held on the old spot. Stop at the North Wilbraham camp. Board and all other necessary accommodations will be provided.

The following brethren have been appointed to act as a committee:—Walter Pratt, D. E. Moulton, T. M. Cole.

HIRAM MUNGER.

There will be a camp-meeting on the land of Bro. Luther L. Tuttle, in the town of Bristol, Ct., two miles north of Bristol depot, commencing Aug. 15th, and continue through the week. There will be a boarding tent on the ground, at which those who come from a distance can be boarded. It is hoped that those who come from churches in the vicinity will bring tents with them. We hope, as this is to be a general meeting, the brethren in the adjoining towns will all come up to this feast of tabernacles. Those who come with their own conveyances can have their horses kept on the ground. Ministering brethren are invited to attend.

HIRAM MUNGER, LUTHER L. TUTTLE, RALPH WILLIAMS, Committee.

Bro. Himes will attend the Wilbraham and Bristol meetings.

A camp-meeting will be held at Brainerd's Falls, St. Lawrence co., N. Y., to commence Tuesday, Sept. 17th, and continue over the following Sabbath. Bro. Himes, I. H. Shipman, and E. Burnham, are most urgently solicited to attend. Brethren, from a distance can be accommodated with board on the ground. In behalf of the brethren, Dickinson, July 23d, 1850. W. M. D. GOSLIN, J. H. WYMAN.

Bro. R. V. Lyon will hold a tent meeting in Union Village, Washington county, N. Y., commencing Aug. 14th, at 7 P. M., and continue some ten days.

There will be a camp-meeting in Lincolnville, Me., commencing Sept. 11th, and continue over the Sabbath. Particulars hereafter. G. L. MCKINNEY, Com.

Bro. R. V. Lyon will hold a tent meeting in the village of North Adams, Mass., commencing Aug. 11th, at 7 P. M., and continue as long as shall be deemed duty.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 21st, and to continue nine days. Particulars hereafter. By request of committee. AMASA WADLEIGH.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a conference at Tyler, Winnebago county, Ill., commencing Aug. 23d, and continue as circumstances may render it necessary. A general attendance of ministers and brethren residing in the West is solicited. Brethren, scattered in this Western field, will you come to this proposed meeting, that we may consult together on some plan of co-operation by which to advance it? Those who cannot attend, can express their views by letter, (unsealed) so as to reach here at the time of the conference, addressed to the subscriber, at Tyler, Winnebago county, Ill. In behalf of the Church of Christ in Tyler. N. A. HITCHCOCK.

Bro. S. W. Bishop will preach in Vernon, Vt., Aug. 18th, at 5 P. M.; Northfield Farms, 9th, do; Ashfield, Sunday, 11th; W. Hatley, 13th, 5 P. M.; Haydensville, 14th, evening; South Hawley, 15th, 5 P. M.; West Hawley, Sunday, 15th.

Bro. N. Billings will preach at Marlboro' the third Sabbath in August; Lawrence, the fourth; Abington, the first in Sept.

Bro. R. V. Lyon will preach in Abington, Ct., the first Sabbath in August; Cabot, Mass., the second.

Bro. D. T. Taylor, Jr., will preach in Champlain, N. Y., the first Sabbath in August.

Bro. P. Hawkes will preach in Fitchburg the first Sabbath in Aug.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.	
Previous donations.....	75 00
Previous receipts.....	41 00
From a Friend.....	2 00
" R. King.....	1 00
Excess of donations over receipts.....	31 00

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

A Friend..... 2 00 J. Beckwith..... 0 62
A. Curtis..... 2 00

Bro. P. B. MORGAN is our agent in Addison, Vt.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will endeavor to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-st., Boston.

WANTED.—A permanent loan of \$300, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [J. 27]

Receipts for the Week ending July 31.

The No. appended to each name below, is the No. of the Herald to which the money credited says. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

D. Drake, 451; J. H. Mills, 430; D. Fox, 508; Mrs. C. Niles, 508; C. W. Stewart, 436; T. Hasbany, 321; R. W. Beck, 508; P. Harcourt, 500; H. Robbins, 499; J. Cochrane, Jr., 508; A. Merriam, 508; J. Pipher, 495; R. King, 508; T. I. Carlton, 482—bound books sent by mail; J. W. Marden, 463; R. Pierce, 495; N. Pierce, 482; J. H. Nickerson, 508; O. N. Whitford, 514; Mrs. A. Smith, 508; W. S. Brown—life of M. A. Carpenter—life of M. A. Orcutt, 508; S. W. Adams (81 far books), 508; D. Blood, 482; E. Starks, 508; M. A. Starr, 493; N. Doolittle, 482; M. A. St. Clair, 482; V. Gilman, 482; J. Atkinson (of Danville), 508; W. S. Gilman, 485; C. Clifford, 482; E. F. Allen, 508; J. Bailey, Jr., 508; S. White, 482; J. W. Wood, 482; C. A. Clough, 482; C. Clough, Jr., 515; S. Piper, 514; C. C. Pickering, 482; R. Mann, 485; J. Fowler, 482; D. Jones, 482; M. Lowell, 508; J. Rodgers, 508; H. Hays, 482; T. B. Dustin, 508; J. S. Shedd, 508; M. Beckley, 508; H. Harriman, 508; C. H. Fuller, 508; Rev. W. Fuller, 508; O. P. Redington, 508; J. W. Chase, 508; T. J. Stratton, 508; W. Gatta, 508; E. I. Dunbar (by a friend), 508; C. Newton, 482; W. J. Oakley, 482; J. Barlow, 508; L. Case, 482; Mrs. F. Jones, 508; E. Bissell, 482; M. Bench, 508; E. Elliott, 508; W. C. Neff, 508; A. M. Hinch, 495—each \$1.

D. C. Andrews, 321; R. Phelps, 508; H. Bradley, 508; C. Streeter, 456—\$1 due; A. Welden, 508; D. McGoon, 508; M. M. Duffie, 534; R. Harley, 391; J. H. Smith, 436; T. Pearson, 508; L. Hathaway, 482; J. Whitman, 508; H. G. Franks, 534; Mrs. C. Trowbridge, 534; Thos. Sayles, 508; J. Spaulding, Jr., 321; R. K. Arnold, 482; C. Bishop, 508; J. O. Dond, 511—each \$2.

J. Spencer, 508; D. C. Turner, 508—each \$3—J. W. Blake (two copies), 510; R. V. Lyon, on acct—each \$3—W. Trowbridge—\$8. D. Bosworth, on acct—\$9—W. Paul (\$1.25 on acct), 482—\$1.25. J. Spencer—life of M. A. D. Smith, 547; B. I. Hall, 508—each \$1.50. H. H. Gross, 482—50 cts.



"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, AUGUST 10, 1880.

No. 2. WHOLE No. 484.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



SLANDER.

A whisper woke the air—
A soft light tone and low,
Yet barbed with pain and woe;
Now might it only perish there,
Not further go!

Ah me! a quick and eager ear
Caught up the little meaning sound;
Another voice less breathed it clear,
And so it wanders round,
From ear to lip,—from lip to ear,
Until it reached a gentle heart,
And that—it broke.

It was the only heart it found,
The only heart 'twas meant to find,
When first its accents woke;
It reached that tender heart at last,
And that—it broke.

Low as it seemed in others' ears,
It came a thunder-crash to hers—
That fragile girl, so fair and gay,
That guileless girl,—so pure and true!
She heard—and lifeless lay!

'Tis said a little humming-bird,
That in a fragrant lily lay,
And dreamed the summer morn away,
Was killed but by the gun's report,
Some idle boy had fired in sport!
The very sound a death-blow came.

So, when that word
Her light heart heard,
It fluttered like the frightened bird,
Then shut its wings and sighed,
And with a silent shudder—died.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE V.—THE CHURCH OF EPHESUS—HER EXCELLENCY.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."—REV. 2:1-3.

It must be apparent to the most casual reader of the whole beautiful address to the Church of Ephesus, that it naturally divides itself into three sections; the first section containing an eulogium or panegyric upon the excellence that was seen by Christ in the Ephesian Church; the second section containing his rebuke, in which he points out the sins and deficiencies by which that church was stained; and the third recording the beautiful promise, "To him that overcometh will I give to eat of the tree of life."

In this lecture, in reliance on the grace and Spirit of God, who has promised to teach speaker and hearer "all the truth," I will direct your attention to the first division; viz. the excellence which the great Chief Bishop of the Church saw, and approved, and applauded in the Ephesian Church. Last Lord's-day evening I showed you why ministers are called stars. They are placed in the firmament—a place conspicuous and eminent; they are simply and solely for the purpose of illuminating the darkness of the night in the absence of the sun. The minister who does not shine, and whose sermons do not reflect light, is a minister whom men may have made, but whom God has not consecrated. I showed you, in the next place, that churches are likened to candlesticks, because they are constituted for the purpose of holding up the light; and I put it to the common sense of every man to determine what is the best Church. One would prefer a candlestick of gold exquisitely chased, of great weight, and great value; but if a letter comes from a dear and distant relative, and it reaches us in the darkness of the night, and our hearts beat with anxiety to peruse it, we shall prefer a bright light upon a wooden candlestick, to no light at all upon a gold or silver one.

By all means prefer the golden candlestick, but insist that there shall be light in it. Some of you may think the Church of England the golden candlestick, and the Church of Scotland the wooden one, if you like; others may think, as some do think, that it is no candlestick at all: but you are to judge of it, not by what men say, but by the light that it distributes; and, depend upon it, that the Church that gives the most light is the Church that does its mission best; and whether it be gold, or silver, or lead, or wood, or stone, this is the material thing—this the essential thing—that it shall hold forth a light to our feet, and a lamp to our path.

I noticed next this beautiful fact, that the Lord walks in the midst of the candlesticks; in other words, that "whosoever two or three are gathered together in my name, there am I in the midst of them." I have often referred you to that passage; it contains the essence of a Church; it is the root and pith of a Church; all else, in my judgment,—be it Independency, Presbytery, or Episcopacy,—is more or less human and convenient developments of the one great essential element of a Church; viz. Christ in the midst of two or three met in his name, it matters not where. Man makes much of place, and attaches great veneration to places; God attaches none. That man is destitute of taste who does not admire the noble cathedral, that seems to be the very stone of the earth bursting upward into blossom, and sending its new and sacred fragrance, like holy aspirations, to the skies; but that man is destitute of Christianity, who says there is no Church outside it. I showed you, too, a very striking instance in illustration of this, namely, in the Gospel of St. Luke, where we read that when our Lord and his disciples met in the beautiful temple, and the disciples saw one thing, the Lord of glory saw another thing. Both the Master and his disciples, both Christ and the apostles, admired and applauded something, and each the thing that each thought most beautiful. What did the disciples think most beautiful? They said, "Behold what manner of stones these are! what exquisite architecture! what a triumph of genius! what a glorious edifice! Look, Master, and see what a beautiful temple we and our fathers have worshipped in!" That was the object of their admiration. But what did Jesus take notice of? He said, "These stones are but chiselled dust; not one stone shall be left upon another. They seem so great to you, because you are so little. I see a more sublime spectacle by far—a poor widow woman coming in, casting in a mite into the treasury." Jesus was so charmed with the glory of that moral spectacle, that he was blind to the splendors of the architectural one. The disciples admired the dead stones piled by the hand of the architect; the disciples' Lord admired only the widow casting a mite into the treasury. The former were dead stones—the latter was a living stone. The former were beautiful apparently—the latter was beautiful indeed; and the contrast teaches us, that it is the moral that lights up the physical, not the physical that can add any lustre to the moral.

I now pass to the substance of the Epistle addressed to the Church of Ephesus. You will notice that Christ introduced himself in each of the Epistles to the seven Churches with some of those attributes in which he was disclosed in the opening chapter. We have one of these attributes in the preface to each Epistle—that one of the Lord's sublime attributes being selected which is most appropriate to the peculiar moral and spiritual state of the community which is addressed.

In order that we may know something of the origin and history of the Church of Ephesus, let us turn to those passages of Scripture which give us an account of it. We have, first, the historical account of the Church of Ephesus in the Acts of the Apostles; secondly, an Apostle's Epistle to the Church of Ephesus, called the Epistle to the Ephesians; and thirdly, the autograph letter of Christ himself to that Church—this epistle in the first person sent by our Lord himself.

I turn, first of all, to Acts 19, where we find

a sketch in brief of the introduction of the Gospel at Ephesus. We there read that Paul, having passed through the upper coast, came to Ephesus, and he found there certain disciples who had escaped from their own country and fled to Ephesus. We read in verse 6, that they "spoke with tongues, and prophesied, after that the Holy Ghost came upon them by the laying on of the hands of Paul; and all the men were about twelve." We next find (verse 8) the apostles going into the synagogue of the Jews—preaching always first to the Jews, and next to the Gentiles—thus setting us an example of missionary order and action; the Jew first, and then the Gentile; and I believe that God will bless that order. Let the one be done, and let not the other be left undone.

We find next (verse 9), that the only chapel which the apostle first officiated in at Ephesus, was a schoolmaster's school; "He went daily and disputed in the school of one Tyrannus"—a portion of apostolic conduct which I am surprised that those who are the uncompromising advocates of what is called apostolic succession do not imitate. The apostles preached anywhere and everywhere; the great question with them was, "Are there ears to hear, and hearts to be converted?" And if they saw that there were both, there they preached the unsearchable riches of Christ. Sure I am, that we shall not reach the full perfection of true apostolic succession, till we witness bishops and archbishops lending new lustre to their lawn, and new dignity to their position, by standing in Smithfield, or Paul's Cross, Farringdon Market, and Covent Garden, and preaching as good Bishop Latimer and Bishop Ridley did, and a greater than all—the Lord of glory did—the everlasting Gospel of the grace of Christ to all that will wait and listen. The apostle, it is said, "disputed." I wish you to notice the language here, "He disputed and persuaded." Many persons are extremely opposed to controversy. If by controversy you understand calling nicknames, losing one's temper, attributing to an opponent what he repudiates and disclaims, such controversy is alike unchristian and worthless, if not mischievous; but I understand by controversy, speaking the truth, but speaking it in love; strong arguments couched in persuasive and affectionate terms. Tender, in our address to the man, bold and unsparing in our denunciation of his errors; denouncing the deeds of the Nicolaitanes and yet loving, and trying to save the souls of the Nicolaitanes—this is controversy, and such is the controversy that is scriptural. Certain of the vagabond Jews, exorcists, who took upon themselves to call the name of Jesus over evil spirits—having been convinced of their error, and, "having brought their books, burned them before all men; and they counted the price of the books, and found it thirty thousand pieces of silver." I refer to this text because the use made of it proves that popes are not infallible in their interpretation of Scripture. The predecessor of the present pope was Gregory XVI.

This Gregory wrote a Latin letter to all the Roman Catholic bishops of Christendom: in this letter he says that when the apostle Paul preached at Ephesus, the magicians brought their books, and the Apostle took their books and burned them; and thus he proves the propriety of an Index Expurgatorius, i. e. a list drawn up by the popes of Rome, in which they blackball every book that does not please them, or pick out certain sentences which they denounce as heretical in books which, on the whole, they approve. It has occasionally happened, through the blessing of God, that the very extracts which they have marked as heretical, and put into the Index, have caught the eyes of priests, and been blessed to the enlightening of their minds, and the saving of their souls. Gregory XVI. then brings this text to prove that bishops may burn books they disapprove, or put them in the Index; but, in fact, the apostles did not take the books and burn them; and to quote the apostles as doing so, is to misquote Scripture; for it is plainly said that the magicians themselves brought the books and burned them. If popes be infallible in enun-

ciating doctrine, certainly they are not infallible in quoting texts to prove it. "When the word of God mightily grew and prevailed," and afterwards one Demetrius, a silversmith, who made silver shrines for Diana, saw that his occupation was in danger, he called together the workmen, and said, "Sirs, ye know that by this craft we have made our wealth, &c." addressing them in the most plausible and artful manner. Wherever God has a work, Satan always gets up a counter-work; wherever, in a congregation, God's truth is prevailing, there is sure to spring up in it something that will damage or dilute it. You never hear of there being genuine coin circulating in the realm, without forged coin instantly following it; and forged coin is the evidence of the prior existence of the genuine. This Demetrius was an avaricious, shrewd, and worldly silversmith. He gilded over his avarice with religion, and pretended to be zealous for the faith, while he was enthusiastic for the filling of his pocket; he was one of those men who make godliness to be gain, and with words the most plausible, (for no man wants eloquence when he is thoroughly sincere in seeking the object which he pleads for;) I would say, the most eloquent language; for it was admirably adapted to the craftsmen's love of money and their liking for superstition; he told them, "You see we get our living by making these shrines"—that was the avaricious appeal—"and in the next place, who knows not that the great goddess Diana is admired all over the world? and if this Paul is suffered to go on preaching this new doctrine, her worship will be neglected, her shrines will not be wanted, and our trade will be ruined. This will never do; we must put it down at all hazards." This touched their superstition.

This explains much of the persecution that has existed in the world. A man who loves the truth, and desires only its spread, will never persecute, either to maintain or promote it; but one who has some selfish and sinister end to advance—who uses religion merely as the plausible cover under which he hopes to promote it with greater success—is always ready, if needs be, to persecute, in order to help himself. And yet, what a blunder persecution is! It failed signally at Ephesus, as it has failed everywhere; for we read that the result of the conflict was the establishment of a Church, the largest of the seven, and the utter discomfiture of Demetrius and his craftsmen, his goddess, and all her shrines. Persecution never built up the truth—it never pulled down a lie; and wherever the secular arm is called in, in order to put down truth or to build up a lie, it fails in its attempts, and parts with its strength. All the legislation in the world cannot permanently build up a lie; all the inquisitors in the world are not able to burn out God's truth. God is the guardian of the truth; and it will rise from its sorest struggles, radiant with more terrible beauty, and give augury of surer triumph.

After these scenes had passed away, the apostle called together (chap. 20) the elders of the Ephesian Church; for at verse 17 we read, "And from Miletus he sent to Ephesus, and called the elders of the Church." It is right to mention that the word elders is the translation of the word *πρεσβυτερος*, the presbyters of the Church; and in verse 28, the apostle says to these presbyters, "Take heed to yourselves, and to the flock over which the Holy Ghost hath made you overseers," (*παιστοποιος*); that is the only word that I know in the whole of our admirable translation of the Bible, in which a royal hand and party influence is understood to be traced. James VI. of Scotland was on the Scottish throne the most zealous of all zealous Presbyterians; but when he crossed the Tweed, like many of his countrymen in the present day, he became the most zealous of all zealous Episcopals; so still, ultra-Tractarians are generally converts from Presbytery or Independency, or the sons of those who remain so. So afraid was James lest there should be anything against the favorite policy of his adoption, that he induced the translators, it is said, to render the word *πρεσβυτερος*, usually translated bishops, into

"overseers;" because he felt that those who are plainly called presbyters in one verse, are as plainly called bishops in another verse; and if the words were exactly and literally translated, people might say, "Bishops and presbyters are the same thing; and Bishops should preach, should have flocks under their charge, and do the work of ministers," and thus his favorite policy might suffer. The word was therefore rendered "overseer" in this place, while it is bishop in every other part of the New Testament. I only wish the word "bishop" had not been retained at all, and that the word "overseer," or "superintendent," had been used instead; it would more directly have expressed what is the office of a bishop,—not a man to "overlook" his work, but a man to "oversee" it; not to neglect it, but to superintend it.

Perhaps this shows that whoever be the angel of the Church at Ephesus, he was not a bishop in the modern sense of the word, because there were many bishops, with many flocks. The apostle says so—"Whom the Holy Ghost hath made *bishops*," or overseers; and therefore it appears to me that the angel may be either the representative of the whole, or may have been what we call the Moderator, or presiding minister; but at all events the address is plainly not to the minister, as such, but to the whole Christian Church, properly and strictly so called. It has been said by ancient writers that Timothy was the first bishop of Ephesus, and they have argued from these words, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." I, for one, entertain no objection to that form of Church government. I believe that the earliest form of ecclesiastical policy after the apostles' days, was a very modified episcopacy; but such an episcopacy as we have no probable specimen of now among the churches. To give you an instance of an ancient bishop, I would name Cyprian, bishop of Carthage. When you hear of a bishop you think of one who has ten or twenty thousand a year, living in great splendor, with two or three hundred presbyters under him, and a seat in the Legislature. Cyprian had very few presbyters under him; his whole diocese was within four walls of a chapel or meeting-house; and these few presbyters he sent abroad to preach the Gospel of Christ. Such an episcopacy is extremely beautiful; and would, if it were preserved, be eminently effective. I do not quarrel with existing developments, or the munificent support of modern episcopacy; I only wish to show that the earliest form of ecclesiastical polity was something like what Archbishop Leighton wished to see—a very reduced episcopacy, and so like presbytery as to be scarcely distinguishable from it. The angel of the Church of Ephesus is thus addressed as the representative of the whole Church, as may be seen from the body of the epistle; it is the Church that Christ rebukes, and exhorts, through him—"I know thy works, and thy labor, and thy patience, &c.; to him that overcometh," (whosoever he be,) "will I give to eat of the tree of life;" plainly implying that the address is meant for the laity, not for the clergy only.—(To be continued.)

From the London "Quarterly Journal of Prophecy."

The Harmonies of Genesis and Revelation.

(Continued from our last.)

III. The next main feature in the history is the threefold separation of this lower universe. "And God said, Let there be a firmament in the midst of the waters. . . . And God called the firmament Heaven. . . . And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good."

Here we may digress for one moment, to explain that obscure phrase which has given rise to many speculations in earlier times,—the waters that are above the firmament." Its clear and simple meaning, in my opinion, is that portion of water which our atmosphere sustains in the state of vapour, and which is therefore invisible. The firmament, in this description, is nothing else than the boundary to our sense of vision. All below the firmament is visible, as the earth and seas, and the clouds that float in our lower atmosphere. All that is invisible, by contrast, is represented as above the firmament. In other words, it is removed beyond the sphere of our natural vision. And thus the natural heaven, the treasury of the unseen powers of nature, is a fitting emblem of higher heaven, the object of faith which is the treasure-house of all the things unseen and eternal.

Now if we turn to the Apocalypse, this threefold division is one prominent feature of its emblems, which meets us again and again with a peculiar frequency, hardly to be found elsewhere in the Word of God. It appears first in that celestial anthem, where all creatures join in the praise of Christ: "And every creature which is in heaven, and on the earth, and under

the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth on the throne, and to the Lamb for ever and ever."

It appears again, almost with equal distinctness, in the sixth seal. The heaven is seen to depart, as a scroll when it is rolled together, and every mountain, the main feature of the land, and every island, the only habitable portion of the sea, are moved out of their places. In other words, the convulsion, whether in letter or figure, affects alike all these three divisions of the lower universe.

In the series of the trumpets, the same character appears, with only the addition of the rivers of water, as a fourth element. For these are like a golden thread, binding together these three parts of universe. They are linked with the heavens in their rise, with the dry land in their progress, and with the sea, as their final home. One trumpet accordingly affects the earth, another the sea, and another the lights of the starry firmament.

The same allusion is found, still more plainly, in the solemn oath of the mighty angel, which announces the long-delayed close of the mystery of God: "And the angel lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and sea, and the things that are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets."

In the vision of the twelfth, and following chapters, the same distinction is the basis of the prophecy. First, the woman is seen in heaven, then the Dragon is cast down to earth, and lastly, the Beast is seen rising from the sea.—And it is found more plainly in the voice of the angel, who proclaims the everlasting Gospel: "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Finally, in the vision of the last judgment, the same allusion appears in a distinct and manifest form: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea." There is here a plain reference to the early history of creation, and the threefold division then constituted, by the Word of God,—the firmament, the dry land, and the gathering of the waters: "God called the firmament, Heaven. And God called the dry land, Earth; and the gathering together of the waters he called Seas." The commencement of the sacred history, and the close of the sacred prophecy, like the loops of the tabernacle, correspond perfectly with each other.

IV. The history records the appointment of the heavenly luminaries, and their double office. They were to be for signs and seasons, and days and years; and also to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. The Apocalypse presents them to our view under precisely the same features. They are there used as signs or emblems of spiritual truths, the measures of sacred chronology, and marks of contrast between light and darkness; and it closes with a description of that state where their office is superseded by the perpetual daylight of heaven.

First, they are used as signs or emblems of spiritual things. The seven stars in the hand of the Great High Priest denote the angels of the seven Churches. The darkened sun, the blood-red moon, and the falling stars, are the emblems under the sixth seal, and omens of Divine judgment. In the fourth trumpet, the sun, the moon, and the stars, all the lights of heaven, are darkened in the firmament, and one third of their light withdrawn, as a sign of the coming woes. The woman seen in heaven, an emblem of the Church of Christ, is clothed with the sun, has the moon under her feet, and on her head a crown of twelve stars. The fourth vial is poured upon the sun, and scorching heat is given it to plague the sinful nations. In all these cases the heavenly lights of the fourth day are used for most expressive emblems in the symbolical universe of the prophecy.—Again, these lights were for seasons, for days, and years. To this fact there is a very striking allusion in the various mention of the prophetic intervals. The first woe, the treading down of the Holy City by the Gentiles, and the dominion of the beast, all works of darkness, are defined by the periods of the moon, which was appointed to rule over the night. But the prophesying of the witnesses, the sojourn of the woman in the wilderness, all that relates to the children of light, is measured by days or years, the periods of the sun, which was appointed to rule over the day. And last of all, when the redemption is complete, the divided rule of these luminaries is replaced by the unchanging glory of the Creator and Redeemer. "The city had no need of the sun, neither of the moon, to shine

in it, for the glory of God did lighten it, and the Lamb is the light thereof."

V. The history, in the two last days of Creation, exhibits three main events, the creation of the moving things of the sea, of the beasts of the earth, and, lastly, of man himself, as their common lord and governor, to whom dominion is given over all these lower creatures.

Now, when we turn to the Apocalypse, it exhibits an exact and complete analogy to this primitive succession. In the thirteenth chapter a monster is presented to our view, which has the sea for his birthplace, and exercises, for a time, a mighty and cruel dominion. We have next a second beast, rising from the earth or dry land, which shares in this bestial dominion, and exercises all the power of the first beast in his presence. Then succeeds a vision of one like unto the Son of man, sitting on a cloud, who appears to execute judgment. A later vision (chap. 19) presents the relation between them in a clearer light. The Son of man, who is also the Word of God, appears clothed with the vestiture of Divine authority, and claims to himself the supreme dominion, for "on his vesture and thigh a name is written, King of kings and Lord of lords." The beast from the sea, and the beast from the earth, or the false prophet, are taken captive by the armies of the celestial Horseman, and are cast alive into the place of punishment. The usurped and bestial dominion is finished, and Man, in the person of the great Redeemer, assumes his original and long-forfeited supremacy: "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is THE SON OF MAN." The empire, first of brutal force, the Leviathan of the deep,—and then of fraud and deception, the wily and lamb-like pretences of false religion and subtle priestcraft, shall perish for ever, and be succeeded by the everlasting supremacy of reason, love, and holiness, in the person of Jesus Christ our Lord.

VI. According to the history, after the six days of creation were finished, there ensued a sabbath of rest. "On the seventh day God ended his work which he had made: and He rested on the seventh day from all his work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all his work which God created and made."

The prophecy in the close of the Apocalypse exhibits an evident antitype of this primitive history. At a time which is evidently future, and probably near at hand, and when six thousand, or nearly six thousand, years of the world's history are finished, a glorious vision of hope and peace is presented to our view. "I saw thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here only a few remarks appear needful, to illustrate and confirm the intimate relation between the type in the history and the antitype in the prophecy. And first, St. Peter tells us that, in the sight of the Lord, a thousand years are as one day. Six thousand years, the past duration of the world from the time of Adam, will thus answer to a period of six days, the time of creation. The space of a thousand years, here predicted, and evidently future, will answer to the seventh day, which followed the work of creation, the first sabbath of rest. And this resemblance is confirmed by the immediate antecedent in either case. In the history it is the dominion of man, constituted lord over all the lower creatures, whether in earth or sea.—In the prophecy it is the victory of the Son of man over all his enemies, and especially over the beasts from the earth and from the sea, with the first commencement of His visible reign of peace and righteousness. Those also who share this dominion are called blessed and holy, terms which apply most fitly to the first great Sabbath of a ransomed universe, and to the character of all those who partake of its holy blessedness.—(To be continued.)

The Uplifted Hands.—Ex. 17:8-16.

When the Amalekites appeared in force, and manifested their intention to engage the Israelites, Moses, reserving to himself a more important post, directed Joshua—a young man personally attached to him, and who had already probably evinced the courage and conduct proper to a commander—to choose out a number of men from the general body and give the enemy battle on the morrow. And what did Moses

purpose to do himself? "I will stand on the top of the hill with the rod of God in my hand." And so it was done. Joshua led forth his men to the field, and Moses mounted the hill accompanied by Aaron his brother, and by Hur, who is supposed to have been his brother-in-law. Here Moses stood and held up his hand on high, with the wonder-working rod therein. It was, no doubt, held up in the first instance, as a kind of banner, or signal, to be seen by the warring host below, and designed to operate as a continual incentive to their valor and prowess while engaged in the contest; and the sight of this symbol and instrument of the power which had worked so wondrously on their behalf, could not fail to nerve their arms with new vigor every time their eyes were turned towards it. Yet it needs but little reflection to assure them, as it assures us, that there was no intuitive virtue in the rod to produce this effect; and that it derived all its efficacy from the Divine appointment, as a visible symbol of that unseen succor and strength which God was pleased to minister to his militant servants fighting His battle, and maintaining the high glory of His name.

Moses was eminently an intercessor with God for the people committed to his charge; and there can be no question that, in connection with these external appliances, fervent prayer for the Divine aid was offered, and we have every reason to believe that the uplifting of the rod was merely an accompaniment of the earnest intercessions which breathed from the lips and heart of the venerable man upon the mountain. And even if this were not the case, the circumstances and the result are strikingly suggestive of the circumstances and analogies of intercessory prayer. It was soon seen that while the hand of Moses was uplifted, Israel prevailed over Amalek; but when the prophet's hand was no longer raised, Amalek was stronger than Israel. Perceiving that Moses could no longer maintain a standing posture, his friends took a stone and put it under him for a seat; and that his hands might no longer fail, they placed themselves on each side of him and sustained his hands until the victory of Israel was achieved. In performing this office, we are not to suppose that both his hands were held up on either side at the same time; for in that case the hands of Aaron and Hur would soon have become as weary as those of Moses had been. The main object of sustaining his arms was, that the rod might be held up. This he doubtless shifted at times from one hand to the other, and then Aaron and Hur upheld the hand which was next to him, and thus successively relieved both him and each other. The view of the prayerful tenor of this action is not new; it is more or less hinted at by every commentator on Scripture, though less made the subject of pulpit illustration than might have been supposed. It is taken by the Jews themselves, in whose Targum we read, that "when Moses held up his hands in prayer, the house of Israel prevailed, and when he let down his hands from prayer, the house of Amalek prevailed."

Let us then observe, that we notice here grouped together, that hallowed combination of agencies which ought never to be separated—the dependence upon Heaven, with the use of appointed means; the rod in the hand of Moses, and the sword in that of Joshua; the embattled host in the valley below, and the praying hand in the Mount above—all were necessary in the Divine economy to the victory of Israel over His foes. So it must be in our own conflict with the Amalek which lies ambushed within, to hinder our progress to the Mount of God. We may expect no manifestation of the Lord's power, no interference of His goodness, but as the result of a blessing upon our own zealous conflict with temptation. "Prayer without active duty is mockery of God. He who entreates deliverance from the onset and power of evil, yet never makes an effort in his own behalf, nor strives against the sin that wars within him, draws nigh to God with his lips, but is wholly estranged from the fervor of that supplication that issues from the depths of the heart." Yet it was intended to be taught, and was most effectually taught, by this example, that the uplifted hand of Moses contributed more to their safety than their own hands; his rod, more than their weapons of war; and accordingly their success fluctuates as he raises up or lets down his hands. In like manner will the Christian warfare be attended with little success, unless it be waged in the practice of unceasing earnest prayer. It will never be known on this side the Lord's second coming, how much His cause, and the work of individual salvation, have been advanced by the effectual prayer of righteous men. And it is surely a cheering reflection, in the heat and burden of the day of battle, that while we are contending below, faithful servants of God have ascended the hill of spiritual prayer, and are imploring blessings upon our efforts.

And if we are tempted at any time to faint in the discharge of this duty, or to find too little enjoyment in the exercise of this privilege, let us take to ourselves all the encouragement derivable from the assured knowledge, that he who marshals the sacramental hosts, leads them

to battle, and fights in their behalf, sustains another office equally important. He has ascended to the summit of the everlasting hill, and is there employed in prevalent intercession for their success; and we may well be consoled with the assurance, that a greater than Moses is mediating for us in the Mount above; and His hand is never weary, His love never faint, His voice never silent.

Kitto's Bible Illustrations.

Churches—Preachers—Smart Men.

"About ten years since," said the editor of an old periodical, "we had pointed out to us, in some paper of the day, the following common-sense views. They struck us with much force; and as there are sad evidences that neither the times nor the churches are greatly changed, perhaps their careful perusal may do good." So we thought when the article was inserted in the *Christian Intelligencer*, about three years ago; and now we are happy to find that the same words, so very fitly spoken, are again called for. "A republication is desirable, and would be productive of much good in the present depraved state of public taste, which substitutes the secondary results of preaching in place of the primary."

Intelligencer.

MR. EDITOR:—I hear much said in the churches about smart men—men of talents—great men—powerful preachers, &c. &c., and this more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors, are not, Is the candidate a good man?—sound in the faith?—eminently pious, devoted and active? But, is he a smart man?—a man of talents?—a popular preacher? This has become universal, from the aristocratic city congregation, with its salary of two or three thousand a year, down to the feeble society, with its stipend of two or three hundred. Indeed, the feeblest church, the more unwillingness is often manifested to take up with a pious, sound, faithful minister of ordinary talents.—This feeling is doing immense mischief, both among the wealthy and feeble congregations, but more especially the latter. I have a few things to say to small churches and feeble congregations on this subject. I am about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided they were a little more pious than smart. But then there are evils in having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils, perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For,

1. Many who pass for smart men, are more showy than sound—more brilliant than deep.—They can let off a few sermons and speeches wonderfully well, and their pond is out.
2. Smart men, are often more learned than pious, and by their levity and worldly conformity and want of spirituality, spoil all their Sabbath ministrations.
3. If your preacher is a smart man, very possibly you will be proud of him, and worship your preacher more than God, and then God will blast both him and you.
4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he possesses ought not to be confined to so humble a sphere.
5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have call upon call, till at last he become satisfied that the providence of God calls him to leave. And then,
6. You find that having once had a smart man, you will not be willing to take up with anything less than just such a smart man again. These smart, strong men, make churches fastidious. I know a small church that is now dying from this cause; it has had one or two smart men, and they broke away suddenly, and now the church is not willing to take up with any much less than some great D. D.
7. Many of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreath the sword of the Spirit with so many rhetorical flowers, that it does not "pierce even to the dividing asunder of soul and spirit." This sacrificing at the shrine of popular applause is killing the orthodox spirit of many congregations. The poor leave the church because they are not fed, and when God's poor leave a church for such or any other cause, orthodoxy and piety will soon follow.
8. Smart men make churches fastidious.—Like children fed on condiments, they have no relish for sound, wholesome instruction. The gospel must come to them through a richer tube. They spurn at the "sincere milk of the Word" unless it is dealt out with the silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them whose ministration enlightens the

understanding, mortifies their vanity, humbles their pride, corrects their bad tempers, reproves their sloth, exalts their Saviour, and makes them forget their preacher, in their love and admiration of His master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine speaker," "what a fine voice," "what beautiful figures," "what eloquent sentences," "what striking illustrations," "what correct taste," "what powerful reasoning;" in short, "what a charming man and preacher he is!" Thus the man is loved, praised, and followed, instead of his divine Master. Oh how some of those smart men, swollen by the breath of human flattery, will shrivel up before the judgment-seat! Feeble churches, can you afford to have a smart man?

PAUL.

A Psalm and Comment for the Times.

In its general style, allusions and sentiments, the Ninety-first Psalm is allowed to be one of the finest of the Hebrew Odes. It has no title in the original; nor can we determine on what occasion, or by whom it was composed. But there is a probability that it was penned under the direction of the Spirit, when David felt himself the subject of Divine protection, during the severe pestilence which came upon Israel after he had numbered the people, (2 Sam. 24:10.) The full intent and purpose of the writer, is to remind us where man is to place his safety and confidence in a season of imminent peril and pressing trouble. At such a time, neither on the mountain's brow, nor in the valley at its foot, is there a stronghold or castle visible for his aid and defence. The secure spot is an invisible fortress, known only to a faithful soul. To "dwell in the secret place of the Most High," is, in other words, to place ourselves by an act of faith under the Divine protection. The allusion may be to the mystic symbols of the ark. He who entered legitimately there, would be covered with the cloud of Jehovah's glory—the protection of the all-sufficient God. Under the ancient economy, this, once a year, was the privilege of the high priest alone; but under the present bright and merciful dispensation, every believer has access with boldness into the holiest of all; and he who now dwelleth in the *secret place of prayer and communion with the God of his salvation*, shall find the shadow of the Almighty—the Divine mercy and care—spread over him for his daily protection and solace.—Enviably privilege of unhesitating faith! It calls forth the liveliest expressions of our obligations to God for the past and of our everlasting dependence on him for the future. Others speculate; the Christian believes and confesses from a full heart all that God has been to him, and all that he anticipates from his faithfulness. "I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust.—Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.—He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler." Yes, it is a source of unspeakable comfort to those who are confiding with unhesitating steadfastness in such a God, that the means, both of the protection and deliverance, are hourly and daily under his immediate control, and at his sovereign and gracious disposal. Does He, as it were, take hold of shield and buckler, and stand up for our help? Then the most subtle stratagems of the cruellest foe cannot prevail, nor can the most contagious disease enter our doors. The combinations of tender and warlike figures employed by the Psalmist are very beautiful and expressive. The fluttering of the parent bird over her helpless brood, and the instinctive trust with which they nestle beneath the warm shelter of her outspread wings, is the very image of God's vigilant care of his people, and the abiding satisfaction and delight with which they cast themselves on his paternal government. His innumerable and unfailing promises of support and protection in the hour of danger, and their complete fulfilment, may most fitly be called the armor that covers the believer's head in the season of severe conflict. This confidence in God will always be recognized by its sure results. What else will divest the mind of that dread and anxiety which threatening events are calculated to inspire? He who feels that God is near to him, for his protection and defence, knows not how to yield to undue fear in the prescribed path of duty. He retires to rest unmoved by the thickening shadows of darkness, and he rises to go forth to his labor, even when disease may be on the wing, calming every perturbed feeling by the remembrance, that no weapon of death can reach him without receiving its command and its aim from God. "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." In scenes like these, of desolation and woe, it is the privilege of the Christian to posse-

his soul in undisturbed tranquility, and wait with unshaken confidence the event, whether of life or death. How often in such seasons have the faithful been delivered?—and when it has pleased God to suffer them to fall, how firm has been their reliance on his omnipotent arm, and how rich their consolation in the moment of their last conflict? Had we more of the fear of God upon our minds, all other fears would be thereby subdued. A dying saint once beautifully remarked, "There is no danger to the Christian." His daughter whispered tremblingly, "You do not think there is any danger to the Christian?" "My child," he answered, "do not use such a word; THERE IS NO DANGER TO THE CHRISTIAN."

Prot. Churchman.

The Plymouth Brethren.

A correspondent of the N. Y. Independent, in writing from Bristol, Eng., gives the following account of a new sect, or association, of Christian people, into whose company he had fallen in his travels, known as the "Plymouth Brethren":

"Among my letters of Introduction, I had one to a gentleman of Ludlow, a town just on the borders of Herefordshire. In the course of our conversation he informed me that he belonged to a collection—he would not call it a sect—of brethren, whose religious services he should be very glad to have me attend. After some inquiries, I found that they were men who had separated themselves from various sects and churches, and who met with the idea of restoring the worship of God to Apostolic simplicity. They had no settled form of worship—no minister—no creed—no church officers—and no distinct organization as a church. They simply met, a company of believers in Christ, in a plain room, and there, as the spirit moved each one, he rose to pray, or preach, or read a hymn. They wished, he said, to include in their company every one who loved Jesus, whatever might be their opinions on theoretic matters—whether he were a Baptist, or Calvinist, or Churchman. They wished to free themselves from the false forms which had been thrown around pure religion, and to give themselves up to simple worship and a pure life. They had no name, he said, as a sect—they were merely "Brethren"—others called them "Plymouth Brethren," as the movement first began in Plymouth. I was much interested in his account and resolved to attend their meeting on the next day. This attempt to recover "apostolic simplicity" commenced, it seems, about ten years ago, and now through Herefordshire, and in Bristol and Bath, there are numerous Christians, some men of rank and wealth, known as "Plymouth Brethren." The Independent minister at Ludlow told me it had almost broken up his church, taking from it many of the most spiritual, active Christians. I suspect, however, generally, "the reform" has reached the Church of England much more than the Independents.

On Sabbath evening, I accompanied my friend to their place of worship, a little, plain room, in which some 40 or 50 persons were assembled. As each one came to his seat, he kneeled on the floor in short prayer, before joining in the exercises. The audience seemed composed of various classes. Some were women of refinement and education apparently, while there were men of wild, rough faces, and others who looked like intelligent men of the middle classes. Yet, one could not but notice, on the faces of nearly all, a peculiar expression of enthusiasm or earnestness, as of men on some great enterprise. The services opened with a song sung in sweet, heartfelt tones, and the simple, earnest prayer which followed seemed joined in from the heart by all. I could not but be reminded of what the primitive Christians must have been, in the worship and in the appearance of those met together.—One man appeared to lead the exercises,—and when the time came for the sermon, he went behind a little desk and delivered his address, afterwards calling on one of the members for a prayer. Except in the deep attention of the worshippers, there was no improvement at all on one of our Congregational prayer meetings. The sermon was rambling and common-place, and, as far as I could learn, the only difference between the appointment of their preacher and ours is, that ours is chosen with reference to his qualifications, and theirs to some imagined "call of the Spirit." The Independent minister called my attention to some peculiarities of this work of the Spirit. When a stranger was there, who could speak well, no one of the brethren was "moved" to rise and offer himself as their preacher, and it was curious to see, that after a while, if a man proved skilled in exhorting, he was moved constantly to preach.

The next day, after attending this meeting, I arrived in Hereford, and at once was met by one of the Brethren, who had heard of me as a stranger and one interested in their society.—There were three of us together, yet he insisted on our going to his house and staying with him while we were in the city. I was told that in hospitality to strangers, as well as in many

other things, our host often thus imitated apostolic times. And if simple earnestness and the most self-sacrificing kindness are evidences of "primitive Christianity," these men had certainly come very near it.

The next morning at breakfast we met a company of his friends, and I shall not soon forget the impression which those earnest, simple-hearted men made upon me. In many circles, one would be repelled by such constant use of religious phrases, but in them it did not seem like "cant" at all—rather the usual expression with them of true feeling. It was a company, too, well worth considering. Opposite me sat a middle-aged gentleman, who had been a Major-General in the East India service, and who belonged to one of the first families in the kingdom! Yet he had given up his commission and his position in society for the sake of doing good as an humble Christian. His pay, too, he had refused, believing it inconsistent for a religious man to receive money for services of such a nature. He had been a scholar also, and had written a dictionary of the Mapratta tongue.—Besides him, there was a lieutenant in the Navy, who had thrown up his commission from similar religious scruples, and a prominent surgeon of the city, devoted, like the rest, to Christian efforts almost entirely. They had been to a prayer meeting, and the conversation, with the Bible open on the table, commenced at once on a passage in John. It was beautiful, the simple, natural way they all conversed of religious topics—no straining for sanctity, but easily and earnestly, as men usually would speak of weighty political matters. But, free as is the plan of these Brethren, I am sorry to say that in real liberality they do not go beyond most other sects. The conversation that morning, and indeed all I had with them, showed they were quite as exclusive in some respects as any sectarians. "They have no creed," yet in effect they do have a strict one, as every new member is carefully examined on his opinions."

Prayer Forbidden.

"Let it suffice thee; speak no more unto me of this matter."—DEUT. 3; 26.

We are sometimes very anxious for what God is not willing to bestow. He will supply all our wants, but he will not grant all our wishes.—He will give us that which is good, though he deny us that which is gratifying. Moses was very desirous of entering into the promised land; but the Lord had determined to correct his sin; he had prayed, and had been denied; he is inclined to persevere; but the Lord says: "Speak no more unto me of this matter." Even Moses cannot prevail. Yea, he is forbidden to pray on the subject. So may we on some points. Elijah prayed that he might die; David prayed for the life of his child; yet both were denied. So if we pray for health, wealth, ease, or shining gifts, the Lord may deny and yet be faithful to his word. He never promised to answer carnal prayers, or to give what would do us harm. Therefore, when we ask for anything not positively promised, it should always be in submission to the will of God. He always wills our good, and His love rules over our destiny.

But though the Lord may refuse us some things, and even forbid us to pray for them, yet he has promised us enough to satisfy us if rightly employed. Let it, therefore, suffice thee, believer, to live upon the promises of thy God; for in them there is enough. Are you sick?—He saith, "I will make all thy bed in thy sickness." He will perform the part of a kind and attentive nurse; soothing thy soul while thy body suffers, and supporting thee under thy burden of affliction. Are you poor? He says, "I am thy portion." The wealth of Deity is thine. God is the portion of thine inheritance, and of thy cup he maintaineth thy lot. Are you weak? He says, "I am thy strength." "I will strengthen thee." And he will be as good as his word. He will give strength equal to the day. Are you tempted? He will with the temptation make a way for your escape. Look to Him and your refuge is certain. Trust in Him and deliverance is sure. Are you friendless? He says, "I have called you friends."—And he will perform that part of a friend.—He will counsel, relieve, and comfort you in every trouble and distress; and will never fail you nor forsake you. Are you bereaved? He asks, "Am I not better to thee than ten children, or husbands, or wives, or whatever you have lost?" He can fill every relation, and more than make up for every loss. Are you aged? He says, "Even to your old age I am he; and even to your hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Let it suffice thee, I have promised, and I will perform. If I deny what you ask, I will give you something better. I will make all things work for thy good; therefore be not anxious, complaining, desponding, or foreboding."

Thus you see there is enough promised,—enough to support us, comfort us, and carry us safe home: and if we have all we want, ought we not to be satisfied, though we do not have

all we wish? The Bible is the directory for prayer: it tells us what to pray for, how to pray, and what to expect from the Lord. No one ever had all he desired in this world, and yet every Christian has confessed, "There hath not failed one word of all that our God hath promised." Let us therefore pray for what our God hath promised; be satisfied with what He is pleased to bestow; remembering that "this is the will of God, even our sanctification." If, therefore, our will runs in the channel of God's will, if we seek our sanctification principally, we shall never be disappointed, nor hear Him say, "Speak no more unto me of this matter."

"Help my infirmities, I pray,
My ignorance remove;
O smile my darkness into day,
And fill me with thy love."

Smith's Word for Every One.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 10, 1850.

CHRONOLOGY OF ARTAXERXES.

"BRO. BLISS:—What do you think of Reed's argument on the commencement of the reign of Artaxerxes? Please let me know your views."
Philadelphia, July 28th, 1850.

As others have made a similar inquiry, instead of sending a private answer to this, we make a reply to all.

Our opinion, that it is fallacious, might be easily stated; but it might not be so readily appreciated unless accompanied by the reasons which bring us to this conclusion.

If any real light could be given on the prophetic periods, we should be most happy to receive it; but wisdom forbids our deceiving ourselves or others, by receiving as evidence that which will not bear the test of a critical examination.

The Canon of PTOLEMY gives twenty-one years to the reign of XERXES, and forty-one to that of ARTAXERXES his successor. It is entirely too late in the day to question the accuracy of the Canon, or to advance an argument based on its supposed inaccuracy. Its accuracy is demonstrated by the concurrent agreement of eclipses, which mark given years in the reigns of kings noted in the Canon, and which calculated by modern astronomers are found to fall in the very years of the several eras corresponding with the years of the Canon. An entire agreement, in every point where it is possible to test its accuracy, being found, and no point being discoverable where a discrepancy exists, all chronologers will, at this day, pause long before they presume that an error exists in points not covered by evidence.

The one to whose argument reference is here made, has deducted four years for the length of the reign of XERXES, as given in the Canon—reducing it to seventeen years and has added the same to the forty-one years of ARTAXERXES, making his reign forty-five years. This does not vary the beginning of the reign of XERXES from 485 B. C.; or the end of ARTAXERXES, from 423 B. C. But by terminating the former four years earlier, it enables him to commence the latter B. C. 469: and so he finds the twentieth of ARTAXERXES in B. C. 450. Then dating the seventy weeks from this date, he terminates the sixty-ninth week in A. D. 33—USHER's date for the crucifixion.

By the same process he might have added, or taken, any number of years from either, and thus have brought the twentieth of ARTAXERXES in any given year B. C.—the fallacy of which will be made apparent. But before showing this, it may be proper to remark, that to terminate the sixty-ninth week in A. D. 33, it would be necessary for them to commence B. C. 451—one year previous to the time assigned! For in any period commencing prior to our A. D. and extending since that epoch, the sum of the years current B. C. and those of A. D. must be one more than the full years in the period subtending them. This will be apparent to all who are familiar with the fact that any current year B. C. or A. D. is not that number of full years anterior, or subsequent, to that epoch, but is in the year of the given numeral. Thus, from April 3d B. C. 1, to April 3d A. D. 1, would be just one year; from April 3d B. C. 2, to April 3d A. D. 2, on the same principle, would be just three years—i. e. just one year less than the sum of the years B. C. and A. D. See *Harmony of the Vulgar Era and Julian Period* on p. 36 of the *Sacred Chronology*.

Consequently to terminate the sixty-nine weeks, or four hundred and eighty-three years in A. D. 33—the year of the Julian Period 4746, they must com-

mence in the year B. C. that agrees with 483—33+1 which is the year of the Julian Period 4263—which is four hundred and eighty-three years previous—which is B. C. 451. Therefore to have gained his point for the year of their termination, he should have deducted five years, instead of four, from the reign of XERXES, and added them to that of ARTAXERXES—making the latter commence B. C. 470. Neglecting to notice this necessary element in the adjustment of the dates, he fails to harmonize their termination with his assumed epoch for the crucifixion. We will, however, show that he has no authority for making the deduction of four years that he has from the Canon.

The great accuracy of the Canon of PTOLEMY, on all points where there is any possibility of testing it, shows that its author was in possession of correct information, and that he was disposed to make a legitimate use of the means within his reach. If he has given the relative lengths of XERXES' reign and ARTAXERXES' incorrectly, it must have been done designedly; for any addition to the one must be the precise number of years deducted from the other! If any one did designedly thus corrupt the Canon, what could be his motive? and why was there no corruption in other places? for be it remembered the author of the Canon was not aware that its accuracy would be subsequently astronomically tested. But, says the dissenter from the Canon:

"There being unquestionably errors in the Canon as to the length of the reigns of Evil-merodach, Belshazzar, Cyrus, Esar-haddon, &c., which Dr. Hales in his system of Chronology, in his observations on the Canon, vol. 1, pp. 173, 166, 167, &c., and Dr. Jarvis in the appendix to his discourses on prophecy (at large) endeavor to adjust by compensation and otherwise, there is reason to suspect, there may be errors therein as to the length and time of ending of the reign of Xerxes," &c.

There is here a great misapprehension of the Canon on those points. The Canon gives but sixty-seven years, or the sixty-eighth current, from the commencement of the Babylonish Captivity, to the first year of CYRUS; and nine years for the length of CYRUS' reign. The Scriptural account makes the former period two years more; and other evidence makes it absolutely certain that but seven years should be allowed to CYRUS from the conquest of Babylon. To harmonize the Canon with the Scripture on this point, chronologers were in the habit of deducting two years from the time given in the Canon to CYRUS, and adding them to the years of EVIL-MERODACH and NERIGLISAR. SCALIGER, PETAVIUS, USHER, PRIDEAUX, JACKSON, and others adopted this subtraction from CYRUS, and addition to the others, "as indispensably necessary to reconcile the Canon to Holy Writ," and make it harmonize with JOSEPHUS, who says, "In the first year of the reign of Cyrus, which was the seventieth from the day of the removal of our people from their native land to Babylon," &c.—*Ant.* 11. 1. 1.

But this addition and subtraction was not necessary on account of any error in the Canon, but resulted from a want of knowledge of the principles on which the Canon is constructed, which are now admitted by all chronologers to be the following:

1. The reigns of kings consist of full or complete years of three hundred sixty-five days each.
2. Each king's reign begins at the *Thoth* or New Year's day before his accession, and all the odd months of his last year are included in the first year of his successor.
3. Names of kings who reigned less than a year are omitted in the Canon, and their time is included in the first year of their successor.
4. In a change of dynasty, the new king dates not from the death, or entire overthrow of the former; but from the first decisive victory gained over the old dynasty, which gives him the ascendancy.

In illustration of the second rule, the death of ALEXANDER was on the 22d of May B. C. 323; but the era of his successor, PHILIP ARIDEUS, began in the Canon the preceding New Year's day, Nov. 12, B. C. 324—as confirmed by CENSORIUS. TIBERIUS died March 16, A. D. 37; but the Canon begins the reign of his successor at the preceding new year, Aug. 14, A. D. 36.*

In illustration of the 3d rule, LABOROSARCHAD reigned only nine months, which are included in the first year of NABONADIUS. The seven months of SMERDIS MAGUS are included in the reign of CAMBYSES, which was actually no more than seven years and five months, and made eight in the Canon.

The 4th rule applies to the case in question. The Canon dates the accession of CYRUS, not from the capture of Babylon, B. C. 536, but from the decisive victory over the king of Babylon two years previous, B. C. 538, when he defeated him in a pitched battle and drove the Babylonians into the city, which, two years subsequently, he took by stratagem, during a drunken festival. The Scripture reckons the first year of CYRUS from the conquest of the city, to which time from the commencement of the captivity

* There being but 355 days to a year, it was a movable year, which retrograded one day every four years,—but is easily reducible to the Julian year.

was the seventieth current year; and after which, he reigned but seven years. A parallel case in the Canon occurs in the accession of ALEXANDER, which is dated from his decisive victory at Arbela, Oct. 1, B. C. 331, and not from the death of DARIUS his rival, the year after, about midsummer, B. C. 330. "The Greeks themselves considered the Persian empire as subverted from that moment; and accordingly after the battle, saluted ALEXANDER as king of Asia, who sacrificed magnificently to the gods on the occasion."—*Plutarch's Life of Alexander*.

Thus the Canon dating from one event is accurate in its date, while the Scripture, dating from another event is accurate in its date. And thus Dr. Hales deducts two years from the nine of CYRUS, and adds them to the previous period, as an easy mode of reconciling the Canon with Holy Writ,—not because there is any inaccuracy in either, but to adjust the two, the same as we add or subtract from the accurate periods of one era, to adjust its dates to the like accurate years of another era, reckoned from a different epoch.

Thus the Canon being uniformly constructed, in accordance with certain clearly ascertained principles, with no departure in any known instance from the uniform application of these principles, a perplexity which was inexplicable before the discovery of these principles, cannot be admitted by any well informed chronologist to have any weight since the discovery of its conformity to those principles. Dr. JARVIS and others follow the Canon as it stands respecting these reigns—keeping in remembrance the two events from which the reign of CYRUS is dated. Says Dr. J., "I prefer to follow more simply the testimony of the Scriptures, and that of the Canon of PTOLEMY, WHICH WE HAVE FOUND TO BE SO ACCURATE."—*Sermons* p. 151.

As the Canon, in respect to those reigns, is found in conformity with its principles of construction, and therefore perfectly accurate, when understood; it does not follow that a supposed discrepancy, "founded in ignorance of the principles on which it was originally constructed"—*Marshall*—should give "reason to suspect" errors in other places; for Dr. Hales, in illustrating these principles, speaking of this very point, says: "In the important period of the captivity, it is thus easily and naturally reconciled to Holy Writ and Sacred Chronology. For though the Chaldeans might date the sovereignty of CYRUS from that decisive victory, which put an end to the independence of the Babylonians, yet the several historians would naturally date that sovereignty from the capture of Babylon, the era of their own deliverance from the Babylonish captivity."—vol. 1, p. 284.

Thus, neither JARVIS or HALES sanctions the supposition of an error in the Canon—as this reference to their names would lead us to suppose, did we depend on second-hand testimony.

Having shown the fallacy of "Point 21," a few words only will be necessary on his

"Point 22: That the adjustment of the Canon to the Christian and other eras for the time of the commencement of the reigns of the kings named therein, where the time of the commencement of the reigns is not marked by eclipses, being a work of comparatively modern date, is liable to error, owing to the different views entertained by as many able chronologers as to the precise time of defining the commencement of the several eras."

This is specious; but is not sound reasoning. It is true that the adjustment of the Canon to the several eras, is a work of "modern date"; but this cannot affect the accuracy of the result; for an eclipse whenever accurately calculated, will ever be found to have occurred at a given time. And if the eclipses recorded to have occurred in certain years of given kings, are found by astronomical calculation to have transpired in given years of the several eras, all intermediate reigns must be of the length assigned to them in the Canon,—although they are not marked by eclipses. Because if any one of them, by mistake, was given one or more years too many or too few, the subsequent reigns would all follow a corresponding time earlier or later, which would prevent the next recorded eclipse from being found in the year indicated. Thus an eclipse mentioned by PTOLEMY as occurring in the seventh of CAMBYSES, is found by calculation to have been B. C. 523. This is a demonstration that he began his reign B. C. 529. The Canon gives eight years to him, including the seven months of his predecessor. His successor, DARIUS HYSTASPES, must then have begun to reign B. C. 521. Its accuracy is shown by an eclipse in his twentieth year, found to have been B. C. 602; and one in his thirty-first, found to have been B. C. 491. The Canon says he reigned thirty-six years. He was then succeeded by XERXES, B. C. 485. Several events, and the given years in certain wars, are settled by subsequent eclipses. The Canon gives the length of each reign till we come to the defeat of DARIUS CODOMANUS by ALEXANDER, at the celebrated battle of Arbela. The several reigns added, amount to one hundred and fifty-four years from the accession of XERXES in B. C. 485. Subtract one hundred fifty-four from B. C. 485 it brings us to B. C. 331. The date of this battle is marked with absolute certainty; for

PLUTARCH records an eclipse of the moon eleven days before that battle, which astronomy shows was Sept. 20, B. C. 331 and A. J. P. 4383. Now had there been an error in the assigned length in the Canon of any of these intermediate reigns, there would have been a deficiency, or superabundance in the sum total of the years between the two named points. And the only possible room for an error to exist, would be in the wilful subtraction of a number of years from those of one reign, and their addition to those of another,—between some two points indicated by eclipses.

It is true that if the Canon had been thus corrupted in the proportionate lengths of the reigns of XERXES and ARTAXERXES,—what being taken from one being added to the other—it would not effect the sum of the reigns, or the subsequent years indicated by eclipses. But as we have shown that such a corruption must have been a wilful corruption, before we can suppose such an improbability respecting a Canon so accurate, in the absence of all motive for such a corruption, and when the party making it must have been ignorant of the test which the Canon would subsequently be subjected to, by the comparison of eclipses, it will require evidence amounting to a demonstration that such corruption exists. Does such evidence exist? We shall see that it does not.

HENGSTENBERG, in his *Christology*, to make out his hypothesis respecting the seventy weeks, placing their "terminus a quo" in the twentieth of ARTAXERXES, and the crucifixion in A. D. 33, near the middle of the last week, and its "terminus ad quem" in A. D. 36—found it necessary to date the first of ARTAXERXES as much earlier than it could be, consistently with the record of the Canon, as the twentieth year was later than the seventh, minus the three years extending subsequent to his date for the crucifixion. Deducting these, the difference between the seventh and twentieth of ARTAXERXES would be reduced to ten years. Then by dating the twentieth of ARTAXERXES in B. C. 455, instead of B. C. 445 as required by the conditions of the Canon, and reckoning the seventy weeks from that point he was enabled to bring the middle of the last week where he wished. But as he was forced to acknowledge that: "all chronologists agree, that the commencement of the reign of XERXES falls in the year 485 before CHRIST, and the death of ARTAXERXES in the year 423," (p. 394, v. 2.) he could not bring the twentieth of the latter to harmonize with the required year unless he deducted ten years from the length of the former, and added them to the latter, so as to make the last commence that length of time earlier. He did not dare to charge a wilful corruption in the Canon, or its compiler, but argued that in an early copy, for which he presents no evidence by any comparison of MSS., an *u* (11) was confounded with *x* (21) in the length of the reign of XERXES; and that "the shortening of the reign of ARTAXERXES to forty-one years, necessarily followed."

To this we reply, that had there been a mistake of an *u* for a *x* in an early copy, it would not have followed that the next reign would have been purposely shortened to correspond, unless it was done at a time when the modern test of chronological accuracy showed the necessity of such a rectification. And if done at such a time, the evidence of the rectification would exist, and the means be at hand to demonstrate the alteration of the Canon. HENGSTENBERG's supposition of such a mistake is therefore unfounded, and only existed in his own imagination.

Our present author, however, has a different hypothesis to sustain. He wishing to terminate the sixty-ninth week at the crucifixion, and in A. D. 33,—which we will show was two years subsequent to the crucifixion,—thinks it necessary to commence them B. C. 450,—one year too late for his purpose. In looking around for an event from which to date them, he concludes that if ARTAXERXES can be assumed to have reigned four years longer than the Canon records, and consequently to have begun four years earlier, that he may then date from the twentieth of that king's reign. He then takes HENGSTENBERG and quotes such portions of his argument for a variation of ten years, as he can make applicable to a variation of four—not noticing that five were necessary for his hypothesis—and copies from that author the quotations from the several writers referred to by him which could be made to subserve the same purpose and give the conclusion arrived at a show of authority. But to reduce the twenty one years of XERXES to seventeen, as there would be no danger of *u* (17) ever having been mistaken for *x* (21), he loses the most plausible argument of HENGSTENBERG, and has no resource but to adopt the very flimsy conclusion of WESSELYNG, the only writer recorded who assigns forty-five years to ARTAXERXES, and who without hesitation rejects "the authority of the Canon."

Now the same reasoning which actuated him in deducting four years from the reign of XERXES, and using HENGSTENBERG's argument for a deduction of ten, to substantiate it, would have caused him instead thereof, to have made the deduction of two, three, five, six, or any number of years, had either of those numbers better subserved the desired object.

The reasons adduced in support of a deduction of four years, copied from HENGSTENBERG's argument for a deduction of ten, will be shortly considered. But it should be first distinctly seen that he has also misapprehended the adjustment of the Olympiads to our common era. He assumes "that the first year of the reign of ARTAXERXES LONGIMANUS [Point 3] began in the second year of the 77th Olympiad," and that this year of the Olympiad, [Point 5] "is the year 469 before our A. D." His argument is thus:

"Point 4. That the first Olympiad fell, according to the most accurate computations, in the 776th year before the computation of time now in use, and exactly 775 full years before our Anno Domini.—*Jarvis' Intro., ch. h., p. 40: Lon. Ency., vol. 16. &c.*

76th Oly. $\times 4 = 304$ years.

2 2d year of 77th Olymp.

775 years—306 years=469 years.

It is true that Dr. JARVIS, in his Introduction to Church History, and all chronologists, according to the most accurate computations, have forever settled the question, that the year 1 of the first Olympiad began B. C. 776.—See also our "Sacred Chronology," pp. 19-22. But it is a gross mistake therefore to conclude that Ol. 77-2 corresponds with B. C. 469. The second year of Ol. 77 would be the three hundred and sixth year from the commencement of the 1st Olympiad; and would not complete three hundred and six years till the beginning of the 3d year of this Olympiad. But counting this, to adjust it to our era, three hundred and six must be deducted from the year preceding, and not from the year following the one in which the first Olympiad commenced.—Thus 777—306=471. If not counted, there would be one year less, or three hundred and five years to deduct; and this should be taken, not from the year following, but from the year of their commencement, viz., B. C. 776. Thus, 776—305=471. Here was our author's second fatal mistake. For if Ol. 1. 1 began in B. C. 776, they would harmonize as follows:—

B. C. 777.	B. C. 776.	B. C. 775.	B. C. 774.	B. C. 773.
Ol. 1. 1.	Ol. 1. 2.	Ol. 1. 3.	Ol. 1. 4.	Ol. 1. 5.
B. C. 772.	B. C. 771.	B. C. 770.	B. C. 769.	B. C. 768.
Ol. 2. 1.	Ol. 2. 2.	Ol. 2. 3.	Ol. 2. 4.	Ol. 2. 5.

Consequently, as B. C. 777 is the year of our era which precedes the first year of the 1st Olympiad, any given year in the era of the Olympiads must be deducted from this number to get its corresponding year in our era. This is fully sustained by Drs. HALES and PRIDEAUX, HENGSTENBERG, Dr. JARVIS, DIODORUS SICULUS, and every author to which Esquire REED has made reference. His omission to notice this is the more surprising, because in Dr. JARVIS' Introduction to Church History, to which he refers for proof of the commencement of the era of the Olympiads, and which we conclude he has of course consulted, there is expressly shown "the method by which these ancient dates are adjusted to the modern computation of time;" which "is done partly by historic testimony, and partly by astronomical computation."—p. 32. Even on p. 40, the very page to which he makes reference, Dr. J., in harmonizing the 4th year of the 91st Olympiad,—in which DIODORUS SICULUS dates an eclipse that occurred in the 19th year of the Peloponnesian war,—which was the three hundred and sixty-fourth year from the commencement of the Olympic Era, makes but three hundred and sixty-three solid years,—one year less than the year current,—which he deducts from 4301, the year of the Julian Period in which the eclipse is found by astronomical calculation to have occurred. This gives the year 3938 as the year of the Julian Period which synchronizes with B. C. 776, the year of the commencement of the era of the Olympiads. With this illustration before him, Esquire REED has departed two years from the standard to which he refers as authority,—has deducted the year current, instead of the full years, from the year following, instead of from the year of their commencement,—a difference of a year by each variation,—or two in all. By so doing he darkens what PETAVIUS calls, "the torch-light of ancient history."

To harmonize any year of our LORD with the Olympic era, the current year of our LORD must be subtracted from the current year of this era. Thus Dr. HALES harmonized A. D. 238 with the 1014th year of that era, by deducting the one from the other—making B. C. 776. But when he wishes to harmonize the year of an eclipse which occurred in the third year of the 140th Olympiad, and which is found to have been in B. C. 218, he adds to this the full years of the Olympiad, being $139 \times 4 + 2 = 558$, which, added to B. C. 218=B. C. 776.—See *Sacred Chronology*, p. 21.

In subtracting 306, the year current, from B. C. 775, the one whose argument we are forced to dissent from, actually places the commencement of the 1st Olympiad at the end of the second year, according to his own confession! This entirely defeats his whole theory; for if he has placed the first year of ARTAXERXES two years too late according to his own conditions, the twentieth from which he reckons would be also two years earlier than B. C. 450,—i. e., in B. C. 452, which would bring the end of the sixty-nine weeks only to A. D. 31—the true year of the crucifixion.

We now come to the "facts," copied from HENGSTENBERG, on which he bases his conclusions. He says:—

"Diodorus Siculus, the historian, informs us in his 11th book, that Themistocles, the Athenian, having been suspected of treason by the Grecians, fled from Greece into Asia, in the 2d year of the 77th Olympiad.—*Diod. Sic., b. XI., Dean Prid. con. vol. 2, p. 44.*

This is true. His words are: "Diodorus Siculus tells us that THEMISTOCLES fled into Persia in the second year of the 77th Olympiad, several years before the death of Xerxes."—vol. 1, p. 241. But Dr. PRIDEAUX expressly places this in B. C. 471.—p. 218. Also HENGSTENBERG says: "Diodorus Siculus, who (11, 55) places the flight of THEMISTOCLES in Ol. 77. 2 (B. C. 471), in any event favors our determination, which ascends only two years higher,"—i. e., to B. C. 473; for he says: "THUCYDIDES compels us, without reserve, to place the flight of THEMISTOCLES not below the year 473." He also adds: "Our determination differs only a single year from that of EUSEBIUS, who relates the flight of THEMISTOCLES in Ol. 77. 1,"—i. e., in 472.—*Hengst., vol. 2, p. 402.*

As DIODORUS SICULUS dates the flight of THEMISTOCLES two years too early for the purpose of our author, instead of being for, it is expressly against his deductions. He next affirms that "Thucydides, the Greek historian, contemporaneous with Artaxerxes Longimanus, in his 1st book says that Themistocles fled from the Grecians into Asia, to Artaxerxes, the son of Xerxes, for protection, *πρὸς τὸν βασιλευσέντα*, newly reigning."

This he finds in Hengstenberg (vol. 2, p. 400), who candidly confesses,—which confession our author withholds,—that "this connection has not, indeed, the unanimous testimony of ancient writers in its favor." While Hengstenberg finds only Thucydides, and Charon of Lampsacus, as vouchers for the flight of Themistocles to Artaxerxes, he frankly adds: "On the contrary, others, Ephorus, Dinon, Klitarch, and Heraclides (comp. Plut. 1c.) represent him as going to Xerxes." But whether he fled to Xerxes, or to Artaxerxes, is not material to the present argument; for as has been already shown, the assumed year of his flight is two years too early! and could it be shown that he fled to Artaxerxes, instead of its proving that this monarch began to reign in Ol. 97-2, it would only prove that the flight of Themistocles was not thus early—the two not being reconcilable. We next find the following reference to Dr. Prideaux:—

"Dean Prideaux remarks (con. vol. 2, p. 44), from the passage in Thucydides, that it is plain that Thucydides speaks of Artaxerxes as then newly reigning after his father's death."

From this reference, we should naturally conclude that Dr. Prideaux sanctioned the opinion of Thucydides; but he only refers to it to show its insufficiency; for he adds: "The Canon of Ptolemy, Diodorus Siculus, Plutarch, Africanus, Eusebius,* and all others that write of these times, being against him herein, it is much more probable, that Thucydides was out in this particular; for although he be a very exact historian, in the affairs of Greece, of which he professedly writes, yet is possible he might be mistaken in those of Persia, which he treats of by the by."

—*Prid. Con. v. 1, p. 219.*

We proceed with the consideration of the "facts:—"

"From the letter of Themistocles to Artaxerxes, given at length in Thucydides, wherein he expressly mentions the father of Artaxerxes, it is perfectly clear that it was to Artaxerxes, the son of Xerxes, that Themistocles fled for protection from the Grecians."—*Thucyd., b. 1.*

Thucydides represents that Themistocles wrote a letter to the Persian king previous to his introduction to his presence, but is not sustained in this by standard historians, who minutely represent how he fell on his face before the king, and when raised up, said by an interpreter, "I am Themistocles, the Athenian," &c.—*Rollin, vol. 1, p. 240.* Prideaux narrates how, on his first arrival in Persia, he was "introduced into Xerxes' presence," and how he related to Xerxes his agency "in hindering the Greeks from pursuing after the battle of Salamis, and obstructing his retreat over the Hellespont."—v. 1, p. 218. The words attributed to him in his letter are similar to those represented in his speech to the king. Rollin, who, though not a chronologist, was a reputable historian, represents that he was unknown to the king till he thus announced himself. And this is very probable; for the king had offered a reward of two hundred talents (£45,000) to any one who should deliver him; and for delivering himself he gave the reward to him. Had it been known that he was on the way to the court (he went thither disguised), others would have sought the reward. Thucydides' idea that he sent a letter to the king, is thus seen to be less probable than that he appeared and spoke by an interpreter. As the battle of Salamis was fought B. C. 480, which is settled by an eclipse soon after (*Sac. Chron., p. 39*); and as Artaxerxes was not present at that battle, Xerxes could have been the only one into whose presence Themistocles was introduced on his arrival in Persia, and must have been reigning at that time. We proceed:—

"With Thucydides, on this point, agrees Charon of Lampsacus, a writer of history before Herodotus, and who at the very time of this event lived in Asia,

therefore the less liable to err.—*Heng. Chris., vol. 2, p. 401.*

Also, Plutarch, (*Life of Themistocles*), who intimates the weight of testimony is on the side of Thucydides, and that the testimony of Thucydides on this point seems most agreeable to chronology. Also, Cor. Nepos who says he believes that Thucydides knew best as to this matter, being the nearest to those times, of those who have written on this subject: also Suidas and the Scholiast on Aristoph. Equites—*Heng. Chris., vol. 2d, p. 401.*

Giving all possible weight to the opinions of these writers, that THEMISTOCLES actually fled to Persia after the accession of ARTAXERXES, it does not by any means follow that we are therefore to contract the reign of XERXES, and to enlarge that of ARTAXERXES; for,

That would be "contrary," says Dr. PRIDEAUX, "to all that have wrote of those times, whether ancient or modern; and especially to Ptolemy, who, in his Canon, assigns twenty-one years to Xerxes, and no more than forty-one to Artaxerxes, including the short reigns of Xerxes and Sogdianus his sons, in the last of them. And although the authority of Thucydides be great, and Plutarch tells us that he hath Charon of Lampsacus also on his side, yet the same Plutarch, from a great number of other ancient writers, and of as good authority, concludes the contrary; but, 2dly, although the authority of Thucydides and Charon of Lampsacus should be allowed to be incontestable, and all other authorities must be set aside to make place for theirs; yet this will not infer, that the beginning of the reign of Artaxerxes Longimanus must therefore be put nine years higher than all others have put it, since the matter may be as well adjusted by bringing the flight of Themistocles nine years lower; and this way Mr. Dodwell hath followed, and it is much the better of the two. For this only lays aside the authority of Diodorus Siculus, who fixeth the flight of Themistocles to the year above mentioned; whereas the other runs counter to that of all others that have wrote of the matter which it relates to. But that which looks hardest in this opinion is, for the sake of any historical writer, to lay aside the authority of Ptolemy's Canon, which is built upon astronomical demonstrations. Although Thucydides be a grave author, and of incontestable authority in those matters of the Peloponnesian war which he writes of (for they were done in his time, and he was near at hand to be well informed of them, and he himself was an accurate observer), yet it is possible he might be mistaken in what he tells us of the Persian affairs, which were done at a distance (as this was,) and before his time; for he was just born when this flight of Themistocles happened. But Ptolemy's Canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore, this being the surest guide which we have in the chronology, and it being also verified by its agreement every where with the holy scriptures, it is not, for the authority of any other human writing whatsoever, to be receded from.—*Hist. Jews, vol. 1, p. 242.*

According to PRIDEAUX, therefore, it seems that PLUTARCH does not, as our author affirms he does, regard the testimony of THUCYDIDES as the most agreeable to chronology, and having the weight of testimony on its side; for he says expressly that "PLUTARCH, from a great number of other ancient writers, and of as good authority, concludes the contrary." These mistakes, misapprehensions, and misunderstandings, when thrown out with such positiveness and show of authority, are very likely to be received with confidence by the credulous to whom

—trifles light as air.

Are confirmation strong as Holy Writ,"

and who regard "with interest," and unqualifiedly endorse whatever they cannot comprehend, or refute—a fine illustration of the truth of MONTAIGNE's remark, that "nothing is so firmly believed as that which we least know." The last "fact" presented in defence of this point is:

"Themistocles on his passage from Greece into Asia, fell in with the Athenian fleet besieging Naxos.—*Thucy. 1. b.* The siege of Naxos, according to Thucydides, chap. 100, happened before the great battle of the Eurymedon—as this was the first considerable undertaking of the Athenians against the Persians, the war with whom formed the only ground for the important requisitions which they made upon their allies.—*Thucy. 1. 94.* It cannot, on the most weighty testimonies, be placed later than the year 469 before our A. D."

A wonderful conclusion this! Because THEMISTOCLES on his passage from Greece fell in with the Athenian fleet, which was previous to the battle of Eurymedon, therefore it could not be later than B. C. 469! Of course it could not, nor so late by two full years! The battle of Eurymedon, according to the authority from which our author quotes was in the year 470; and Hengstenberg argues that the flight must be three years previous, or in B. C. 473, and not certainly later than 471! That the above is taken from Hengstenberg will be seen by the following, from his *Chronology*:

According to Thucyd. 1, 136, Themistocles, on his passage to Asia, fell in with the Athenian fleet, which was besieging Naxos. This siege of Naxos, however, according to the testimony of Thucydides, chap. 100, which makes all other arguments superfluous, happened before the great victory of the Athenians on the Eurymedon, which, according to Diodorus, belongs to the year 470, and cannot be placed later, because this was the first considerable undertaking of the Athenians against the Persians, the war with whom formed the only ground for the important requisitions which they made upon their allies; comp. Thucyd. 1, 94. Hitherto, since the supremacy had passed over to the Athenians, scarcely any thing had been done against the Persians, except the taking of the unimportant Egon. Thucydides also leads us to about the same as that given by Diodorus, who connects the defection of Thasos (467) with *ἡ πόλις ὑπερῶν*, which cannot stand where events immediately succeed each other. Even for these reasons the siege of Naxos and the flight of Themistocles do not fall after 471. If, however, we consider,

that Naxos was the first confederate city with which the Athenians were involved in discord, comp. Thucyd. P. 1, 98, (which, from the nature of the case, as is rendered especially clear by the remarks of Thucydides and a comparison of the later historians, could scarcely have first happened after seven years,) and if we farther consider the way in which Thucydides, chap. 98, connects the events, from the transfer of the supremacy until the capture of Naxos, with one another we shall, without hesitation, place the latter some years earlier, in the year 474, 473.—*Heng. Chris., vol. 2, p. 406.*

When Hengstenberg shows that this flight could not be later than B. C. 471—which was the true year of its occurrence—why does our author copy the same argument, and substitute 469 for 471, without intimating any inaccuracy in his authority? A similar law quotation would call forth a slight reprimand from his honor the Judge. The fact is that Hengstenberg was very anxious to date this flight in 773, two years before its actual chronology; but our author wishing to date it two years later than he has warrant to do, has to resort to the very arguments, adduced for the earlier date, without giving any evidence of their insufficiency for the purpose first quoted.

His next Point that bears on the length of the reign of Xerxes is the 12th:

"That Xerxes, father of Artaxerxes, did not reign twenty-one years, the length of time assigned to his reign in the Canon, is clear from a comparison of the statements of Justin the historian, 1 c. with those of Ctesias, the historian, ch. 22, respecting the age of Darius, the eldest son of Xerxes at his father's death (*Hengs. Chris., vol. 2, p. 398*); and from the circumstance that after the close of the war between Xerxes and the Grecians, no later events are introduced in the reign of Xerxes, except one inconsiderable transaction recorded by Ctesias. And that if Xerxes reigned twenty-one years, the last years of his reign are a complete 'tabula rasa.'—*Hengs. Chris., vol. 2, p. 398.*

Hengstenberg says: "the whole period from the 11th year is a complete tabula rasa." Why is this changed to the "last years?" Because if from "the 11th year," being a tabula rasa, invalidates the argument of a longer duration to the reign of XERXES, it would overthrow the theory which our author is endeavoring to establish—and hence the change.—But the argument is neither true or valid. After the 11th, the flight of THEMISTOCLES occurred in his 15th year; the sailing of CIMON from Athens (Diod. et Plutarchus, ibid Thucydides, lib. 1) over to the coast of Asia, the 16th, and to the Hellespont in the 17th, and the death of XERXES in his 21st. But if true it would not be valid, because it would be by no means wonderful that a few years should be passed over in history, without being connected with the record of important events.

As we have seen that to terminate the 69th week in A. D. 33, they must commence B. C. 451, and XERXES must have died in his 16th year, one year earlier than was discovered by our author, we may enquire in what respect the testimony of JUSTIN respecting the age of his son DARIUS, affects the question? He says that DARIUS was an *adolescens*, i. e. he was still growing, was immature, had not reached manhood. But CTESIAS, according to HENGSTENBERG, makes DARIUS born about ten years before XERXES began to reign, and ARTAXERXES six years. And hence HENGSTENBERG concludes that XERXES could not have reigned more than eleven years, making DARIUS then twenty-one and ARTAXERXES seventeen. Now if XERXES reigned seventeen years as our author contends, DARIUS must have been twenty-seven, and could have been no *adolescens*; so that a comparison of the statements of JUSTIN and CTESIAS are no more in favor of his own theory, than of the true chronology for that period. We are amazed at this copying of HENGSTENBERG's arguments, and then concluding that some result, diverse from HENGSTENBERG's is correct, without claiming that HENGSTENBERG's argument is at all misapplied. On the same principle might we give the demonstration of one mathematical proposition, and then conclude that some other one was solved! Or we might argue because the sun rises in the east, and dog days occur in August, that therefore Gen. Taylor could not have been at the battle of Buena Vista!—There is the same relevancy in the one argument that there would be in the other.

According to JUSTIN, ARTAXERXES "was a mere lad when his father died."—*Prid. His. Jews, vol. 1, p. 241.* But this could not be; for in that case he would not be of proper age to receive the address that THEMISTOCLES is reported to have made to the King of Persia, or to have made his skillfully executed plans for the defeat of Artabanus. Hence we see the insufficiency of JUSTIN's statement.

Reference is made to ROLLIN and others, as to men of the greatest learning, who have paid no attention to the Canon as to the length of ARTAXERXES reign. Why refer to ROLLIN! He does not claim to be learned in chronology. Let him speak for himself: "Archbishop USHER is my usual guide in chronology."—*Vol. 1, 8 vo., p. 29.* Again, speaking of the flight of THEMISTOCLES and the history of ESTHER, he says: "I have already declared more than once, that I would not engage in controversies of this kind; and therefore with respect to this flight of THEMISTOCLES into Persia, and the history of ESTHER, I shall follow the opinion of the learned USHER, my usual guide on these occasions."—*Ib. p. 240.*

The others referred to, had a theory to sustain, and only departed from the Canon on this point, for the reason that our author does to sustain his.

As the whole hypothesis of our author rests on the accuracy of his addition of four years to the reign of ARTAXERXES, when we have seen that five were needed for his argument, and the harmony of Ol. 77-2 with B. C. 469, when we have seen that it synchronizes with B. C. 471 as shown by his own authorities, his whole theory fails—although many of his points, like the 9th, 10th, 11th, and other points which do not affect the argument, in the absence of the material ones. It will therefore not be necessary to examine the other points *seriatim*. We will however devote an article to the date of the crucifixion, showing that USHER's argument, which fixes it in A. D. 33, is unsound, and two years subsequent to its true chronology.

* All of whom say that Xerxes reigned twenty-one years, and Artaxerxes forty-one.

CORRESPONDENCE.

LETTER FROM THE S. A. CHURCH IN
BROOKLYN, N. Y.

To the faithful scattered abroad:—

DEARLY BELOVED:—The painful trials through which we are called to pass, seem to allow of a word of mutual exhortation.

We have been a tried and an afflicted people. But though cast down, we are not destroyed; though persecuted, we are not forsaken; though often torn, and wounded, by internal division, yet many of our hearts are still knit together in indissoluble love.

In proportion as it is "pleasant for brethren to dwell together in unity," it is painful for them to be divided. Our Saviour informed us, that we should be "hated of all nations"—that "all manner of evil should be said against us falsely for his sake." Why is it so? Was Abel a thief, a robber, a liar, that Cain rose up and slew him? Why did a professedly religious nation crucify the immaculate Saviour?—They said that he was a deceitful man—a wine-bibber, a gluttonous man, and a friend of publicans and sinners. But 300,000,000 of the present generation believe that they said those things through malice and hatred. Why did that nation persecute to death most of his followers? Why did Pagan Rome put to death 3,000,000, and Papal Rome 50,000,000 of the saints? Why were the early Methodists everywhere mobbed, or silenced by the magistrate? Why were the early Baptists imprisoned in England, and whipped out of town, at the tail of a cart, throughout New England? Why were Luther and his colleagues said to be licentious men, to have held conventions with devils, to have been devils incarnate? And why was Bro. Miller said to have absconded to England with \$50,000—to have built stone walls, and new houses, and barns—to have hoarded away barrels of jewelry, &c. &c.? And why has Bro. Himes been reported to have charged the Society in Chardon-street Chapel ten dollars for the labors of Bro. Edwin Burnham a Sabbath, without paying it to him—to have assisted a rum-seller in his business—to have obtained \$1500 of Sister Riley, and then to have obtained Bro. Riley's testimony that he never gave anything—to have cheated a certain Quaker, &c. &c.? This is all clearly the work—not of one man, but of one great Intelligence, through many men—now popularly called "Rumor and Common Fame." The late proceedings appear to us but one link in a long chain of attempts to ruin, unjustly, important instrumentalities employed for the enlightenment and salvation of men. It has ever been thus; it must ever be thus, till Satan shall be cast into the bottomless pit.

David's worst trials arose from those "with whom he had walked to the house of God in company;" Paul's, from "a false apostle," and "false brethren." Christ was betrayed by one of his disciples, and more than 50,000,000 of martyrs fell by Christian hands, and for the glory of God! The Saviour has often been "wounded in the house of his friends," than by open enemies. In every age of the church, more evil has resulted to her by those who "went out from us, because they were not of us," than from all other sources.

Those trials have ever been so severe, that only those who are illustrated by the good seed sown in good ground, could endure them. Many endured but for a while, and then fell away, and have walked no more with us. Verily, "it is through much tribulation that we must enter into the kingdom."

Standing at this point of view, our surprise exceeds expression, that brethren who had been enlightened to know these things, could have taken reports (since proved untrue) against a brother long-trying and well-known among us, and circulated them extensively, both written and orally, without ever hinting it to him; and even walking, riding, sitting, meeting in the house of God, and partaking of the holy communion with him, in the time! Our surprise rises higher still, that those brethren, after thus violating the plainest gospel rules in this case, (Matt. 18:15-17,) should raise an objection to stating those "rumors" in Conference before their brethren. Was it not more in accordance with the gospel to have stated them before Bro. Himes, in presence of a body of disinterested brethren, than to have previously stated them privately to brethren, even to the most distant parts of our land? Our surprise rises higher still, that those brethren should have claimed the right to try Bro. Himes by the church of which his principal accusers were members, while his character and usefulness as much belong to us, and to every other Advent church in the land, as to them. But our surprise at last finds a climax when, instead of accepting Bro. Himes' proposition, "to lay the whole case before a mutual council, and abide their decision," his accusers decline this fair offer, and attempt—not to settle it, but to expose Bro. Himes, first, through a daily paper; and second, by a pamphlet scattered through the land! And all this, while the "Herald" was open to them!

Must we be made responsible for such a course of conduct? We cannot, we dare not be. We earnestly protest against it, as a violation of the Gospel of Christ. That gospel requires, that if any one has aught against his brother, he shall first tell it to him alone; and, if unsuccessful, he shall take two or three with him; and if still unsuccessful, shall tell it to the church.—Matt. 18:15-17.

If those brethren really desired to benefit the cause of God, why did they so widely depart from Christ's direction? Paul enjoins us not to receive even, much less circulate in private, an accusation against an elder, but before two or three witnesses.—1 Tim. 5:19. But in this case they were received, and reported hundreds of miles distant, without ever questioning the only proper witnesses in the case, who lived not a mile distant from them! He farther enjoins, that when one is proved to have sinned, he shall be rebuked before all.—1 Tim. 5:20. But in this case, it was sur-

mised that Bro. Himes had sinned, but, without saying a word about it to him, it is reported by a written correspondence to brethren hundreds of miles distant, as well as orally to hundreds nearer home. How could brethren, with their Bibles in their hands, have done thus? And after their conduct was brought to light, how could they refuse to submit this whole matter to a mutual council, chosen by themselves and by Bro. Himes, and go and publish their version of it in a daily paper to the world? Would not the world have got it quite soon enough without this? And how can those brethren accuse Bro. Himes of clearing himself from those "rumors" by submitting it to a council of his friends, when he had to do it as a last resort, after waiting nearly two months in vain to induce them to meet him before a jury, mutually selected by them? We could not have believed such things possible.

We deeply sympathize with our injured brother; and we greatly rejoice that so many of the old and tried friends in Boston, stand by the precious Advent interest, with him in this peculiar trial. And we heartily extend to the Advent Church in Chardon-st. the right hand of fellowship. The enemy has planted his heaviest batteries where there is the most important instrumentality against him; which, from the first, has subjected our brethren in Boston to great trials.

But notwithstanding all this, the truth of the Bible remains the same. Christ will as certainly and as speedily come; the dead will as actually be raised, the earth be as gloriously renewed, and the kingdom of God will be as glorious as if all who have proclaimed these things had been purified, tried, and made white. And as Satan increases his efforts to ruin the influence of these truths on the minds of this generation, let us redouble our efforts to spread them abroad, and exemplify them by a holy life.

EVANS BACKUS, Secretary.

LETTER FROM R. HARLEY.

BRO. HIMES:—I wish to converse a little through the "Herald" with my common-sense brethren scattered abroad touching your recent trials; but before I come directly to that subject, let me inquire, brethren, into the merits of the origin of the "Herald," which brings before us weekly information and instruction of vital importance, from all parts, pressing upon us the necessity of being "found of him in peace, at his coming and kingdom?" By whom was it started, and under what circumstances? Was it not after Father Miller had tried for some years to start such a paper, and could find no one willing to risk his reputation and fortune in an undertaking so hazardous, that Eld. H. volunteered in the cause, and issued a paper, without a single subscriber? Yes, you all know that. And did he not promise the subscribers that it should be mainly devoted to the subject matter of the speedy coming of our Lord and his kingdom? And has he not done it, with the exception of his attention being for a while unwillingly diverted by questions and disputations on the unconscious state of the dead and destruction of the wicked, which marred its reading, even for those who favored the sentiments? And has it not had the entire approbation of all the conferences up to the last, held in Boston? And has not Eld. H. repeatedly offered to give up the whole concern to others, if thereby the cause of God might be better served? And yet none have dared to come forward, in open daylight, as lucrative as some may think it to be. I think Eld. H., ere this time, might have made himself a rich worldling; but instead of that, I think he can say, with the apostle, "Though poor, yet making many rich." Has he not always been more or less scattering his publications broadcast? How many hundreds of poor brethren and sisters have had the reading of the "Herald," when they were not able to pay for it? Even Eld. W. commended his liberality, saying, "If things in Boston had been in the hands of one close-fisted, the Advent cause would not have moved there as it has." (I have sometimes feared, that through this kind of profuseness, and our remissness to pay the office, he might become exceedingly embarrassed.) Why, the reports of all the committees on his finances have been satisfactory.—Even the last committee on the receipts and disbursements of the Tract Fund, were satisfied as to their correctness beyond their most sanguine expectations. Who has sacrificed his time, his strength, his name, his all, with persecution, in the cause of God, if J. V. H. has not? Not one! Who in the Advent ranks is to be preferred to J. V. H., to fill the responsible station he has occupied for the last ten years? None! has been the response from all sides. It is not long since I heard him eulogized above any; taken into that classification, as possessing all the qualities necessary for a "perfect commander,"—an unwelcome encomium to him, no doubt; at least, I hope it was. But where is he now? Why, he is maligned by some of his professed friends! We see a conspiracy raised against him the second time in the house of his friends, to destroy his character and wrest from him his property!—(I mean, the office!)—which, brethren, is as much his property as my farm is mine, or your shop is yours!

And what about the conspiracy? Why, in the first place, we seem to see a scheme in concoction; a committee to form a plan of church organization, out of which was to arise a Conference, invested with ecclesiastical power over our common cause, the tract, and benevolent funds, and to change the present managers of the "Herald" office; all to be kept secret till the snare was completed; and all purely for the good of the cause?—No, not so! but—their cause!—though the character of one in the ministry be foully assailed! Well, how was the office to be changed? Why, Eld. H.'s influence was to be destroyed, by yamping over old, false reports, and adding a supplement of new ones, equally false—by whom? Why, we see them in the hands of Elder Needham. You ask, Where did he get them? Let Eld. N. answer. He tells us, from "Common-fame!" who is a common liar, the world over. Well, he, in his zeal to have everything made right between "Common-fame" and his Bro. H., forgets three things: 1st, that he ought not to bring an accusation against an elder without witnesses, &c. (but in this case he could not get any); 2d, he goes with them to a com-

mittee raised for that purpose, whose chairman is a party concerned, contrary to all ecclesiastical rule, or even parliamentary usages; and then we see Eld. H. before the Church cut off from a hearing and disallowed the privilege of a protest against this unjust course—a right granted by a Roman court to the apostle, when allowed to speak for himself, having his accusers face to face. But God's ways are not as man's ways; for we see these charges seasonably met, and ably adjusted by a competent committee of disinterested brethren from abroad, which was the only alternative left now.

As we have seen Bro. H. for the last ten years, in the midst of persecution both from without and within the church; and as God has hitherto delivered him out of them all, in a manner that has tested his integrity and ability as being a man of God, have we not good reason to confide in him as an old and tried friend?—and one old friend is worth forty new ones. I write not to flatter, nor to please myself, but I wish to let our scribes and teachers know, that unless their acts, as well as their precepts, are according to the word and the testimony, we cannot receive them.—We know of but one rule of faith and practice, which knows no respect of persons. We must all walk by the same rule, and mind the same things. Why, brethren, it does seem as though there were more confusion, and heart-rending troubles, among the Advent brethren, than in all the professed world besides.—This is not keeping our eye on the great subject of the Lord's speedy coming, which would tend to make us better, walking as children of the day and of the light.

These things shake the superstructure to its centre, but blessed be God, they cannot jar the foundation of our hope! No, says the Christian, my foundation is the word of God, "the prophets, and apostles, Jesus Christ being the chief corner stone." Such will stand alone, on the word of the Lord, if called to it, and they will stand on these truths, until Jesus shall come. I feel bound in conscience to sustain the "Herald," so long as it continues to be an Advent paper, not for Elder Himes' sake, but for the cause; though, while he worthily sustains the character of an elder, I am bound to think highly of him for his work's sake. And however mortifying and heart-rending these things may be for the present, yet they will work for his and our good ultimately. And let us be "looking for, and hasting unto, the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." O brethren! the day of the Lord is nearer than it was in '42 or '3,—there is no time for vain jangling.

Yours, sincerely,

Newcastle (Me.), July 9th, 1850.

LETTER FROM WM. WATKINS.

DEAR BRO. HIMES:—I feel that I have too long delayed to tell you that I have been profoundly affected in view of the unchristian and unjust treatment you have received, and the deep injury that has been so recklessly inflicted upon the Advent cause by those who profess to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" nay, who assume to be called to the great work symbolized by the Advent angel, whom John saw "flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come!" How it was possible for brethren, with these high pretensions, and, professedly, under the influence of that love which works no ill to its neighbor, which thinketh no evil, which believeth all things, and hopeth all things—to bring charges of the character we have seen, on grounds so frivolous, against a brother whose generosity and self-sacrificing devotion to the cause of God had well-nigh become proverbial, is as astounding as it is humiliating. And, yet, all things considered, there is less cause for astonishment, than would, at first view, appear. The great Adversary of God and man has lost none of his sagacity and subtlety in his diabolical practice upon the human family for six thousand years. He sees, as well as the people of God, that

"Signs there's no mistaking
Proclaim Messiah near;"

and that this thrillingly momentous truth, efficiently proclaimed, opposes the most formidable obstacle to his soul-destroying opiates for lulling the church and the world into a false security and peace, while sudden destruction is near. He knows that infidel scoffing, and bitter persecution, from avowed enemies, for the Son of man's sake, but gives a renewed impetus to that truth which he aims to destroy. He strikes a deadlier, more successful blow. He directs his skill and energy to the head-quarters of the great moral enginery with which he is in conflict. He singles out the highest order of talent, confessedly renowned piety, and, of course, the most commanding influence. He watches with sleepless vigilance his shining mark. The evil hour arrives. His victim is off his guard, and under an evil influence, loses that charity which "envieth not," which "seeketh not her own," which "rejoiceth not in iniquity, but rejoiceth in the truth." The stratagem of the wily Adversary has succeeded;—the first step in the deplorable drama is accomplished: the agents are secured. But the character of the means to be employed.—These means, or charges, if you please,—to say nothing of the irresponsible and contemptible authority upon which they are based, "Common Fame"!—must be of such a nature as, in the event of a failure to criminate and ruin their intended victim, must, nevertheless, injure some, and seriously affect the cause of God; which all had, at one time, harmoniously combined to advance. In this masterly stroke of Satanic policy, we see the superior skill of the "Accuser of our brethren." You have, however, passed through the fiery ordeal unscathed, as was confidently anticipated you would do,—by those who knew you best,—could you succeed in your strenuous endeavors to bring the matter to a legitimate issue. Conscious innocence has been your shield and support against the remorseless thrusts that have been so repeatedly made at your reputation; and I cannot but think that you will yet real-

ize, most signally, in the sympathies of candid brethren, and the approving smiles of heaven, that "all things work together for good to them that love God." Baltimore (Md.), July 27th, 1850.

BRO. J. LITCH ON THE 24th OF MATTHEW.

DEAR BRO. HIMES:—I have been delivering a course of lectures to my congregation, on the 24th of Matthew. The course will embrace eight or ten lectures, and take quite a wide range in the field of history, prophecy, and theology. Some of the points advanced are novel, at least they differ from former views, entertained and advocated by many. That they present a perfect solution of all the difficulties in that wonderful chapter, is not pretended; but that they contain a more full and harmonious view of those important predictions than we have previously entertained, the writer is inclined to believe. I have no wish to impose my views on this or any other subject, as the ultimatum, from which there is no appeal; but present the result of my research and reflection for the consideration of my brethren, to receive or reject, after mature consideration and study, according to the preponderance of evidence.

The congregation, last Sabbath, after listening to most of the lectures, (for the course is not yet completed,) requested that I would write them out for publication, if agreeable to the conductors, in the "Advent Herald."

They made the request, not because all were satisfied of the correctness of the expositions and principles, but that they may be put into a more tangible form for careful examination and criticism; and especially to elicit investigation by brethren abroad, that we may have the result of their examination.—The congregation desire this, 1st, because if correct, the views, they think, should be known by all men; and 2d, if unsound, they wish the error pointed out and corrected. And with that view of the subject, I fully coincide. If you think it will be profitable to admit the subject into the "Herald," I will proceed with the preparation of the lectures as early as possible. It may be premature to discuss the subject at present. But I think we may approach it, and direct attention to the observance of movements tending to the accomplishment of these views.

There were things which our Saviour, while on earth, thought it not expedient to teach his disciples, long before he left them, because, he said, they were not then able to bear them.—John 16:13. It is possible this subject may be of that character; yet, if true, it would seem to be very important for the children of God to be admonished of the dangers and temptations to which they are exposed.

You must, however, exercise your judgment on the point, and decide as you think best. J. LITCH. Philadelphia (Pa.), July 29th, 1850.

We know not the view you take, but have no objections to the presentation of the question. If any new light is given, we can receive it; if not, hold fast to what we have.—Ed.

LETTER FROM W. M. INGHAM.

BRO. HIMES:—I wish to say to all the dear children of God that I am still striving for the kingdom; hoping, by the grace of God, to obtain it soon, and see Jesus, the king, who died to redeem us, and to redeem the kingdom, and see all Father's family safely gathered home to the rest that remains for the people of God. It cheers my heart amidst all my trials and conflicts, to think about getting home to the kingdom of God, where I can see Father Abraham, Isaac, and Jacob, and all that have washed their robes, and made them white in the blood of the Lamb; have kept themselves unspotted from the world. All that happy company will be there, and will be before the throne, enjoying all the blessings promised to the faithful, which are many. I hope to be a sharer with that company which the Revelator saw, which had come up out of great tribulation, and washed their robes and made them white in the blood of the Lamb. For they are to be before the throne of God; they will hunger no more, neither thirst any more, neither will they die any more, or be sick. All that are accounted worthy to obtain that world, and the resurrection from the dead, are equal unto the angels; and are the children of God, being the children of the resurrection. Dear brethren and sisters, let us all strive to obtain the better country, by hearkening to the sayings of Jesus, and complying with the precepts of the Bible; for it is by obeying the truth that we are to be sanctified, and Jesus said, "Thy word is truth." May we all treasure it up in our hearts, and practice it in our lives, that the world may take knowledge of us, that we have been with and learnt of Jesus. Truly, my brethren, we ought to be Bible Christians, living as we are now in the last moments of probationary time, when the fulfillment of the prophetic Word shows us plainly that the Master will soon come again, to give his saints the kingdom. If we would gain admittance there, we must obey the word of the Lord to us, which we may learn, if we will take heed to the sure word of prophecy, as the apostle Peter tells us to. May we all do it, that we may be ready to meet the Lord when he comes. I often think of the language of John (1 John 3:1-3): "Behold what manner of love the Father bestowed upon us, that we should be called the sons of God," &c. Then he tells us that when Christ appears we shall be like him, for we shall see him as he is; and then tells us the blessed effect of such a hope: "Every man that hath this hope in him purifieth himself even as He is pure." May we all examine ourselves, and see if we have this hope, and that kind of faith that works by love, and purifies the heart, and overcomes the world.

I have visited, or called to see, the brethren in eighteen towns, since I came from Nova Scotia; found some strong in the faith of the Lord's speedy coming, and showing their faith by their works.—Others are under trials; some are very destitute of preaching, being but few, and rather poor. I expect to visit a few more towns, and then return to Nova Scotia some time in August, if the Lord will.

Yours, in hope of speedy redemption.
Wilton (Me.), July 13th, 1850.

Extracts from Letters.

Bro. T. SMITH writes from Penobscot (Me.), July 23d, 1850 :—

DEAR BRO. HIMES :— The last Sabbath I spent in Amherst, Me. There are in that place some half-dozen very poor brethren. I have been there twice, have given away some fifty cents worth of tracts, and received the last time one dollar, and nothing the time previous. This is like much I obtain for services to the poor, which is the case with the most in the wilderness of Maine. It is exceedingly hard to leave the poor destitute, for God has ordained that the poor should have the gospel preached to them, and has also said, that they who preach the gospel shall live of the gospel. I believe there are enough means in the world to supply the destitute with the means of grace. Yet such as have the ability either do not know of the wants of others, or they have not a disposition to sympathize with them in their destitute situation. For myself, my wish is to do and suffer all the will of my heavenly Father. But nature sometimes recoils when called to labor for weeks with little or no compensation, yet my hope is, the end is near. "And when the Chief Shepherd shall appear, we shall receive a crown of glory which fadeth not away."

There are two of the "Advent Herald" sent to Amherst. The brethren are very poor. I was at the place where one of them lives last week. His dwelling is a log-house, quite open. He has some seven or eight children, and hardly anything in the house. It is a hard case. I wept as I viewed the situation. And indeed, many others are no better off. In view of all the privations and sufferings of this present world,—the treachery of professed friends,—the wickedness of the wicked,—the trials of the saints of God,—like their Master, "despised and rejected of men,"—I fervently cry to God, in the language of the poet,—

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

My soul is exceedingly grieved at your trials in Boston. Indeed, our difficulties in other places are but little known; but those in Boston are known, and somewhat felt, all over the country. O that they had never been! or if they must have been, that they had been kept in Boston, and out of the "Herald." [See Note.] I earnestly pray God, that your Boston breach may be healed, and that all you brethren whom we have esteemed and loved for your work's sake, may soon be one in the Lord. May the Lord support you, my brother, and direct you in all things to his glory and the good of the cause in which you are engaged, and bring us all soon to his heavenly kingdom. Amen.

NOTE.—So we would have had it; but this was out of our power. Our brother may be assured that these things do not come from the real friends of the Advent cause. The Adventists here have no power to prevent the distractions made by those who are disaffected here, together with disaffected parties in the country who join them in this work of strife. We shall keep at our work, and defend ourselves when necessary to the integrity of the cause. The Lord hasten the day, when he himself shall settle "the controversy of Zion."—Ed.

Bro. WM. TROWBRIDGE writes from Sheboygan Falls (Wis.), July 18th, 1850 :—

DEAR BRO. HIMES :—I am a member of a Baptist church. I am at the same time an Adventist, and without a doubt believe that the Son of Man will come to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, and to be admired in all them that believe. I have been in Sheboygan Falls for thirteen years. In the winter of '37 we formed a Baptist church, consisting of six members, four of them of my own household. Two of them sleep in Jesus, and two remain, waiting for the coming of the great God and our Saviour Jesus Christ. At the time of the formation of the church I was appointed a deacon. In that office I remain to the present time. I have also, by the permission of the church, held forth to them the words of eternal life, with none to help, except for a few months, for seven years. Some few papers were sent to the Postmaster which met my eye, called the "Midnight Cry." I examined them, and found truth in them—truth which I had not before seen, and which I embraced with all my heart. I immediately sent for your paper, which has been a welcome weekly visitor to the present time. I continue going from place to place, preaching the glad tidings of our coming King, together with the glorious promises in store for them that love his appearing. We have an excellent Baptist minister settled over us, and who believes in the soon coming of our Lord to dash these wicked kingdoms to pieces like a potter's vessel, and give the possession to his saints.

From what I have written you need not think that I have not met with opposition. Far from it. The first minister we had used all his skill to put me down; but he failed, and left. I keep the field, and intend to so, God helping me, till I am dismissed.—I would urge again our need of some Adventist of your belief to make us a visit and spread out the whole Advent doctrine before this community.

I feel for you in your trials, and believe that God will deliver you out of them all. They that live godly in Christ Jesus will suffer persecution; but he that endureth unto the end, the same shall be saved.

Bro. M. L. BENTLEY writes from Barnston, July 24th, 1850 :—

DEAR BRO. HIMES :— Our meeting closed Sabbath evening, and I am happy to say to you that it was one of the best we have enjoyed for a long time. The Lord was there by his Spirit, and there to bless. Some found pardon of their sins for the first time; others were met on their return by their heavenly Father, which caused rejoicing in their hearts, as well as in the children of God. Eight followed the Lord in the ordinance of baptism. The brethren from abroad were cheered and strengthened to still look for their Lord and Saviour to come and

deliver them from this world, and bring them into the rest which remains for the people of God. The meeting increased in interest and numbers from its commencement to its close. Sabbath-day the people came, until the Canada tent was filled, and still they came. We enlarged our borders by pitching our tent by its side, and could accommodate five or six hundred more; and they came until it was thought by some to be the largest assembly ever met together in this vicinity. We are indebted to God for all the blessings of this meeting; and may we render praise to his name from this time until the end, and then be ready to praise him forever. Amen.

Bro. J. WESTON writes from Auburn (N. Y.), July 16th, 1850 :—

DEAR BRO. HIMES :— I most deeply sympathize with you in this time of trial. I know something how to appreciate your feelings at this time, because I have been sometimes similarly used by professed Adventists.

That I have several times spoken unguardedly and unadvisedly of you and the "Herald," I am free to confess. I ask your forgiveness. If any remark made by me at any time may have produced against you any prejudice, I exceedingly regret it.

Perhaps the "Herald" is not free from faults.—Still, I much prefer it to any other paper, and I shall use my influence in its favor. And I would not, for any consideration, have it removed from your control. In this time of peculiar trial for you, I think there should be an extra effort made to sustain you in your arduous work. I pledge all the influence I have here at the West; and I am sure that all who truly love the cause of our soon coming Lord will do the same.

Bro. MOSES TEWKSBURY writes from Hartland (Vt.), July 14th, 1850 :—

Bro. HIMES :—I have been thinking that you have abundant reason to rejoice and be glad; for Jesus has told us that when all manner of evil shall be spoken against us falsely for his sake, to "rejoice and be exceeding glad; for," he says, "great is your reward in heaven; for so persecuted they the prophets which were before you." I rejoice that you are counted worthy to suffer reproach for Jesus, and for preaching, publishing, and proclaiming to a slumbering church and wicked world that the kingdom of God is at hand, and that the judge standeth at the door, and that then every one will be rewarded according to his works. I rejoice that the foundation of God standeth sure, having this seal: the Lord knoweth them that are his. May we remember that all who will live godly in Christ Jesus will suffer persecution, and you are exhorted "to think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."—Let us therefore not be weary in well-doing; for in due time we shall reap if we faint not. Remember that he has said, "My grace shall be sufficient for you." That you may be preserved unto his heavenly kingdom, is the prayer of your brother looking for the mercy of God unto eternal life.

Bro. J. E. HAZEN writes from Sutton (N. H.), July 16th, 1850 :—

DEAR BRO. HIMES :— The little band of brethren in this place are strong in the faith of soon seeing the King in his beauty. The Lord has added several to our number within a few months. The Tent-meeting held in the eastern part of this town by Bro. Cummings and others, was wonderfully blessed of the Lord. Several have been converted, quite a number of backsliders reclaimed, and a goodly number embraced the Advent faith, from the different churches. To God be all the glory. I labor with them half the time. The interest continues, and our meetings on the Sabbath are increasing in numbers, and the spirit of inquiry for the truth is increasing. Also there have been quite a number of backsliders reclaimed, in the northern part of Warner, and we have meetings with them once in two weeks.

Bro. JESSE HUTCHINSON writes from Milford (N. H.), July 20th, 1850 :—

MY DEAR FRIEND HIMES :— I still remain unacquainted with you, except by the "Advent Herald." That has come regularly for the last six months. I have been pleased with the paper, because the doctrine appears to be in agreement with that taught or sung by the heavenly hosts, "Peace on earth, and good will to men." I trust that your motives were of a benevolent character, when you started the "Advent Herald," ten years since. I trust that the Lord has shown you the lost state of mankind; that without repentance all is lost—forever lost; that when this discovery was made, another appeared, a Saviour hanging on the cross, able and willing to save to the utmost all that come unto God through him. To call the attention of dying men to their lost condition, and point them to the only Saviour, and to his advent night at hand, seems to be the standard to which the "Herald" is elevated. I am glad that there is such a paper, causing so many to rejoice in this country and in England. I rejoice that there are some in these last goings down of the sun, who are willing to spend and be spent for the glory of God and the salvation of undying souls. I have to mourn my own backslidings and short-comings; yet I rejoice when I read in the experience of others almost the same things that I have experienced. I trust that this paper will continue in the hands of its founder, and be published in his name, in spite of all the obstacles thrown in the way. When Elisha's servant saw the hosts of men coming to take his master, he exclaimed, "Alas, master, what shall we do?" The answer was, "More are they that are for us, than they that are against us." If you are on the Lord's side, nothing can harm you. All things work for good to those who love God, who are the called according to His purpose.

One word respecting the resurrection. It is evident from Scripture and reason that the spirits of men, on the day of their death, return to God, who gave them, to continue with him (if they die in Christ) until the resurrection. At the resurrection

they will be re-united to the same body which they left, never more to be separated by death. I think it will be an instantaneous work,—in a moment, in the twinkling of an eye, at the last trump." I think none but those who die in Christ will have part in the first resurrection. How awful and dreadful must the situation of that soul be that does not hear the trumpet when it first sounds! Who can think of the situation of the damned without trembling for the living, lest they go to that place of torment! May the Good Shepherd, who gave His life for the sheep, prosper all His servants employed in His service for the salvation of dying sinners. May you have His presence, which is life, and his loving-kindness, which is better than life. When it is well thee, then remember me. Yours, with respect.

Bro. A. KEYES writes from West Windsor (Vt.), July 21st, 1850 :—

DEAR BRO. HIMES :— I receive the "Herald" as a herald of good tidings. It is the only Advent preacher that I have, except my Bible. It comes laden with rich treasures from the heights of Zion; it brings ancient and modern minds together; it cheers and strengthens me, to see the harmony in which the ancient Adventists wrote, in distant climes and in different tongues, on this momentous subject,—the second personal appearing of Jesus Christ, and the glory that shall be revealed at his appearing.

I approve of the manner in which the "Herald" has been conducted. I see no necessity of changing the officers of the "Herald." I feel to pray for those that make a move for that purpose. They made a misstep to their own hurt, as well as others. I hope that they will repent, and do so no more. I hope, brethren, that we shall not try to tear down each other, and to build ourselves up on the ruins. This is too much like the subjects of the devil's kingdom.—Let us try to build each other up on our most holy faith. We live in perilous times. We must have union,—in spirit, and action, and effort, and object,—with God, in order to prosper. We must have our loins girt about with truth, our lamps trimmed and burning, and we ourselves like unto men that wait for their Lord. If we are slack in these qualities we shall be numbered with the foolish virgins. I rejoice, Bro. Himes, in your triumph over those who tried to destroy your moral character, and I approve of the course which you pursued to bring darkness to light. I hold to daylight Christians, having their colors hoisted at mast-head, so that the world may know what port they are bound for. Blessed be God, our port is the new heavens and new earth, wherein dwelleth righteousness. "We are almost there."

Sister E. L. CHAPMAN writes from Wheeling (Va.), July 21st, 1850 :—

DEAR BRO. HIMES :— I embrace the present moment to write you a few lines. I feel much interest for the Advent cause, and I feel confident that the tried and faithful friends will see that the "Advent Herald" is sustained. It is now about seven years since I embraced the Advent views. Since that time I have been a constant reader of the "Herald," and I have ever deemed it worthy of my entire confidence. I never prized the "Herald" more than at the present time, and had I the means, I would give five dollars per volume, rather than do without it. Also many of your other valuable publications I should have taken long since, had I possessed the means to have done so. You have my sympathy in all your trials and afflictions, and may the God of all grace bless and sustain you, is the prayer of your sister in tribulation.

Bro. C. S. COLLINS writes from Bethany (N. Y.), July 20th, 1850 :—

DEAR BRO. HIMES :— I am glad to see our dear brother stand out through all the trials incident to the true child of God; and that he has moral courage enough to proclaim to a lost world the final judgment near, as well as to the church of Christ the great necessity of being ready. And also of contending with the spirit that has ever sought to overthrow the faith of some. This being a part of your work, we hope you will still earnestly and lawfully contend for the prize, which Paul says must be contended for with all meekness and love, to which rule we are happy to see you adhere so closely. May the Lord still give you health and strength (if it is his will) to go with us through the war. Some have fallen—others may. The Lord help us all to be true to our King, and not fall out by the way, nor spend too much precious time in questioning the honesty of our brother, but be sure that we all are actuated by a pure motive to do good to the cause and to each other. Brethren, we had better not act at all, than to act wrongly.—May the Lord give us wisdom to discern between those who are good, and those who are the agents of the enemy in stirring up strife among the true disciples of Christ. This has ever been the device of the enemy. May the Lord fill all his true children with love. Yours, patiently waiting.

Bro. D. FOGG writes from Meredith Centre (N. H.), July 19th, 1850 :—

DEAR BRO. HIMES :— I do rejoice—yea, and I will rejoice—in the Lord for his great goodness and tender mercy to all them that fear him; and while men are reviling you, and saying all manner of evil against you falsely, I have been thinking what reason you have to rejoice and be exceeding glad, for great is your reward in heaven. It appears to me that you are blest abundantly in the midst of all your trials. O bless the Lord, my soul, and all that is within me, bless and praise his holy name, who giveth his faithful children the victory over all their enemies. Therefore take courage—be strong in the Lord—and you will overcome all your enemies; for his promise is sure, and will stand firm,—though heaven and earth should pass away, not one jot or tittle of his word will ever fail. Blessed be his holy name for the hope of immortality and eternal life, when all enemies shall be subdued, and every creature in the earth and under the earth, and such as are in the sea, and all that in them is, shall be heard, saying, Blessing, and glory, and thanksgiving, and praise, to God and the Lamb forever. Amen.

Obituary.



"I AM THE RESURRECTION and the LIFE: he who believeth in me though he should die, yet he will live: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

SIR :— Permit me to inform you, that my wife, HANNAH C. CLARK, departed this life on the 16th of May, 1850; and that, a few minutes before she expired, she expressed herself fully and firmly in the Advent faith. She was buried on the 19th. Her funeral sermon was preached by the Rev. Mr. Killiman, of Canterbury, pastor of the Presbyterian Church in that place, to a large assembly of people of various denominations. Respectfully yours,
JOSHUA CLARK.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will endeavor to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

WANTED—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [3y. 27]

AGENTS FOR THE HERALD.

Albany, N. Y.—P. Gladding, III.	Milwaukee, Wis.—Saml. Brown.
Jefferson-street.	New Bedford, Mass.—H. V. Davis.
Auburn, N. Y.—H. L. Smith.	Newburyport, "—Dea. J. Pearson, sr., Water-street.
Buffalo, "—W. M. Palmer.	New York City.—Wm. Tracy, 75
Cincinnati, O.—Joseph Wilson.	Delancey-street.
Clark's Landing, Vt.—S. Foster, jr.	N. Springfield, Vt.—L. Kimball, 16
Detroit, Mich.—L. Armstrong.	Philadelphia, Pa.—J. Litch, 16
Eddington, N. S.—Thos. Smith.	Chester-street.
Glenville, Annap., N. S.—Elias	Portland, Me.—Peter Johnson, 37
Woodworth.	Summer-street.
Hallowell, Me.—I. C. Wellcome.	Providence, R. I.—G. R. Gladding.
Hartford, Ct.—Aaron Clapp.	Rochester, N. Y.—Wm. Busby.
Honolulu, N. Y.—J. S. Clapp.	Salem, Mass.—S. O. Oler.
Lockport, N. Y.—H. Robbins.	Toronto, C. W.—D. Campbell.
Lowell, Mass.—E. H. Adams.	Waterloo, Shefford, C. E.—R.
Low Hampton, N. Y.—D. Bos-	Hutchinson.
worth.	Worcester, Ms.—D. F. Wetherbee.
Massena, N. Y.—J. Danforth.	
	FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1
	Berwick Place, Grange Road, Bermondsey, London.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts. 125 per cent. discount to agents. The following are the contents :—

- | | |
|---------------------------|---------------------------|
| No. 1. Mary and the Babe. | No. 5. The Dove. |
| 2. Young Samuel. | 6. Mary Loved Her Father. |
| 3. Moses. | 7. The Celestial City. |
| 4. Noah and the Ark. | 8. The Dream. |

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Silliman, M. D., L. L. D., &c.,
Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.
"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."
"New Haven, Ct., Nov. 1, 1849."

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.
He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.
Dr. Ayer—Dear Sir :—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.
Hamden st. Springfield, Nov. 27, 1848.
This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.
Dr. Ayer :—I have been long afflicted with asthma, which grew yearly worse until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours,
Portland, Me., Jan. 10, 1847. J. D. FIELDS.

If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.
Prepared by J. C. Ayer, Chemist, Lowell, Mass. [sr. 15-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given :—

"Mr. Hawkes :—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H.
Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on a plate, all of which will be done in a faithful manner, upon moderate terms. [May 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States. Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE,
EMERSON LELAND,
Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Matts and Mattings, Table and Piano Covers, Stair-rods, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York.
B. T. YOUNG,
[my. 4.] A. A. JAYNE.

THE ADVENT HERALD.

BOSTON, AUGUST 10, 1850.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

A Little Learning.

"A little learning is a dangerous thing,"

was the remark of POPE, but not a correct remark. The more learning the better; but "a little learning" is far preferable to none. The danger of the "little" consists in permitting the "shallow draughts" to "intoxicate the brain." When the brain gets thus intoxicated, the only way to sober it is by "drinking largely" of "the Pierian spring."

In Chronology, as in some other things, a thorough investigation is the only cure of a proneness to jump at conclusions on slight causes. The most confident are not always the best informed; it is surprising that any, after taking a few steps only in this department of knowledge, should conclude that they have fathomed all its mysteries, and are competent to pronounce dogmatically on all its results. Let such go into the depths of the question, and they will better appreciate what no other discipline can teach them; the need they had of more thorough investigation; and they will realize how little is necessary to be known, to impress one with a profound sense of his own attainments.

HOLDEN'S DOLLAR MAGAZINE.—This is the cheapest monthly Magazine that is published. It contains a great mass of valuable information, and makes a yearly volume of seven hundred and twenty pages, closely printed, on good paper, with fair type, and is tastefully embellished with well executed wood engravings. By a circulation of 100,000 copies, the publishers expect to continue it at the low price of one dollar,—or 20 copies to one address for fifteen dollars. Address *Holden's Magazine*, No. 109 Nassau-st, N. Y. *post paid*.

By the contradictory request on the cover of "Please exchange," and another to send only those copies containing notices of the work, we suppose that only the latter is wished, and send accordingly.

"Points and Arguments on the Great Prophetic Periods, &c. &c., maintaining their Termination in 1850. By Stephen Reed, Esq., A. M., &c., Counsellor at Law."

This is a pamphlet of 26 pages, of which the long article under the head of "Chronology of ARARXES," is in review of. The author claims that the Advent will be on the 10th day of the 7th month from the new moon nearest the vernal equinox.

Discovering that its author had entirely misapprehended, or misapplied certain well settled chronological principles, and that he was in error in arguing from his own premises, we could not innocently commend the pamphlet, or aid in circulating what we know to be fallacious reasoning. The attention of our readers is called to the article referred to, where they will see the insufficiency on the points on which the pamphlet relies for anything like argument in support of its hypothesis. Our readers will bear us witness, that we, notwithstanding we would like to see evidence for such a result, are not instrumental in deceiving them by false hopes, and do not hesitate to point out the fallacy of arguments which are presented for their reception.

ANY of our subscribers having a copy of the *Advent Herald* of August 4th, 1849, will do us a favor by sending it to this office.

THE Spiritual Philosopher is the title of a new paper just commenced in this city by LA ROY SUNDERLAND, the first number of which we have received. The theological teachings advocated in this periodical are of the Swedenborgian kind, and of course the opposite of ours in many particulars. We believe that it will yet be fully demonstrated that the only certain transcript of the Divine will respecting our being and destiny, is contained in the clearly enunciated record of the Holy Scriptures, by which alone we can be made wise unto life eternal. All other sources of spiritual knowledge are deceptive and illusory.

THE No. of the last paper should have been Vol. 6, No. 1. By mistake it was printed No. 27 of the previous volume.

BRO. SHIPMAN will attend the camp-meeting at Brazier's Falls. Bro. H. and B. cannot go.

M. C. CLARK, R. CHAMBERLAIN.—BRO. SHIPMAN, being in the city, has authorized us to say that he will aid as soon as practicable, and give notice through the *Herald*.

THE NEW EFFORT.

The new list of charges against Elder J. V. HIMES,—which we gave to our readers last week,—shows two things on the part of our adversaries:—1. That they are determined to carry out the main object of the late plot—the destruction of his character in the estimation of our brethren, if possible. 2. That they have become satisfied that their first attempt, so far as the first list of charges was concerned, was not well managed.

"Certain rumor" says, that the new "list" was acted on and sustained on Thursday evening of last week, Aug. 1st, the day after we were cited to "appear and answer to them." What the facts to be proved were, who the witnesses were, who composed the jury, who the judge was, we have not been informed, and we have not taken the trouble to inquire.

Our friends abroad, we are happy to know, are persons of too much intelligence, in the order of the gospel, and too much integrity, to be affected by such assumptions of authority and such malignant persecutions, unless it is to excite their grief and indignation.

Men who must act as judge, jury, witnesses, and advocate in their own case, silence the accused party, or get up a secret tribunal, in order to succeed, have but very little to hope for from candid men. Our friends know that every proposition for an impartial investigation of these matters has been rejected by our accusers. Whether they have any new "facts" (?) that they have "hunted up," against us, we know not; but we know that the old score was pronounced "all smoke" by two of the new "committee;" and that "their pastor" has pronounced them to be no farther actionable, since they were decided to be "unworthy of any further consideration." But the mischief is working its own cure. What was made to appear so very fair to some who were misled, for a time, already appears in its true light.

Our friends abroad should know, that for years there have been persons known as professed Adventists in this city, who "went out from among us" at different times—some of whom were very sincere persons, and some of a very different stamp. This latter class, claiming the sanction of the better ones, have made it no small part of their Advent labors to invent and circulate the vilest slanders about their "brethren" whom they had left, that they could find ears to hear. Judging candidly, we should think, that it would afford those persons more gratification to destroy the *Herald*, its publisher, and his friends, than to convert all the sinners in Boston to CHRIST. It never will be known, till the day of the LORD, how much mischief they have done. And those who have recently left us, pastor and all, now meet with them. It is perfectly proper that it should be so; and that our brethren at large should know it. It gives a character to the movement that cannot be misunderstood. But as the secret workers in the late movement have endeavored to give the sanction of "the Adventists in Boston" to their attempts to ruin us, they will undoubtedly make the most that is possible of the allies they have sought so successfully. However, we only wish the facts in the case to be understood, and we have nothing to fear.

At the same time the Chardon-street Church are at their post, and the new effort has called them forth again. On Tuesday evening last, their attention being called to what was going on among those who have left us, Bro. WEST took the chair, and the following preamble and resolutions were unanimously adopted.

Whereas, the former pastor of this Church, and other members, who have given public notice that they "have removed from Chardon-street," still claim to exercise authority over those who have not "removed;" and whereas the said "pastor" and others—styling themselves "the Chardon-street Church"—have appointed a "committee," instructed them to "search out complaints" in reference to our present pastor, Elder J. V. HIMES,—which they say "have been reduced to 'seven general heads,'"—and cited him to appear to answer to the same: all of which, it is claimed, is done by the action and authority of "the Church of which" Elder H. is "a member;" therefore

Resolved, 1. That this Church regard it as a violation of the order of the gospel, and of all the usages and views of Protestantism to exercise such assumptions, and to proceed in such disregard of the plain directions of the gospel, in the case of a member of the Church alleged to be in fault, as have our former brethren in their late doings.

Resolved, 2. That we fully endorse the following sentiment of the New York (Hester-street) Church, on the proper tribunal for the trial of ministers: "We enter our most strong and solemn protest against the principle of sending a recognized preacher of the gospel down to be tried by the private members of a single body of the Church. And especially do we object, when the persons that must there try the case are the very accusers, and that, too, upon the principle that we have so strongly deprecated. . . . We object to the principle in full, and hold to the principle of the English Magna Charta, 'that every person shall be tried by his peers,' (equals)."

Resolved, 3. That the "charges" of a disaffected party who lately left this Church, against our pastor, having originated in a spirit of persecution, are cruel and wicked; and we trust that all our friends, and the friends of the cause abroad, will tender to our injured pastor their sympathies and prayers, until fairly proved to be unworthy of their confidence.

Resolved, 4. That the recent efforts to destroy the Christian character of our tried and faithful pastor, (though no means have been left untried to do this,) have only served to increase our confidence in his integrity, and in his claims to the confidence of the true friends of the Advent cause in the responsible position he occupies.

(Signed) J. LANG, J. EMERSON, Elders.
J. W. WEST, P. HOBART, J. KELSEY, Deacons.

Self Complacent—Very.

The editor of the *Boston Pilot* (Romanist) says that: "In human learning there are degrees among Protestants. There are the learned, the half learned, and the ignorant. But in religious knowledge they are all upon a level. There are no learned. There is no difference in this respect between Mr. DEWEY and Eld. KNAPP. All are in utter ignorance, all

must begin at the very first page of the catechism, and submit to be taught by little Catholic boys."

These little urchins, in the eye of the *Pilot*, seem to stand in the attainment of religious knowledge infinitely higher than the most experimental and devoted Protestant that ever lived. One of them just able to count his beads, and mutter a pater noster, yet ignorant perhaps of the existence of a Bible, is able to teach men of prayer, who are conversant with every page of the inspired volume. We rather think that father O'Byrnes was a little nearer right, when we heard him a few months since descant on the importance of instructing these "little Catholic boys"; "for," said he, "if ye dont educate the children, the next generation ill forgit the faith 'ats in em."

We should like to see a class of sage divines arranged in a semicircle and one of these juvenile Catholics attempt to communicate the first idea of religious knowledge. Doubt, Mr. *Pilot*, be too self complacent.

SUMMARY.

—In Perry, Me., Fanny, aged 5 years, daughter of Amos A. Garlener, was burned to death by her clothes taking fire. She ran to her father, who was making hay in the field, and, setting it on fire, he barely escaped death by the flames. Fanny still fled, and her mother, who had risen from a sick bed, pursued her until the poor child sunk down dead.

—Frederick Douglass was mobbed in Columbus, O., recently, and barely escaped with his life.

—About thirty U. S. soldiers, belonging to a detachment of two hundred and fifty or three hundred which passed through Albany a few days since, for Santa Fe, New Mexico, deserted from the main body before they reached Detroit.

—An aged man named McFarland, of Chambersburg, was burnt to death in his own fire-place while in a state of intoxication. The upper part of his abdomen was so horribly burned, that his bowels protruded.

—A letter from an officer in the army, dated Fort Laramie, June 20th, says:—"To form any correct conception of the emigration to California, across the prairies, it is necessary to be on the ground. History presents no parallel. Thirty-five thousand persons have already passed this point, and there are some ten thousand still behind. The number of wagons is somewhere near eight thousand. The cholera has made its appearance, and two hundred have been buried. This is no great mortality, taking into consideration the utter desolation of many, the want of prairie knowledge, &c. The amount of rascality on the road is almost beyond belief; there is hardly a crime that has not been perpetrated, from murder down."

—Miss Cecilia Leonard, an accomplished young lady of Caddo, was killed by a rocket, which struck her in the eye and passed through her head. She was one of the spectators at an exhibition of fireworks on the 10th of July, and the rockets were accidentally exploded by the firing of an assistant, who became frightened, and let his fire fall upon them.

—Mr. Israel Chapman, 2d, of Damariscotta, while standing in the door of his house on Friday morning, the 20, fell down suddenly and died.

—Three men were sun struck in New York on the 1st, one of whom died.

—At Lonsdale, a man named Williams fell into a cistern of hot water, used for boiling cloth in a bleach house. The water was not boiling hot, yet sufficiently so to blister him over nearly the whole surface of the body. The unfortunate man's life is despaired of.

—A dreadful accident happened on the Erie Railroad about half-past twelve o'clock on Wednesday night, the 31st ult. An iron bridge near East Hope, a few miles from Narrowsburg, gave way, precipitating the cars that were passing over it into the river below. The express train had passed but a short time before. As the locomotive of the freight train came on the bridge, it began to settle; the engine put on all possible steam, and by the increased power succeeded in reaching the opposite stone buttresses, but the effort threw the engine from the track, which alone saved it from being drawn back into the general ruin. The bridge fell immediately, precipitating the next car into the abyss. The bridge was about 60 feet in length, and the engine some 25 feet deep. A stream of water ran in a flood under the bridge, and a saw-mill below. Fifteen freight cars were dashed into the river, broken and piled up in that narrow place 50 feet by 25, in a most frightful manner. There were in the train this destroyed 113 head of cattle, 400 sheep, and 300 swine. Only 20 cattle and 100 sheep were saved, the rest being destroyed in the general crash. It is supposed that half a dozen or more lives were lost.

—Nantucket was visited on Friday, the 2d, by the severest tempest ever known on the island. One of the half-stones that lay was three and a half inches in diameter.

Two men, named McGowan and Mitchell, of Maine, were drowned in Mount Hope Bay on Sunday, by the upsetting of a boat. Three of their companions were saved.

—A young man from New York named Godwin, on his way to the island of Hartford, jumped from the boat into the river, and was drowned.

—On Sunday morning last, a young woman about 18 years of age, daughter of Michael Barry, 27 Danvers-street, this city, undertook to hasten the kindling of a fire in the stove by pouring camphene on the lighted chips, and before she could turn away, the flames burst upon and came in contact with her dress, burning her so badly that she died in the course of three hours.

—In Baltimore, Robert Scott and his wife have been arrested for the murder of a policeman, who interposed while they were quarrelling.

—At Boonton, N. J., Mrs. Esten died on Wednesday last week from poison received in a cut on her finger, while handling the bodies of two young ladies drowned in that place on the 20th, and which were recovered after lying three days in the water.

Several houses at Orleans, France, were nearly destroyed by a waterspout on the 10th of July.

On Friday last week, at St. Catharine's convent, Bishop Hughes, of New York, gave the black veil to Miss Frances Walsh, daughter of Robert Walsh, the American consul at Paris.

—Mr. Joseph Beck, of New Durham, N. H., about 80 years of age, had his collarbone, one rib, and shoulder broken by a cow jumping over the bars upon him, while he was stooping down to shut them.

—The "seven years locusts" are said to have appeared in great numbers in autumn county, N. J.

—In consequence of the late practical expedition against Cuba, a Spanish commission has projected a scheme for the defence of that island the total cost of which is estimated at \$85,400,000.

BUSINESS NOTES.

J. G. White.—We have made the change.
J. Evans.—Sent.
Anthony Morey.—Sent bundle on the 2d by Thompson's express.
A. Merrill.—Sent bundle on the 2d by Leonard's express.
F. B. Mitchell.—Have balance acct. They were for forty sets of tracts, June 20th, 1849.
H. L. Hastings.—Letter received—all right.
Yates Higgins.—Sent you a bundle on the 5th by Hodgman's express.
D. Campbell, \$3—C. O. owes from No. 436—\$1. The English postage to be paid—only two cents a paper. The price of M. J. L. or those numbers, will be 20 cents per copy and postage, 1 sent singly by mail; or \$2 per doz. copies if sent by express to one name. If there is any change from a single address to a bundle, give the names of such that we may change them. We don't find the name of J. Bright—did he send anything for it? We have sent the *Herald* to R. L. Canada subscribers will remember, that we have to pay 25 cents a year on each paper we send to the provinces, which requires prompt payment in return.
J. Clague, \$1.—Had to make the cover from the book. Have sent Nos. 2 and 3 of the pamphlet—shall have Nos. 1 and 4 to send in a few days. The balance pays to No. 234.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.	
Previous donations.....	75 00
Tracts to Capt. J. Howland.....	1 30
Tracts to A. Merrill, for the West.....	11 20
Tracts to Yates Higgins and D. R. Mansfield.....	3 30
Previous receipts.....	44 00
S. M. D.....	3 00
Excess of donations over receipts.....	42 80

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.
THORNDIKE LEE, of Manchester, Mass., the Postmaster writes, does not send his paper from the office. He owes 8 00
S. BARNUM, of Salmon Falls, N. H., do..... 3 00
MOSES HANDLING, of West Cornwall, Ct., stops his paper, owing..... 1 00
Total delinquents since Jan. 1st, 1850..... 75 08

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

M. A. D..... 1 00
L. D. Allen..... 1 00
Advent Church in North-boro' (to aid the office)..... 2 00

TENT MEETINGS, &c.



The Lord willing, there will be a tent meeting in Lynn, Mass., commencing Saturday, Aug. 10th, at 10 A. M., and continue through the following week. The location is about an eighth of a mile from the West Lynn depot. Those coming in the cars will stop there. The Large Tent will be erected on Friday, the 9th, and it is desired, that those coming with tents will have them put up the same day, so that a good, uninterrupted commencement may be made on Saturday morning. Arrangements have been made to furnish board on the ground on very reasonable terms. Friends that can will bring their tents; those that cannot, will be furnished with tent accommodations. We expect to be favored with the labors of Bro. Himes, Hale, Plummer, E. and W. Burham. We hope that there will be a general attendance from all the surrounding region.

L. OSLER, J. DANIELS, B. P. RAVEL, J. PEARSON, JR., E. CROWELL, Committee.

A camp-meeting will be held at Wilbraham, to commence Monday, Aug. 19th, and probably continue over the Sabbath. As this is designed as a central and general meeting, it is hoped that all that can will come with their tents, and labor for the salvation of others. There is a disposition in some to relax their efforts to save souls. As faithful men, we must labor, or God will put those in our places who will. Come, brethren, let us make a united effort and sacrifice to gain the blessing, and the return of God's free Spirit, as in former days, when all were willing to work together. This meeting is designed to benefit those that feel the need of a deeper work of grace in themselves. We want exercise, that there may be a free circulation of blood, which has become stagnant, through the body. You all know this, brethren. Come, then, to the meeting, which will be held on the old spot. Stop at the North Wilbraham depot. Board and all other necessary accommodations will be provided.

The following brethren have been appointed to act as a committee:—Walter Pratt, D. E. Boulton, T. M. Cole.

HIRAM MURGER.

There will be a camp-meeting on the land of Bro. Luther L. Tuttle, in the town of Bristol, Ct., two miles north of Bristol depot, commencing Aug. 15th, and continue through the week. There will be a building erected on the ground, at which those who come from a distance can be boarded. It is hoped that those who come from churches in the vicinity will bring tents with them. We hope, as this is to be a general meeting, the brethren in the adjoining towns will all come up to this feast of tabernacles. Those who come with their own conveyances can have their horses kept on the ground. Ample provisions are provided to attend.

Bro. Himes will attend the Wilbraham and Bristol meetings.

A camp-meeting will be held at Brazier's Falls, St. Lawrence co., N. Y., to commence Tuesday, Sept. 17th, and continue over the following Sabbath. Bro. Himes, L. E. Chipman, and E. Burham, are most graciously solicited to attend. Brethren from a distance can be accommodated with board on the ground. In behalf of the brethren.
August 20th, July 20th, 1850. W. L. GOSHEN, H. A. WYMAN.

There will be a camp-meeting in the town of Bergen, on the old camp ground, on Bro. D. B. Siders' land, five miles from Jersey city, to commence Aug. 19th, and continue over the following Sabbath. After our scattered brethren and friends, far and near, are most graciously invited to come, and make a united and special effort to save souls from death, and awake our blackened consciences of faith for the work of God, and be prepared for the speedy coming of the King in his glory. There will be a building erected on the ground for the accommodation of those who come without making provision for themselves. Good and excellent musical talent is expected to be in attendance. Conveyances to the camp, by water or stage, at a moderate price. All that can do so, are invited to attend.

Committee.—Wm. Roworth, Joseph Curry, Hesterwood; J. Jones, Mortimer, Isaac Jones, Brown; A. B. Dismore, J. Adams; David B. Siders; Dagen; G. M. Wadsworth; R. K. Hollister; J. Kester; Z. Haise; R. Campbell, Medical College.

A camp-meeting will be held in West Stafford, Ct., to commence Sept. 15th, and continue about one week. The objects of the meeting will be very high. We hope that all who are interested will come with tents, board and horse keeping on reasonable terms. A. Morse, D. Foster, to supply, M. J. S. F. Dwyer, Wm. Slater, L. H. Lewis, Committee.

Bro. K. V. Lyon will hold a tent meeting in Union Village, Washington county, N. Y., commencing Aug. 20th, at 10 A. M., and continue some ten days.

There will be a camp-meeting in Lincolnville, Me., commencing Sept. 15th, and continue over the Sabbath. A. A. Mearns, Com.

Bro. R. V. Lyon will hold a tent meeting in the village of North Adams, Mass., commencing Aug. 19th, at 10 A. M., and continue as long as shall be deemed duty.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 1st, and to continue nine days. A. A. Mearns, Com.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a conference at Tyler, Wm. county, Ill., commencing Aug. 20th, and continue as circumstances may require it necessary. A general attendance of ministers and brethren, residing in the West is solicited. Brethren, scattered in this Western land, will you come to this proposed meeting, that we may consult together concerning the state and wants of the Advent cause, and resolve on some plan of cooperation, by which to advance it? Those who cannot attend, can express their views by letter, mailed so as to reach here at the time of the conference, addressed to the subscriber at Tyler, Wm. county, Ill. In behalf of the church of Christ in Tyler.
N. A. MERRICK.

Bro. S. W. Bishop will preach in Vernon, Vt., Aug. 21st, at 3 P. M.; Northfield, Mass., 21st, 22d; Ashland, Sunday, 11th; White, 12th, 3 P. M.; Haysville, 14th, evening; South Haverly, 15th, 3 P. M.; West Haverly, Sunday, 16th.

Bro. R. V. Lyon will preach in Abington, Ct., the first Sabbath in August; Calver, Mass., the second.

Bro. P. Hawkes will preach in Westminster Tuesday evening, Aug. 19th; Ashburton, 19th; Templeton, 19th; Leonardville, 19th; Fitchburg, Sunday, 19th. As the brethren desire to make some arrangement for the furtherance of the cause in Fitchburg and vicinity, it is very desirable that there be a general gathering.

Bro. D. T. Taylor, Jr., will preach in Burlington, Vt., Friday evening, Aug. 17th, 7 P. M.; Bristol, Sunday, 18th; Vergennes, 19th; Fitchburg, 20th; N. Brown (for tracts), 20th; J. F. Wilson (for \$1 for E. J.), on acct.; J. B. Mitchell—paid for tracts—20th; S. Smith, 20th; L. Kelley, 20th; M. Fowler, 20th; Lucy Verrey, 20th; G. Sumner, 20th; L. McCusker, 20th; James Jackson, 20th; M. Grinnith, 20th; M. E. Tripp, 20th; S. B. Chamberlain 20th; Mary B. Hart, 20th; G. Munson, 20th; H. Hopkins, 20th; D. Durice, 20th; A. L. Durice, 20th; S. M. Case, 20th; P. Marshall, 20th; E. B. Truitt, 20th; C. Woodward, 20th; W. King, 20th; A. Curtis, 20th; N. Smith, 20th; J. A. Cole, 20th; J. Perkins, 20th; R. Thorndike, 20th; J. Burston, 20th; D. Ford, 20th; L. C. Boston, 20th; H. Jackson, 20th; E. L. Clark, 20th; J. Russ, 20th; L. F. Billings, 20th; C. Burston, 20th; L. D. Allen, 20th; W. Luther, 20th—each \$1.

Bro. John Morse will preach at Marlboro' the third Sabbath in August; Lawrence, the fourth; Abington, the last in Sept.; Essex, the first; Salisbury, the fourth.

Bro. John Morse will preach in North Abington the 17th, at 5 P. M., and remain over the Sabbath.

Bro. Chase Taylor will preach at Londonderry the 17th, at 5 P. M., (where Bro. Austin may appear), and recommence the 19th.

Receipts for the Week ending Aug. 7.

The No. appended to each name below, is the No. of the *Herald* to which the money created pays, by comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

T. & J. W. Fassett, 205; Mrs. H. Brockway, 508; R. Place, 508; E. W. Marden, 205; S. B. Lippell, 205; P. Stanton, 422; Mrs. K. Tyler, 508; Mrs. M. Walling, 508; S. Clunton, 205; A. Kanger, 205; E. Hardy, 508; W. Bryant, 205; A. Smith, 456—\$1 due; A. Haise, 205; T. D. Vessey, 205; M. M. Swain, 205; A. Farnham, 205; M. Cheney, 508; J. B. Payne, 205; D. Atwood, 443—\$1 due; A. Morey, 205; D. Mearns, 205; A. W. H. 40; L. Taylor, 205; J. F. Smith, 205; L. C. Webster, 205; N. Brown (for tracts), 205; J. F. Wilson (for \$1 for E. J.), on acct.; J. B. Mitchell—paid for tracts—20th; S. Smith, 20th; L. Kelley, 20th; M. Fowler, 205; Lucy Verrey, 205; G. Sumner, 205; L. McCusker, 205; James Jackson, 205; M. Grinnith, 205; M. E. Tripp, 205; S. B. Chamberlain 20th; Mary B. Hart, 205; G. Munson, 205; H. Hopkins, 205; D. Durice, 205; A. L. Durice, 205; S. M. Case, 205; P. Marshall, 205; E. B. Truitt, 205; C. Woodward, 205; W. King, 205; A. Curtis, 205; N. Smith, 205; J. A. Cole, 205; J. Perkins, 205; R. Thorndike, 205; J. Burston, 205; D. Ford, 205; L. C. Boston, 205; H. Jackson, 205; E. L. Clark, 205; J. Russ, 205; L. F. Billings, 205; C. Burston, 205; L. D. Allen, 205; W. Luther, 205—each \$1.
J. S. Moulton (books and to) 422; D. S. Stuart, 422; A. P. Nichols, 342; W. H. Fernald (and C. H.), 331; E. W. Waters, 422; P. Pierce, 334; M. A. Dyer, 334; T. Marshall, 422; B. Hancock, 422; W. B. Schermerhorn, 205; W. J. Blackwell, 205—Feb. 1850; Dr. C. C. Ames, 422; M. Coolidge, 334—each \$2.
J. Danforth (30 of it for C. H.), on acct.; E. Rice, 425; H. C. Chittenden, 425—each \$3—S. T. Baker, 425—75 cts.

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, AUGUST 17, 1850.

No. 3. WHOLE No. 485.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE PEARL OF GREAT PRICE.

The pearl that worldlings covet,
Is not the pearl for me;
Its beauty fades as quickly,
As sunshine on the sea;
But there's a pearl sought by the wise,
'Tis called the pearl of greatest price,
Though few its value see,
O! that's the pearl for me.

The crown that decks the monarch,
Is not the crown for me;
It dazzles but a moment,
Its brightness soon will flee;
But there's a crown prepared above,
For all who walk in humble love,
Forever bright 't will be,
O! that's the crown for me.

The road that many travel,
Is not the road for me;
It leads to death and sorrow—
In it I would not be.
But there's a road that leads to God,
'Tis marked by Christ's most precious blood,
The pathway there is free,
O! that's the road for me.

The hope that sinners cherish,
Is not the hope for me;
Most surely will they perish,
Unless from sin made free;
But there's a hope which rests in God,
And leads the soul to keep his word,
And sinful pleasures flee,
O! that's the hope for me.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE V.—THE CHURCH OF EPHESUS—HER EXCELLENCY.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."—Rev. 2:1-3.

(Concluded.)

The next question that arises is, What was this Church? Plainly it was not a company exclusively of elect, or justified persons: this is the true, the inner, the spiritual Church; but it was, I apprehend, a mixed body; and if we keep the distinction between these two things clearly before us, we shall avoid many misapprehensions into which persons fall: it is baptism that constitutes admission into the outward and visible Church—it is regeneration that constitutes admission into the true and spiritual Church. The first is made up of the whole company of them who profess the Gospel, represented as tares and wheat, good and bad fishes; those that are Israelites indeed, and those that are Israelites only in name; those that are chosen in Christ before the foundation of the world, that they should be holy, and without blemish before him in love; and those who profess, but feel not the power of the truth: so that we have reason to believe, from the parables and other portions of Scripture, that in this dispensation there will be on such thing as a perfectly pure communion-table, Church or congregation, either local or national, or catholic and universal. In speaking with a goldsmith one day, he showed me what is called virgin gold, and said it is utterly worthless in one sense, while it is most precious in another; it cannot be used in its pure state for manufacture,—there must be an alloy in it to make it work; it must be eighteen or twenty carats fine, it cannot be twenty-four, i. e. some sort of alloy must be mixed with it. Visible churches, like ordinary gold, are some ten, some twelve, some eighteen carats fine; the pure Church is the pure unalloyed gold, and has currency only in the realms of glory: in this world the Church has an alloy; there is a mixture of mere professors with true believers: nothing absolutely

pure is here, and I believe, so impure are we, and we live in so impure a world, that there needs to be a mixture in order to exist at all. But a day comes, when all the base metal shall be destroyed, and the pure gold shall come out beautiful, and unmixed, and holy; and its currency shall be where there is no need nor toleration of alloy—where is nothing to defile or destroy. But this Church, while thus a mixed body, was yet perfectly distinct from the world; it had its own place of meeting, its own rites, its own laws, its preaching of the Gospel, its sacraments of Baptism and the Lord's Supper, and several outward signs and forms by which its members were known to the world. Our Lord left the Church but one grand characteristic badge; one church said it should be a tonsure on the head; another church said it should be a crucifix; another, something else; Christ left us no such badge: he said Christians should have a badge, but not such as these—"By this shall all men know that ye are my disciples, if ye have love one to another." Reciprocal, mutual love, is the apostolic characteristic of the Church of the Lord Jesus Christ.

The author of this epistle is Christ himself. The Church of Ephesus is the party addressed, the writer of the letter is the Lord Jesus Christ. That Church might have expected a missive of judgment, and lo! it is a missive of mercy, a letter of love, the autograph of her Head, her Lord, and Saviour. He says to John, "Write; be my amanuensis; mingle with it no sentiment of your own, but convey my words as they fall from my lips, to the Church at Ephesus." Tradition might be distorted; oral communications might be mistaken; but this is a letter to be read in the light of the nineteenth, as well as to be studied amid the persecutions of the first century.

He pronounces first a panegyric upon what was good in this Church: he says, "I know thy works." Christ is God: omniscience is his glorious prerogative and attribute: He only can say, "I know thy works:"—"he had eyes like a flame of fire." He did not need that any man should tell him what was in man; "his eyes behold the works, his eyelids try the thoughts of the children of men;" "all things are naked and open to the eyes of Him with whom we have to do." Only think, that there is not one beating heart in this assembly, upon which the eye of Christ is not as distinctly riveted, as if that heart were the only one in the whole universe of God. In other words, each individual in this assembly may say at this moment, "There is not a thought in my heart, but, lo! O Lord, thou knowest it altogether." What is the thought that is now uppermost? I doubt not many a one is feeling at this moment that, while I am speaking, his thoughts are wandering to the ends of the earth. Some have their bodies here, and their hearts in their counting-house; others, looking to me, and listening to my words, have their fancies roaming here, there, and everywhere; some thinking so little about the purpose for which they have come here, that they are now wondering, and calculating while I speak, whether they shall obtain that little payment to-morrow, or get through that little difficulty next year. What a pity that it is so! not only what a *sin*, but what a *pity* that it is so! My dear friends, you ought to determine that nothing that belongs to the counting-house, the trade, the business, the profession, shall trespass on this holy day, to disturb its quiet, or to mar your communion with God. Get into the holy habit of sequestering Sabbath from the rest of the days, and you will soon find that the habit will become, by the blessing of God, like a second nature. Let us ever recollect this solemn truth, that Christ's eye is upon each one of us. There is no such thing as a Divine "absenteeism;" there is no such thing as a suspension, even for a moment, of the penetrating and piercing omniscience of God. That deed that you did in secret sounds like the seven thunders in God's ear; that thought which flashed through your soul with the speed of the lightning's wing, left its shadow before God, and in his records it was written what it was, and

what its character is. But blessed be his name, his omniscience does not occupy itself with looking only at our sins, but it delights also to take cognizance of our virtues which he himself has created. That prayer that is scarcely expressed by the lips, but that leaps secretly from the heart, Christ hears. That sympathy within, for which you have no expression without, Christ sees. That pity which you felt for a poor one whom you could not help, Christ has noticed as true charity. That mite which you cast into the treasury with your left hand, your right hand scarcely knowing what your left hand did, Christ has seen. There is not a silent tear that is shed over sin and sorrow, nor a secret thought of prayer that is breathed for its extinction, that does not rise with greater speed than an angel's wing, and soar higher than an archangel's flight, and reach the bosom, and lie recorded by the hand of the Lord Jesus Christ. Blessed be his name! when he sees what is sin in his people, he notes it to forgive it; when he detects what is excellence, he notices it to record, to canonize, and to remember it. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." How beautiful is this! Believer, how consolatory is this! the act that the world misconstrues, the word that the world misrepresents, you have a judge that sees actually as it is. Hopes too bright for this world, and sympathies with what is too lofty or too pure for the crowd to comprehend, Christ sees. What the world denounces as your sin, Christ records, it may be, as your excellence: there is not a holy thought that is cherished, or a cup of cold water that is given in his name, which he does not appreciate. Child of God! "I know thy works;" I know the difficulties with which you have to contend, I know the obstructions which you have to overcome; I know the motives from which they spring, I know the end for which you do them; and if the world's eulogium shall not be pronounced upon you, you have an eulogium in reversion, that will be music indeed, when the world's shout will be silent for ever. If this be true of their deeds, it is true of believers themselves. Wherever there is a child of God, there rests upon him the eye of his blessed Lord. Let him be in the deepest coal-pit of Northumberland, or upon the loftiest crag of the Pyrenees—in some subterranean crypt, or secret catacomb—in the region where the sun never shines, or in some desert scorched by his burning rays—let him be shut up in the cells of the Inquisition, or like the Waldenses of old, amid the ravines of the Cottian Alps—wheresoever the sword of persecution may drive him, or the wave of prosperity may lift him, the believer is seen, and overshadowed, and protected by his Lord, and kept as carefully as if he were the only jewel in the universe, and his master's name impressed and engraven upon it. "Happy are the people that are in such a case! happy is that man whose God is the Lord!" But let us inquire if this be our privilege—if this inspection be our joy—if it be true that Christ knows our thoughts, our feelings, our works—what are those works of ours that he knows? You complain, that I so often ask you to give, and to give so much, and so often, for various objects; just ask yourselves what you have given and done for Christ—what your works are? If Christ be looking on, if he see and record all you have spent in follies, in luxuries, in amusements, and all you have for the spread of the Gospel, how will it stand? I believe that the time shortens, and the shadows of approaching night, when no man can work, come and creep over the world, and indicate that the sun is setting, but setting only to rise again in greater, even in noonday splendor; therefore, I believe that now or never is the time for missionary effort. We ask you, then, in assisting missionary effort, to give not only your superfluities, which is all that you

have given hitherto, but to make sacrifices; what you have yet done for the cause of Christ has been the frieze, the ornament of your life, not the pillar, the capital of it. Never was there a time when the whole world was so open to missionary effort as at this day; and never was the time so near realization when this Gospel of the kingdom shall be preached to every nation, and then shall the end come. France and Spain are both at this moment open to our Bibles—Greece and Turkey are at length accessible to our missionaries. It has ceased to be a crime for a perverted Christian to come back to Christianity; it has ceased in Turkey to be an offence to preach the Gospel to Mohammedans. I told you on a previous evening that the Sultan has so completely relaxed his laws, that he has given permission to the Jews to raise a temple in the midst of Jerusalem, and they are now collecting funds to build one, which they say shall eclipse the first and second, both in glory and magnificence. At this moment Asia, and Assyria, and India beyond the Indus, further than the Macedonian phalanxes of Alexander ever penetrated, are inviting us. The mountains of India may be trodden by missionaries' feet; China has cast down her fortresses; Egypt and Abyssinia have opened their gates; there is not a spot in the wide world where the missionaries of the Gospel may not preach; from every spot there comes, heard by the ear of God, and by the ear of the true Christian, the piercing cry, "Come over and help us;" the great sea is coming on, to cover all with its waves—take the opportunity of beneficence while you can, before you are overwhelmed; the night is at hand—work while it is called to-day; the candle is nearly burned to the socket—make use of the little light that remains; the shades of evening are gathering round us—ply the work of the Gospel ere the sun sets, and there be no more opportunity of action.

But our blessed Lord says, "I know," not only "thy works," but "thy labor." It seems to me that "labor" specially refers to the minister, "works" to the people, because it is the very word applied by Paul to ministers: "Know those that labor among you, and are over you," "those that labor in the word and doctrine;" and if this refer to ministers of the Gospel, what does it teach us? that the ministry of the Gospel is non-resident, but that it is what the apostle has here called a "labor." If any pride themselves on having apostolic succession, let them see to it that they have also apostolic doctrine, and apostolic labor. Here are the labors of an apostle: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness." Apostolic light, and apostolic love, are the things we should transfer to ourselves, and by the grace of God imitate and copy.

But the great Head of the Church adds, "I know, not only thy works, and thy labor, but I know also thy patience." Patience is a virtue which in the present day we have much need of. "Wait patiently for God." Impatience is one of the characteristics of the day: it shows itself in prayerlessness; in feelings prejudicial to ourselves, and not beneficial to others; in a constant fear that everything will go to wreck if we do not interpose; in a strong selfish feeling that if we do not put in our hand, and bear our part, God will not be served, and his cause will not be sustained. Our Lord saw all that was coming on the earth, and yet what perfect self-possession! what quiet! what complete patience! Let us imitate his example. "Fret not thyself because of evil-doers. Rest in the Lord, and wait patiently for him."

And in order to exhibit and display this, realize, if you can, two or three things. He that is impatient with events which man cannot reverse is impatient with God; he that quarrels with things as they are, quarrels, as it were,

with God. God is in all, overruling what is evil, sanctifying what is true. Let us stand to our post, and wait patiently till he come and relieve: thus we read in Scripture of the "patience of the saints." Yet patience does not imply indolence, for it says, "thy labor and thy patience." Is it not the fact that the man who is most self-possessed is just the man who is capable of the mightiest enterprise? How strong an illustration of this in the natural world was Columbus! When all scientific men were laughing at him, and declaring there was no such western continent as he supposed, Columbus never lost his temper, no, his energy and patience, and his persistency was crowned with success. Take an instance from Scripture. What quietness of spirit, what endurance, what strength of character, what energy of action do we find in Joshua! It is the men who are always impatient, always in a hurry, who do nothing; it is the men that are quiet and self-possessed that rest and repose upon the Rock of Ages, that are capable of the greatest feats, and are characterized by the most glorious triumphs.

But there are three practical or historical illustrations and evidences given of this Church's labor and patience: "thou hast borne, and hast patience, and for my name's sake hast labored." The first characteristic of these works, is, that this Church had tried them which say they are apostles. We learn that even in the apostles' days there were false apostles, false brethren, deceitful workers; and if in the sunshine of the apostles' days there were bad men and false apostles, are we to be surprised that there are such in the present day? As I have already said, if there were no false and bad ministers, it would be to me a proof that the Bible was not true; and when, therefore, you hear any person quoting bad ministers, as some are very apt to do when they want to get rid of Christianity, as a reason for rejecting the Bible, tell him that the reason which he urges for rejecting the Gospel is just one of the reasons why you accept it. The Scripture says that such ministers should creep into the Church; and were such wanting, it would be evidence that the Bible is not true. There ought to be discipline in every Church. I think it is wrong that a person whose conduct is openly profane, whose life is bad, whose character is equivocal, and who has not repented of his sins, should be admitted to the communion-table. That is the reason why in the Scottish Church there are tokens distributed to each, that at every communion-table each person may come to the minister and elders, and receive a token that, as far as they can judge, his life is consistent, his doctrine pure, his walk becoming a believer. But how did they try them? I doubt whether it was by an ecclesiastical court; I believe the trial was mainly by the word of God. And this trial is exactly what the apostle speaks of when he says, "Try the spirits, whether they be of God;" and again, when Paul says, "Though we, or an angel from heaven, preach any other Gospel unto you, let him be anathema," i. e. separate him from you—have nothing to do with him. And this shows us that a Christian people may read the Bible; that they may understand the Bible; and that they are good judges whether it be bread or poison with which the minister feeds them.

I have received a note, complaining of a remark which I made on this passage. It is said, "Why, according to you, you encourage the people to sit as critics upon what you say;" and in this note the text is cited, "Receive the sincere milk of the word;" and the inference is added, that you ought therefore to receive what the minister says, and not judge at all. But does not the verse show that if it be anything but milk, you are not to take it. I have no fear that there will be too much of this; my fear is rather lest you should be too dead, too apathetic, too indolent. I rejoice to stir up opposition—it is the best thing in the world. Better have men disputing with you, and controverting what you say, than seated like stones or pieces of clay, coming to God's house a form, and leaving it just as they entered it, with increased responsibilities, but no blessing. "Thou hast tried them which say they are apostles, and hast rejected them." No official rank, no intellectual power must be taken as a substitute for the Gospel. The instance of the patience of the Church is, "Thou hast borne reproach, opposition, calumny, conflict of every sort, and hast had patience;" and then it is added also, "thou hast labored, for my name's sake, and hast not fainted." Mark the purity of these labors. Thou hast labored, not for popular *clat*, not for money, not to prop up an old sect or pull down a new one, not to strengthen one party or weaken another, but "for my name's sake," in obedience to my will, and for my glory. Whether ye eat or drink, or whatsoever ye do, ye have done all for my glory, leaning on my intercession, strengthened with my might, out of love to me, in testimony of your attachment to me; thus you have labored for my name's sake.

Let us next notice the persistency of this labor: "Thou hast labored, and hast not faint-

ed." A great fault of modern labor is, that it begins with the blaze of a rocket, and is extinguished with its speed also; it is a rare thing to find in the Church a man who will begin a good work, and will quietly cleave and adhere to what he has begun. I think we Scottish Christians excel in that point our English and Irish brethren. The Irish are the most ignitable, the English the most matter-of-fact, the Scotch the most logical and persistent. When I said I wanted money for our schools, the first five-pound note I received was from an Irish Christian; his heart leaped to its right place, as an Irishman's always does, when a right appeal on right grounds is made to it. The Gospel seems to require greater force and energy in order to reach a Scotchman's heart; but when it is reached, touched, and transformed, it abides steadfast as the needle to the pole, and is the most persistent—"laboring and fainting not." It was thus that the apostles triumphed; they labored and fainted not. It was thus that Whitfield, and Wesley, and Oberlin, and Boos, and Elliott, and Williams, and others, of whom the world was not worthy, labored and fainted not.

Such is Christ's eulogium on this Church: such were its works, its labor, its patience, its excellence. Were the Lord of the Church to visit us now, could he say to us, "Ye have done what ye could?" I fear not. Much we have done, perhaps, but not yet what we ought.—Learn to make sacrifices; learn to be characterized by such virtues as will show that the Gospel has made you to differ from others; to be distinguished by the excellencies of the Ephesian Church, without its faults. And if there be fair and precious fruit in the midst of us, Christ's breath has given it all its fragrance—Christ's smile has given it all its beauty. If we have done ought that is good—if we have made great sacrifices—if we have labored and have not fainted,—"not unto us, O Lord, but to thy name be the praise and glory." Our sins should humble us, for they are our own; and our virtues should bring us to God, that they may be forgiven; our virtues should bring us to God, that he may be glorified.

END OF LECTURE V.

From the London "Quarterly Journal of Prophecy." The Harmonies of Genesis and Revelation.

(Concluded from our last.)

VII. The history next exhibits to us the earthly Paradise, with the tree of life in the midst of the garden, and the tree of knowledge of good and evil. Amidst all the variety of that beautiful and fertile landscape, our eyes are fixed on these only; one of them the occasion of the first entrance of evil, and the other a Divine and healing remedy. Man, however, perversely tasted the forbidden tree of knowledge, and lost access to the tree of life; and hence began the long, weary course of sin and sorrow.

In the prophecy, the record of redemption, no mention is made of the tree of knowledge, though the effects resulting from its bitter taste are conspicuous in every part of the visions.—But, on the other hand, the tree of life appears in it, from first to last, with added features of dignity and spiritual glory. Its place is the heavenly Paradise, along the banks of the river of life. The single tree is now replaced by a prolific grove, yielding every month its celestial fruitage, and even its very leaves are endued with a medicinal virtue. The type of the history passes into a symbol in the prophecy, and is transfigured and glorified in the change.

The first mention of it occurs in the opening vision, in the message of our Lord to the first of the seven Churches,—“He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” It is thus made to usher that galaxy of delightful promises by which our Lord has provided comfort to his people to the end of time, and introduced the solemn revelation of coming judgments.

After these warning visions have run their course, and the vessel, through stormy seas of change, has reached its haven of rest, the tree of life comes once again into view, and closes the whole Divine message. “In the midst of the street, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.” Blessed contrast, between the sin and misery of Eve, in tasting the tree of knowledge, and the happy privilege of the heavenly Bride, feasting on the love God, which is life and peace, for ever and ever!

And here the relation is the more striking, because no mention of the tree of life occurs elsewhere in the New Testament. It is reserved for this latest message, that it may serve to clasp together the volume of inspiration, and illustrate the marvellous unity of design which pervades the whole.

VIII. Another feature of the history is the mention of the rivers which watered Paradise

at the beginning. Its fertility was maintained by the confluence of four different streams.—The first of these compassed the land of Havilah, where there was gold and bdellium, and the onyx stone. The second had its source in the land of Cush; the third was Hiddekel, where Daniel afterwards received his latest prophecy; and the fourth river was Euphrates.

Now here also the prophecy exhibits features of resemblance, varied by contrast, but only the more expressive of their mutual harmony. The four streams, watering Paradise, fitly represent the confluence of all the variety of creature happiness. But the higher blessedness of the redeemed flows direct from the uncreated source of all goodness. God himself is their portion. With Him is the fountain of life, and in His light they shall see light. And thus the heavenly Paradise is watered by one single river, with this significant description, that “it proceedeth from the throne of God and of the Lamb.” The type, in passing into a symbol, is modified, to express a deeper happiness, and a higher glory. It is not all the varieties of created beings on which the blessedness of the saints will depend, but on God the Creator, and the co-equal Son of God, their Divine Redeemer. It is not the land of Cush or Asshur, with all its resources of worldly greatness, that will supply the fountains which refresh their spirits; but peace, like a river, flows to them from the God of peace, and love blesses them forever, from the very Fountain of uncreated and eternal love.

But this does not exhaust the beautiful harmony between the historical type and the prophetic antitype, in these rivers of Paradise. The gold, the bdellium, and the onyx stone, carry our thoughts at once to the further description, in the same vision, of the city through which the celestial river is seen to flow. There, under the name of the chalcidony, the onyx is seen among the foundations of the city, but is joined with a rich variety of “all manner of precious stones,” while the street itself is “pure gold, as it were transparent glass.” Again, the river Hiddekel is mentioned elsewhere only in Daniel's latest prophecy, which has the closest and most varied relation to the visions of the Apocalypse. It was on the banks of the Hiddekel that the prophet had that revelation of our Lord, which minutely resembles his later appearance to the beloved Apostle. It was on the banks of the Hiddekel that the heavenly querists obtained the answer, which finds its exact counterpart in the voice of the sunbright Angel. “I heard the man, clothed with linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished scattering the power of the holy people, all these things shall be finished.” Here the substance of the whole Apocalypse, and almost the very words of that oath which forms its central message, are linked with the revived mention of the third river of Paradise.

But in the case of the fourth river, the relation between the history and the prophecy is still more apparent. The Euphrates is first named in this description of the earthly Paradise. After the fall and banishment of man, its name is linked with a mournful record of human pride and ungodliness, the confusion of Babel, and every evil work. In Isaiah it is contrasted with the gentle stream of Siloah, and represents the old Assyrian Empire, in the height of its worldly pride and ambition, under the fierce Sennacherib, who perished suddenly by a Divine judgment. In the New Testament the only mention of the Euphrates is in this prophecy. Here it meets us in the second woe, and under the sixth vial, and is placed in evident contrast to the river of life, which waters the Paradise of God. From the borders of its streams issues forth the severest woe upon a corrupt and worldly Church, and those streams are afterwards dried, upon the approach of judgment, to prepare the full triumph of the true Cyrus, the King of righteousness and of peace. The river which once watered the earthly Paradise, after being defiled and degraded by scenes of violence and pride, which had revealed and triumphed for long ages in old Babylon, disappears, at least in figure, under the vials of judgment; and the vision afterwards reveals to us its only substitute, in the pure river of the water of life, proceeding from the throne.

IX. The marriage of Adam and Eve, though earlier in time, appears next in the order of the narrative. It was clearly the latest work of the sixth day. Eve, after being fashioned during the sleep of Adam, is brought to him as his bride, and the celebration of their marriage closes the history of creation. It was a time of heavenly rejoicing, and of earthly happiness; but still the blessing, to the eye of wisdom, was incomplete. Instated in the dominion over all the creatures, our first parents were still ignorant of the deeper mysteries of good and evil, and unclothed upon with the glory of supernatural grace. “They were both naked, the man and his wife, and were not ashamed.”

The Apocalypse here presents a counterpart, where the features of contrast only deepen the harmony between the early type, and the antitype, which closes the drama of Divine providence. What is the last main event which is there exhibited, before the commencement of the sabbatism of a thousand years? It is the bridal of the second Adam, the Lord from heaven.—“I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his bride hath made herself ready.” Yet, while the resemblance is clear and full, the contrast is no less apparent. All the secret imperfection of the type is revealed in the glorious antitype.—The creature no longer stands alone, in unsullied, but naked purity; on the contrary, it is clothed upon with a Divine beauty, the robe of supernatural grace, wrought by the power of the Spirit of God. “And to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.” No fig-leaves of vain and false excuses for sin, like those with which Adam and Eve endeavored to conceal the deformity of sin, nor even the sacrificial cloths, which denote the pardoning mercy that first conceals the shame of the returning and penitent sinner; but robes of beauty and glory, like those which form the clothing of the great High Priest himself, the perfect image of Christ, in righteousness and true holiness, whereby the beauty of the Lord their God will be around His ransomed ones for ever and ever, and they shall be pure as He is pure, holy as He is holy, and perfect as their Father which is in heaven is perfect.

Here we may pause for the present. The history of creation has revealed to us many harmonies: the narrative of the fall will disclose others, more sad and mournful in the type, but in the antitype, not less delightful and glorious. Even these may serve to impress on our minds more deeply the meaning of that glorious title of our Lord, the frontispiece of His holy prophecy—“I am Alpha and Omega, the beginning and the ending, saith the Lord, which was, and which is, and which is to come, the Almighty.”

The Prophet's Fall.

AN ILLUSTRATION OF A GREAT TRUTH. (1 Kings 13th.)

The short history of this prophet, sent from Judah to the altar of the idolatrous Jeroboam, king of Israel, at Beth-el, is full of instruction. He appears to have been a true prophet, sent with an express message to reprove and reform the idolatry of the king and people of Israel, and accompanied with miraculous powers, the accredited credentials of his sacred office. In obedience to the word of the Lord, he went directly to Beth-el, and in the presence of the idolatrous king, declared his message concerning the child which should be born unto the house of David, Josiah by name, who should pollute and treat with the utmost contempt, this newly constituted altar of Jeroboam, by burying human bones, and offering its own officiating priests upon it. In confirmation of the truth of this prophecy, which was literally fulfilled about three hundred and fifty or sixty years after, he gave a sign, which was strikingly fulfilled on the spot, by the rending of the altar, and pouring out of its ashes. The wicked king, apparently officiating as his own priest, on hearing the denunciation of the prophet against his altar and worship, attempted to seize the messenger, but soon found he had to deal with a higher power, whose representative the prophet was, and that he could not with impunity trifle with Him or audaciously interfere with the mission of his servant. His officious intermeddling hand was dried up, and the haughty king became a suppliant at the feet of the prophet. In answer to the prophet's prayer, the king's hand was restored; and the thus far faithful and honored messenger seemed ready to return in peace. Apparently, the most dangerous and delicate part of his mission—that of reproofing wickedness in high places—had been accomplished. His character as a true prophet had been sustained and vindicated by Him who sent him. All that now remained of duty in this transaction was to return home by a different route from that in which he came, and not to eat bread or drink water in the place.

But mark the sequel! The king, who a short time since would have seized him in anger for his pertinent reproof his idolatry, had not his hand dried up, now, apparently half a convert, invites him to his home for refreshments, and offers to pay him for his prayers in restoring his hand, or reward him with a salary, if he will become his priest at Beth-el. But these offers were faithfully rejected; and the character of the prophet yet appeared in perfect keeping with the dignity of his office and the solemnity of his message. His duty done at Beth-el, he leaves the place and starts for home. But a new trial awaiteth him—a new and singular temptation was before him; and in this he fell.

There was at Beth-el an old prophet, or one pretending to be such, who, on hearing of the transaction at the altar, and being informed of the course the man from Judah had taken toward his home, pursued and overtook him, sitting under an oak. The self-styled prophet saluted the man of God in very kind language, and urged him to return with him and eat bread. This invitation was at once rejected, and the very best reason, the command of God, offered and reiterated, as an apology for the prophet's seeming want of courtesy. The man of God could rather forego a good dinner than disobey his Maker. If the hook was not seen, the bait was not sufficiently attractive, and therefore was not swallowed. But here the temptation took another form—a theological one, and was fatally successful. The treasures of a king had been rejected; the hospitalities of a plain and apparently friendly Israelite had been refused; but when the tempter appeared in the form of an angel of light, he was too successful. The old prophet declared that he, too, was a prophet, like himself, and that the word of the Lord, through the ministry of an angel, had said unto him, "Bring him back with thee into thine house, that he may eat bread and drink water." Here the prophet yielded to this form of temptation, went back and feasted with his lying deceiver, and, on his way home, was slain by a lion for his disobedience to God.

The interesting truth illustrated in this history is this:—God justly holds every man responsible for the proper improvement of every manifestation of duty communicated from him to the individual mind or conscience. No second hand revelations should ever interfere with our own clear conscientious convictions of duty.

Is God the God of the prophet and priest? he is also God of the spirits of all flesh. With all he has the means of communication. All are accountable to him for the improvement of the light given. In the consciences of all he would reign supreme. But he asks not the blind homage of sacrifice, where a *sense of duty* is not present. If the mind of man be darkened and the conscience defiled, he would have the one enlightened and the other purified before he would seek him as a worshiper. That system of religion which requires blind obedience to forms and rules, without sufficient light or reason to impress a *sense of duty* upon the human heart, is not of God. Ungodly persecutors and haughty tyrants may be pleased with extorted confessions and coerced obedience; but such is not the worship of our heavenly Father. His worship debases not the man to the level of an unthinking instrument—a thing, but rather exalts him to intercourse with the universe of mind.

We may pity the fallen prophet, who so faithfully performed his duty at Beth-el, and unshrinkingly met the menaces and flatteries of the idolatrous king, and yet became the dupe of a pretended friend, and the victim of a base religious lie. But our pity for the fallen prophet should not lead us to forget the nature of his sin or the manner of his fall. Of his commission from God he could have no doubt. The divine presence had been with him to sanction by miracles the divinity of his mission. The command for him to return another way without eating bread or drinking water at Beth-el, was peremptory, and had been twice repeated by him as a reason for his conduct. An inward consciousness of duty must have been in him. It was the substituting of the mere assertion of the old prophet for the inward *sense of duty*, that ruined him.

This history presents a clear evidence of the sacredness of a pure, enlightened conscience. It cannot be violated with impunity. He could by no means possess so clear an evidence of the truth of the old prophet's message to him, as of his duty to return as the Lord bade him. Of the old prophet he had reason to be suspicious. He lived at Beth-el, where idolatry reigned, yet his warning voice was not heard against king Jeroboam or his God-dishonoring worship. But now, when a faithful prophet had performed his duty, and revealed the coming judgment against that people, he becomes suddenly interested in the comfort of the man of God, invites him to refreshments, but, like Joab and Judas, betrays, as it were, with a kiss. And what better can be expected from any one who pretends to countermand the orders of God, and asks us to violate our own individual sense of duty, whether for a piece of bread or a world? Whatever or whoever appears to contravene the performance of our duty to God, in the way and manner which we conscientiously understand it, should be viewed with the greatest suspicion, whether appearing in the form of a friend, a demon, or an angel of light. God asks not the violation of our conscience in acts of duty to him. If he send a messenger to countermand what we have understood as orders from him, he will appear with accredited credentials, and light and reason sufficient to inform the judgment, and impress the conscience with a *sense of duty*. The means of knowing our duty, in things essential to our well-being, are within our power. And the highest evidence, the clearest light,

should form the conscience, and become the rule of action.

Chris. Her. & Mess.

Perversion of the Scriptures.

It is not a little remarkable, as well as painful, to see with what ease and readiness the Scriptures are used to sustain some of the most anti-Christian notions. These errors are imbibed by adopting the sayings or opinions of others, without taking the pains to search the Scriptures impartially and prayerfully for ourselves. We Protestants claim to have the individual right to search and understand the Scriptures for ourselves. Indeed, this is our prominent peculiarity. It was not enough for the noble Bereans that the great Apostle of the Gentiles had said thus. They searched the Scriptures daily, to see if he had told them the truth, the whole truth, and nothing but the truth. How dangerous and inconsistent the course of those who "pin their faith on their preacher's sleeve," or do no more than follow in the wake of their popular author or favorite commentator. The worst errors that ever cursed the church and the world, have insidiously stolen upon the people just in this way.

These thoughts have been suggested by the appearance of a short article, found in the Northern Christian Advocate for Jan. 30th, 1850, headed, "looking on the dark side." The drift of that article is, doubtless, to favor a lax administration of Church discipline. It needs no extraordinary powers of discrimination to see that this laxness of administration is already fearfully prevalent, and is probably now working more injury to the Church than all other causes combined. It is therefore the very last thing that needs to be advocated among us at the present day. But the worst of all is, a gross perversion of Scripture, to give an appearance of support to this dangerous doctrine. The parable of the tares of the field is referred to, to prove that sinners should be continued in the "sacred pale" of the Church, if they are not "openly wicked and hardened" in sin! This most startling and ruinous doctrine, is nothing more than one of the legitimate results of a wicked perversion of sacred Scripture. We are sorry to know and say, that Biblical scholars and critics sometimes use this fearful liberty to favor their beloved theories. The parable of the tares of the field has been perverted for other purposes than that to which reference has here been made. The truth is, this parable is a very troublesome thing in the way of those who have adopted the beautiful man-made theory, that Christ's universal kingdom is to be nothing more than the universal spread of the gospel in the latter days, in the present state of sin, mortality, and death—and Christ's much talked of reign is not to be a personal and perpetual reign, but a mere spiritual reign of only a thousand years, after which is to succeed a great apostasy, and his kingdom be supplanted, left to others, and so far as this world is concerned, is to be overthrown in the final overthrow of this world, at the end of the great apostasy.—Gloomy prospects indeed!

We call this a man-made theory, for surely the Lord has said no such thing. The whole of this theory is made up by misapplying numerous prophecies and mere inferences. Its greatest deformity is, it conflicts with the whole thread of Bible truth, and consequently subjects its advocates to the very unprofitable undertaking of "taking from," or "adding to," the word of God. The parable itself is sufficient to uproot this whole superstructure, and sweep it away "like the baseless fabric of a vision." It will have this effect upon the unbiased mind. O that men had ears to hear the truth as it is—to read and claim the exceeding great and precious promises as they are.

Now the parable—Matt. 13, from the 24th to the 30th verse inclusive. In the 36th verse, the disciples ask their Lord to "declare unto them the parable of the tares of the field."—From verse 37 to 43 inclusive, we have the blessed Lord's exposition of his own words.—There is scarcely a possibility of misunderstanding this parable, for Christ himself is our expositor. Here we find not a word or intimation that the field is the church, but in so many words, "the field is the world," and "the harvest is the end of the world." Till then, good and bad, (wheat and tares,) will grow and mingle together. If this be so, what becomes of the thousand years of universal righteousness, called the millennium? surely, it has no existence, save that which man has given it. Why not receive the truth in the love of it, even though it does not chime with our preconceived notions? Is it not much worse than labor lost to attempt to make ourselves believe that Christ has, or ever will, establish his glorious and everlasting kingdom this side of the resurrection, at his second appearing?—The very nature of things forbids such a conclusion. The curse, (Rev. 22:3,) is not yet removed. The last enemy that is to be destroyed before Christ sways his universal sceptre, (having given up the mediatorial kingdom,) "is death." We must then look beyond the resurrection and the second advent,

"unto the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts 3:21,) for the glorious kingdom and reign of Christ with all his saints, in accordance with the sayings of Christ, his prophets and apostles. Thus looking, according to 2 Peter 3:13, the Bible is a delightful harmony, producing hope, and gaining strength to that hope, so that it is emphatically as an "anchor to the soul, both sure and steadfast." With this enlightened Bible hope, we cannot feel less than an ardent aspiration for a meetness for our future and better inheritance with the saints in light, in the presence of Christ, our elder brother, the mediator of the new covenant.

The First Prayer.

Many prayers had been offered before the time of Jacob; but this is the first of which we have any knowledge; and since the most ancient remaining example of any human act and thought is deemed worthy of peculiar notice and consideration, the first human prayer that has reached us is entitled to attention. It is short, emphatic, comprehensive, and strictly appropriate to the exigency. "O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me, 'Return unto thy country and to thy kindred, and I will deal well with thee;' I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children."

It does not seem that there could be a finer model for a special prayer than this, the most ancient of all. He first claims his interest in the broad covenant with Abraham and Isaac—just as we might, and indeed ought to set forth our interests in the mercies covenanted to us in Christ; then he urges the covenant of personal mercies; then he humbles himself into nothing before God, confessing, with most affecting emphasis, his utter unworthiness of the blessings that have been showered upon him—yet venturing, notwithstanding, to hope for deliverance from the danger that lay before him. His prayer was heard. Mysterious encouragements were given him that very night, when he remained alone, after he sent his people over the river Jabbok. An unknown traveller engaged, as it were, in a struggle with him in course of which it seems that the stranger suffered not his spiritual nature to transpire, but allowed his opponent to seem the stronger, until at length he put forth an atom of his shrouded strength, and, by a simple touch, caused the sinew of Jacob's thigh to shrink. Then, knowing that his conflict was not with flesh, Jacob yet retained his hold, and with the strong importunity and boldness of conquering faith, cried: "I will not let thee go, except thou bless me." And he was blessed. And not only so; but he received a new name—the name of Israel—intended to denote his power with God, and, therefore, to assure him and his against cause of dread from the power of man.

Kino.

A Just Man.

A just man is always simple. He is a man of direct aims and purposes. There is no complexity in his motives, and, thence, there is no jarring or discordancy in his character. He wishes to do right, and in most cases he does it: he may err, but it is by mistake of judgment, and not by perversity or intention. The moment his judgment is enlightened, his action is corrected. Setting before himself, always, a clear and worthy end, he will never pursue it by any concealed or unworthy means. We may carry our remarks for illustration, both into private and public life. Observe such a man in his home: there is a charm about him, which no artificial grace has ever had the power to bestow; there is a sweetness, I had almost said, a music in his manners, which no sentimental refinement has ever given.

His speech, ever fresh from purity and rectitude of thought, controls all that are within its hearing, without an unfeigned, and yet resistless sway. Faithful to every domestic, as to his religion and his God, he would no more prove recreant to any loyalty of home, than he would blaspheme the Maker in whom he believes, or than he would forswear the Heaven in which he hopes. Fidelity and truth to those bound by love and nature to his heart, are to him most sacred principles; they are imbedded in the life of his life; and to violate them, or even think of violating them, would seem to him as a spiritual extermination, the suicide of his soul.

Nor is such a man unrewarded, for the goodness that he so largely gives, is largely paid back to him again; and though the current of his life is transparent, it is not shallow; on the contrary, it is deep and strong. The river that fills its channel, glides smoothly along in the power of its course; it is the stream which

scarcely covers the raggedness of its bed, that is turbulent and noisy. With all this gentleness, there is exceeding force; with all this meekness there is imperative command; but the force is the force of wisdom; and the command is the command of love. And yet the authority which rules so effectually, never gathers an angry or an irritable cloud over the brow of the ruler; and this sway which admits of no resistance, does not repress one honest impulse of nature, one moment of the soul's high freedom, one bound of joy from the heart's unbidden gladness, in the spirits of the governed.

Rev. Henry Giles.

ALWAYS WELCOME.—See how welcome a sinner is to Christ. The prodigal—he runs his course, spends all in riot and luxury, and is reduced to utter extremity; and then he bethinks himself of coming home: "How many hired servants of my father's have enough and to spare, and I perish with hunger! There be 'many mansions in my father's house.' 'I will arise and go to my father,' " &c.—Luke 15:17, 18. Being upon this knowledge of his father's fulness, drawn, and upon a sense of his own lostness, driven, he comes; and what salvation do you think his father might give him?—"What, are you come indeed? In good time! You, that have all this while taken your swing in all wickedness, as long as you could live, my house was not good enough for you: and now, that you have laid me under the reproach of your lewdness and fulfilling your lusts, as long as you had a penny in your purse, or a rag to your back! do you now come to me? There is no duty or affection to me that sways you hither; but you are compelled by the extremity you have brought yourself to! Get ye gone with a sorrow, and never look me in the face more." Thus we would have thought; but it is quite otherwise: his father, when he did but say he would come, meets him afar off, falls on his neck, kisses him, brings him home, provides the best room, the best robe, the best kid, all the best, and there is great joy. His father doth not question what draws, or what drives—whether he comes out of compelling necessity, or out of ingenuity and dutiful affection; but he is come—that is enough. "This my son was dead, and is alive again; and was lost, and is found;" and there is all done that possibly may make him welcome.

Hedger.

THE VOICE OF CONSCIENCE.—What does she say is the great end of life? Listen to her voice in the chambers of your own heart. She tells you that there is only one stream that is pure, and that stream flows from the throne of God; but one aim is noble and worthy of an immortal spirit, and that is to become the friend of God, so that the soul may wing her way over the grave without fear, without dismay, without condemnation. There is only one path passing over the earth, which is safe, which is right, and which is honorable. It is that which Jesus Christ has marked out in His word, and which leads to glory. Let conscience speak, when you are tempted to waste a day, or an hour, or to commit any known sin, to neglect any known duty, and she will urge you, by all the high and holy motives of eternity, to live for God, to give your powers to him, to seek His honor in all that you do.

Todd.

"WHEN I GET SETTLED, then I'll begin to work; labor in God's vineyard; study; write for the press; go about doing good; save sinners." "Settled—get settled?" What do you mean friend? who expects to get settled in this life? We are strangers and pilgrims; our home is everywhere, and nowhere; we have no abiding place, no continuing city. Up, up, thou dreamer, up, bestir thyself; sinners are starving to death! perishing for lack of bread—the bread of eternal life! Out, out, turn out, the field is the world, the world is the field. "O, I'm from home, in a strange place, when I get settled then I'll do good." "Get settled; hush! nonsense, fields are white for harvest. Go to work now, grasp every moment; do what thy hand findeth to do with all thy might. At home or abroad, by sea or by land, study to be useful, make every body happy; write, preach, pray, exhort, entreat, take a bundle of tracts and books; out, out, turn out; go from house to house, pull sinners out of the fire! Who knows that while you linger—to 'get settled,' God may say—"The harvest is past, the summer ended, and we are not saved."

"Work while it is day, the night cometh when no man can work."

When travelling alone we may choose the shortest and most convenient road, though it be somewhat slippery and dangerous, provided we are conscious we have prudence enough to guard against those dangers. But he must be a merciless and unfaithful guide, who knowing that a number of weak, thoughtless children would follow in his footsteps, should choose a path safe to himself, but in which it was morally certain the greatest part of his followers would stumble and fall.

Erskine.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 17, 1830.

THE DATE OF THE CRUCIFIXION.

In the article of last week on the Chronology of the time of ARTAXERXES, we intimated that we should in a succeeding article present the evidence of the date of the crucifixion. All that is material to this, in the argument to which reply was made, is stated in Points 25 and 26, as follows:

"That it has been determined by the most careful and nice astronomical calculations of the most able astronomers in every age, who have strictly followed the data and rules, as laid down by Josephus and Philo, (as illustrated by the observations of Geminus the Grecian astronomer for the time of the appearance of the new moon,) for computing the 1st day of the Jewish month, from the day after the Synod or mean conjunction of the moon with the sun; viz. from the 2d day of the moon, at evening, that a "Paschal full moon" did not fall on a Friday from A. D. 31 to A. D. 37 inclusive, except in the year 33 of our A. D.—*Ferguson's Astr.*; *Sir I. Newton's Obs. on Dan. &c.*, pp. 162, 165; *Kennedy's Astr. Chro.*, pp. 365, 366, 367; *Jos. Ant. B. III. chap. 10*; *Dr. Hales' Chro.*, vol. 1, p. 67.

"That from the four gospels it is conclusively established that the crucifixion of our Lord took place at a passover full moon on a Friday, the day preceding the Jewish Sabbath, our Saturday.—*Matt. 27, Mark 15, Luke 23, John 19.*"

This is the argument of FERGUSON, Dr. PRIDEAUX, and others. And it was considered a sound argument until it was found that the full moon nearest the vernal equinox, was not the Paschal full moon of the Jews, but anticipated it a full month. This discovery entirely invalidates that argument.

According to the Levitical law, the Jewish year began with the month "Abib," which signifieth "Green-ears." All the Oriental nations, from the Chinese in the east, to the Latins in the west, with the exception of the Egyptians, commenced their year at about the vernal equinox.* From this fact Dr. HALES argues that it was the anniversary of the commencement of the primitive year. The Egyptians began their year near the autumnal equinox, when the waters of the Nile, in their annual flood, were at their greatest height. While the Israelites were in Egypt, they conformed to the Egyptian mode of computing time; but on their departure, the original year in their reckoning was retrieved. The month in which they left the land of their captivity, was thenceforth to be reckoned their first month. In Exodus 12:2, we read that God spake unto Moses, saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." And this month, we learn by Exodus 9:31, 32, "was about the time when the barley was in the ear, and the flax boded," but "the wheat and the rye were not grown up." In the tenth of this month, the children of Israel were commanded to take a lamb of the first year without blemish, and to keep it until the fourteenth day of the same month, when the whole assembly of the congregation were to kill it in the evening—(margin) "between the two evenings," which was, as we read in Deut. 16:6, "at even, at the going down of the sun." In that memorable night, they were to leave the land of Egypt, out of which God brought them, in accordance with his word. In commemoration of that event, they were commanded annually, in the fourteenth day of the first month at even, to eat the Lord's passover. And on the fifteenth day of the same month, was to be the feast of unleavened bread, which was to be eaten for seven days. On the morrow after the Sabbath during this feast, a sheaf of the first fruits of the barley harvest, was to be waved before the Lord.—*Lev. 23:9-14.*

As the Jews were obligated to conform to this requirement, they could never observe the passover until the barley harvest was ripe; nor could they defer it much after its ripening, as they could not eat of the harvest until the "wave-sheaf" had been offered by the priest. The Jews, we are told, commenced their months with the first appearance of the new moon, which, in that climate, was usually the second evening after the change. And they commenced their year with the appearance of the new moon nearest the ripening of the barley harvest. Their years consisted sometimes of twelve and sometimes of thirteen moons, an intercalary moon being added about once in three years. If, on the appearance of the moon at the end of Adar, the 12th moon of the preceding year, there was a probability that the barley would be ripe by the fourteenth day of the month,

they made that moon the first month of the year; but if the barley would not probably be ripe till after the fourteenth day, they added the whole of that moon to the old year, calling it Ve-Adar, or the second Adar. If, therefore, we can ascertain the time in the year of the ripening of the barley harvest in Judea, we may know very nearly the commencement of the Jewish sacred year.

The following items respecting the seasons in Palestine, are taken from an "Economical Calendar" of that country, by JOHN GOTTLIEB BURLE, Fellow of the Philologic Seminary at Brunswick, 1785. The Calendar was compiled from the researches of travellers of acknowledged authenticity, at the request of the Directors of the Royal College at Göttingen, and may be found in full in "Calmet's Dictionary."

FEBRUARY. According to this Calendar, the snows and colds of winter begin to cease about the last of February, which month is remarkable for its excessive rains. In this month, the fields, which are only here and there green in January, are covered on every side with verdure. Barley is sometimes sown so late as the middle of this month. The peach and apple blossom, and peas and beans.

MARCH. The cold seldom continues till March, except on the tops of mountains. In this month, the weather is mostly warm and temperate, so that the heat of the sun is often inconvenient for travellers. The inundation of the river Jordan, caused by the melting of the snow on the mountains, is about the end of this month, at which time barley is often ripe at Jericho, when it is about fourteen days earlier than at Jerusalem. In this month, every tree is in full leaf. The fig blossoms about the middle, and the Jericho plum, toward the end of it. The latter rains commence in this month, and continue into April; after which, none are observed until summer.

APRIL. In April, the heat begins to be extreme. The harvest falls out entirely according to the rainy season. After the rains cease, the corn soon arrives at maturity; but it usually remains in the fields a long time after it is ripe. Barley is ripe in the beginning of April, in the plain of Jericho, according to *Mariti l. c.* In all other parts of Palestine, it is in ear at this time, and the ears turn yellow about the middle of this month.—*Shaw l. c.* EGMONT and KORTE inform us, that it is for the most part cut down this month. Almonds and oranges also ripen; and the grass begins to be very high.

MAY. In the month of May, the summer season commences, when the excessive heat of the sun renders the earth barren. Wheat is cut down in May, in Galilee, but it is often not all gathered till the first of June. Frequently, barley is not all cut down until this month commences. Early apples are gathered this month.

At the present time, the Rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest; so that their first month synchronizes with our March, and their seventh, with our September; but it is evident that as they disregard the ordinances of Moses, and substitute for them their traditions, they are therefore of no authority as to the true time for the commencement of the Jewish year.

According to the Caraites Jews, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. REES, in his Encyclopedia, says of them:—

"Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation."

CALMET thus writes:—

"Caraites, a sect of the Jews, implying persons consummate in the study of the Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions. The Caraites pass for the most learned of the Jewish doctors."

Of the Caraites and Rabbinical Jews, Dr. HALES says:—

"The Rabbinites held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated in the traditions of the elders, and long after, were put in writing, lest they should be forgot.—Hence, those maxims of their schools, 'the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.' They were reproved by our Saviour for teaching for doctrines the commandments of men."

"There was a sect of the Scribes called Caraites or Scripturians, who rejected the cabalistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places."—*New Anal. Chro.* Vol. II, p. 788.

The Caraites Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation; for barley is not in the ear, at Jerusalem, until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. COLMAN, a converted Jew, who has been employed as a missionary

to the Jews, in Palestine, in an article published in the *American Biblical Repository* for April 1840, says:

"At present the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast although the *chodesh haabib* may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraites Jews observe it later than the Rabbinical, for they are guided by *Abib*, and they charge the latter with eating unleavened bread during that feast. I think myself that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month *Abib* is laid down in the law of God, as the epoch from which every other is to follow."

JAHN, in his *Archæology*, says, p. 111, 112, that

Moses "obliged the priests to present at the altar on the second day of the passover, or in the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year."

"The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact, also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis; see *Commentat. de Mensibus Hebraeorum* in Soc. Reg. Goett.—1763—1768, p. 10. et. seq."

Archbishop USHER even makes their year still later. In his *Annals of the World*, London ed. 1658, p. 26, he says:

"Upon the fourteenth day of the first month, (the fourth of May, being our Tuesday,) in the evening, the Israelites celebrated their first passover, in the land of Canaan.—*Jos. v. 10.* Next day after the passover, (May 5th being Wednesday,) they ate of the fruit of the land of Canaan, unleavened bread and parched corn, and manna ceased the very day they began to live on the fruits of the land.—*Jos. v. 11, 12.*"

Again he says, page 40, "The eighth day of the seventh month, (to wit, 30th of our October, being Friday,) was the first of the seven days of the dedication. The tenth day, (with us November 1st, upon a Saturday,) was the fast of expiation or atonement held, whereupon (according to the Levitical law, chapter 25:9,) the Jubilee was proclaimed by the sound of a trumpet. The fifteenth day (our November 6th, being Friday,) was the feast of tabernacles. The twenty-second, (our November 13th, being also Friday,) was the last of the feast of tabernacles, which was also very solemnly kept.—2 Chron. 8:9; with Levit. 22:36, and John 7:37."

It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year; so that, according to the Caraites reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year.

Admitting that the Jewish year began at an earlier date, the astronomical argument would still be ineffectual, on account of its *inartificial* form, till a much later date. For it was not fixed by astronomical calculations till after the dispersion of the Jewish nation by the Romans. Being scattered into various lands, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were it was observed earlier, and in some later. In order to have the observance of the Passover at a uniform time, the Rabbins established its observance, and began their year with the new moon nearest the vernal equinox. Dr. PRIDEAUX conjectures,—and adds; "for nothing but conjecture can be had in it,"—that they had before this certain astronomical rules in use, for fixing the time of the Passover, and borrowed from the Greeks the cycle, or period, of CALLIPPUS.

But our ignorance of what these were will not enable us to determine with accuracy the given day in any year on which it must have fallen. Dr. PRIDEAUX says:

"Of the attempts which had been made to come at such a cycle by the Dieters," &c., "and how they all failed hereof mention has been already made.—The last came nearest to it of any; the author whereof was Meto, an Athenian, who published it at Athens in the year B. C. 432," &c. "But Meto having reckoned that 19 years of his cycle contained just 6940 days, it was found, after 100 years usage of it, that in this computation he had overshot what he aimed at by a quarter of a day." Again, "To mend this fault, Callippus invented his cycle, or period of 76 years," "in the year A. C. 360." Again he adds, "This," after saying it is most likely the Jews borrowed this cycle—"they used till Rabbi Hillel's reformation of their calendar, which was about A. D. 360; during all which time they must necessarily have made some interpolations for the correcting of

those excesses whereby one of those luminaries did overrun the other according to that cycle; for otherwise the phases or the appearing of the new moons and full moons, would have contradicted the calculations of it to every man's view. But what these interpolations were, or how or when they were used, we have no account any where given us."—*Ib.* pp. 155-6.

Dr. HALES speaking of this, says:

"From the difference between the times of the true and computed paschal new moon, as calculated astronomically, and computed by such rules as were in use among the Jews formerly, and which may vary a day in their results, we may naturally account for a circumstance noticed in the gospels, namely, that our Lord and his disciples ate the Passover on Maundy Thursday, but the chief priests and their adherents on good Friday."—*Vol. 1. p. 174.*

Says a distinguished Jewish writer:—

"They that lived in places far distant from Jerusalem, whither timely notice could not be conveyed, were obliged to keep the feasts a day more than otherwise was to be kept; on account of not being able to know certain whether the new moon was consecrated on the 30th, or not observed till the 31st; which was the reason of their keeping the passover eight days, the feast of Pentecost two days, and that of Tabernacles nine days; whereas in Scripture we are commanded to keep the Passover seven, the feast of Pentecost one, and that of Tabernacles eight days. And, notwithstanding there is, at present, a certain calculation, yet we that live out of Jerusalem still retain the former practice."—*Abendana's Polity of the Jews*, p. 176. *Mod. Juda.* p. 376.

JAHN says:—

"The days of the new moon were not ascertained by astronomical calculations, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Caraites."—Further, "The Talmudists speak of the signs of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew anything of the distinction between the astronomical and the apparent new moon."—*Arch.* p. 446.

J. H. RAUCH, in speaking of the time of the crucifixion, says:—

"We must not forget that the days were reckoned not by the sun, but according to the appearance of the moon."—*Tran. by Dr. Ed. Robinson, late Prof. in the An. Theolog. Sem. Bib. Repos.* 1834, p. 115.

This inaccuracy in the measurement of the Jewish time continued till the time of Rabbi HILLEL, about A. D. 360.

ALLEN, in his *History of the Jews*, says, p. 378:—

"The present Jewish calendar was settled by Rabbi Hillel about the middle of the fourth century of the Christian era."

Again, "Rabbi Hillel, in the 4th century, secured an approximation to astronomical exactness, never equalled among Christians till the 16th century; when it was at length exceeded by the correction and improvement of the Julian calendar of Pope Gregory."

Dr. PRIDEAUX says:—

"The first cycle they made use of for this purpose was that of 84 years; by this they fixed their Paschal feast, and by that their whole year besides; and the use hereof the primitive Christians borrowed from them, and for some of the first centuries, fixed their Easter in every year according to it; but this after some time being found to be faulty, Meto's cycle of nineteen years was, after the council of Nice, brought into use by them for this purpose instead of the other, and the Jews, following the example herein, almost about the same time came into the same usage also; and upon this cycle is founded the present form of their year. The first who began to work it into this shape was Rabbi Samuel, rector of the Jewish school at Lorain in Mesopotamia; Rabbi Adda, who was a great astronomer, pursued his scheme; and after him Rabbi Hillel, about the year of our Lord 360, brought it to that perfection in which it now is."—*Hist. Jews*, vol. 1, p. 52.

The present calendar cannot however be adjusted to the old Jewish calendar within a month, sooner or later, says Dr. PRIDEAUX:—

"Since the Jewish calendar hath been fixed by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; but this cannot be done for the time before; because, while they went *inartificially* to work in this matter, by the phases and appearance of the moon, both for the beginning of their months, and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein. And this latter having been their way through all the times of which this history treats, we cannot when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus, reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month, sooner or later."—*Prideaux Hist. Jews*, vol. 1, p. 53, ib.

Consequently, the entire astronomical argument, which would be valid if based on correct premises, being based on wrong premises, fails to demonstrate the year of the crucifixion. It only remains now to show the line of argument necessary to be taken, and which fixes it in A. D. 31. As this has been lately given in the *Herald*, and as it may be seen in full by referring to the *Sacred Chronology*, pp. 167, 178, it will not be necessary to give it in detail here.

THE CONSOLATIONS OF THE RIGHTEOUS.

The editor of the *Erskine Miscellany*, in being called to release from his arms a little prattling child, and to deposit it in the silent tomb, gives utterance to the following cheering thoughts: "When committing the body to the grave with so much sorrow, and so many tears, hope even for it springs up in the soul, and as we think of the promises of a glorious

* Hales' New Anal. Chro. Vol. I, p. 135.

resurrection, we exclaim, exultingly, 'O grave, where is thy victory?' The precious declarations come up to our recollection and to our comfort—'CHRIST the first fruits, afterwards they that are CHRIST's, at his coming.' 'This corruptible must put on incorruption, this mortal must put on immortality.' We are cheered with the hope that 'the body sleeps in Jesus,' that 'the flesh rests in hope,' and that when the great rewarding day arrives, the bodies of our cherished offspring will rise with the righteous, will be clothed with immortality, will be ranged on the right of 'the great white throne,' and will hear, with extatic joy, from the lips of the sovereign Judge, the welcome announcement, 'Come, ye blessed of my Father, inherit the kingdom.' May the LORD enable us to say, with the submissive Shunammite, 'It is well with the child.'

It is consolation like this, which enables the Christian to mourn not as those who have no hope, which enables him to bid adieu to those he loves, without feeling that it is an eternal adieu. He sees the body committed to its sister dust, and the clouds cover it; and yet he feels not that that dust will always slumber there. That gladsome countenance, those joyous smiles, the merry laugh, may not now cheer the father's aching heart,—a void is there; but that void is again to be filled. Restrain thy voice from weeping, and thy eyes from tears; for thy children shall come again from the land of the enemy, is the declaration of the inspired penman. Why, then, should we not hope? Why shall not we, who have buried in the grave the dearest objects of our earthly love, look forward with joyful anticipation to the time when we shall again clasp them in our arms!—to the time when their jocund laugh will again ring upon our ears, their silver tones made more melodious by the resurrection change,—their loved faces, made more beautiful and gladsome: and this an eternal re-union! Has God indeed in store for us such blessings? Will he truly permit friends to greet their absent friends, and find them the same loved objects to which they bade adieu, only made ten times more lovely? Yes, God has promised this, and more; for eye hath not seen, nor ear heard, nor the heart conceived, the full reality of the blessings in store for those who love the LORD.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are asleep. For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD. Wherefore, comfort one another with these words."—1 Thess. 4:13-18.

This doctrine of the Advent, of the personal coming of CHRIST, of the renewed earth and resurrection of the bodies of the saints, is that which cheered them in the early ages of the church amid the fires of martyrdom; and it may be no less efficacious to cheer the Christian of the present time, while enduring the trials incident to the present age.

OUR SAVIOUR.

BRO. HIMES:—I send you the following devout and Scriptural lines, desiring that they may be made a blessing to others, as they have been to me. I know that "God is in CHRIST," and if we find him at all we must find him there. But will the reader attentively consider the following? and may we all be ready to join in the song not only of Moses; but also of the LAMB: "Great and marvellous are thy works Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O LORD, and glorify thy name! for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:3, 4.

"His name shall be called Wonderful."

"No inward or audible exclamation is more common to me of late years than the term Wonderful. When contemplating the nature, the character, the offices, the relations, the salvation of CHRIST, I find myself often mentally, and frequently audibly exclaiming, WONDERFUL! My soul is filled with wonder, love, and praise, as I am led by the Holy Spirit to apprehend CHRIST, sometimes in one, and sometimes in another relation, as circumstances and trials develop the need I have of Him. I am more and more 'astonished at the doctrine of the LORD,' and at the LORD Himself from year to year. I have come to the conclusion that there is no end to this, either in time or in eternity. He will, no doubt, to all eternity, continue to make discoveries of Himself to his intelligent creatures that shall cause them to exclaim, WONDERFUL! I find my wonder more and more excited, from one stage of Christian experience to another.

CHRIST is indeed wonderful, contemplated in every point of view, as God, as man, as God-man, Mediator. Indeed, I hardly know in which of his many relations He appears most wonderful, when in that relation He is revealed by the Spirit. All, all, is wonderful, when he stands revealed to the soul in any of his relations. The soul needs to be so acquainted with Him as to excite, and constantly keep awake, its wonder and adoration. Contemplate CHRIST in any point of view, and the wonder of the soul is excited. Look at any feature of his character, at any department of his plan of salvation, at any part that He takes in the glorious work of man's redemption, look steadfastly at Him as He is revealed through the gospel by the Holy Spirit, at any time and place, in any of his works or ways—and the soul will instantly exclaim, WONDERFUL! Yes, He shall be called Wonderful!

"COUNSELLOR."—Who that has made Jesus his wisdom, does not, and has not often recognized the fitness of calling Him 'Counsellor?' Until He is known and embraced in this relation, it is not natural or possible for the soul to go to Him with implicit confidence in every case of doubt. Almost everybody holds in theory the propriety and necessity of consulting CHRIST in respect to the affairs that concern ourselves and his church. But it is one thing to hold this opinion, and quite another to so spiritually apprehend and embrace CHRIST in the relation of Counsellor as naturally to call Him Counsellor, when approaching Him in secret, and as naturally to turn and consult Him on all occasions, and in respect to everything that concerns us: and to consult him, too, with implicit confidence in his ability and willingness to give us the direction we need. Thoroughly and spiritually to know CHRIST in this relation, is undoubtedly a condition of abiding steadfast in Him. Unless the soul knows, and duly appreciates, its dependence on Him in this relation, and unless it renounces its own wisdom, and substitutes his in the place of it, by laying hold of CHRIST by faith as the Counsellor of the soul, it will not continue to walk in his counsel, and consequently will not abide in his love.

"THE MIGHTY GOD."—"My LORD and my GOD!" exclaimed THOMAS, when CHRIST stood spiritually revealed to him. It was not merely what CHRIST said to THOMAS on that occasion that caused him to utter the exclamation just quoted. THOMAS saw indeed that CHRIST was raised from the dead. The mere fact, therefore, that CHRIST stood before him as one raised from the dead, could not have been proof that He was God. No doubt the Holy Spirit discovered to THOMAS at the moment the true Divinity of CHRIST, just as the saints in all ages have had Him spiritually revealed to them as the Mighty God. . . . It is true that no man can say that Jesus is the LORD but by the Holy Spirit. . . . What is CHRIST to one who does not know him as God? To such a soul He cannot be a SAVIOUR. . . . It cannot innocently pray to Him, nor worship Him, nor commit itself to His keeping and protection, until it knows Him as the Mighty God.—The soul must know CHRIST as God—must believe in, or receive Him as such."

Guide to the Saviour.

REFLECTIONS.

"The love of God is like the sun at mid-day. We cannot gaze upon it for the intensity of its brightness, and yet the humblest sinner, as the tiniest flower, may share its effulgent and vivifying beams.

"Wisdom is a paradox. The more we gain the less we seem to possess. The less we obtain the more we seem to acquire.

"Fame is a bubble inflated by the breath of power. It floats, and bursts, and scatters,—and not a speck remains of its bright and prismatic colorings.

"Riches and religion are adverse in their acquisition, possession, and tendency. In acquisition the meek man becomes proud, the proud man becomes humble. In possession the heart longs for and feasts upon sensual pleasures, and is amused with phantoms.—The soul occupied by religion contemns lust, and lives on joys that are spiritual and heavenly. In tendency, riches debases and corrupts; religion elevates and purifies. Riches contemplates and is satisfied with the passing fascinations of sinful luxury; religion pants for those rich and luscious bouquets which are prepared for it above, and that affluent inheritance which no reversionary interest can ever affect.

"Vengeance is a suicide. It kills others and then destroys itself.

"Pride is like the maelstrom off the coast of Norway. Its outer circles may be avoided by the wary mariner on the ocean of life; but once within the reach of its sweeping eddies, the vessel richly freighted is whirled and shattered and sunk in the boiling abyss of waters.

"The love of power is dangerous. Its issues are fatal. Satan might have shone as a towering archangel in the realms of glory had he not thirsted for power. Thousands since have aimed at as high a destiny and sunk to as deep a hell.

"How the endurance of pain is softened by the ap-

pearance of a smile! Who that has lain on a couch of sickness did not hail the sympathizing smile of a friend, a brother, a sister, a wife, or a father, as more delightful even than the prospect of deliverance from prolonged suffering! The thought that a friend feels for us is often more effectual in restoring to activity and health the enervated and invalid, than bracing airs or exhilarating medicine. It is always welcome, always delightful. Heaven itself the sufferer contemplates as a region of rejoicing and smiles."—J. J. M.

Christian Intelligencer.

HOLY LIVING.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—ST. PAUL.

Human life is mostly made up of small things, common every day occurrences. Great events in our experience seldom come. It therefore becomes us to make every day, and all we are engaged in, pleasing and acceptable to God.

Who, is it spreads the table for us with our daily bread! Many think their own industry and prudence sufficient to secure for them, and theirs, a full supply. But these are they who have no true and saving faith. Jesus tells us that there is an eye that watches over us, and a hand that supplies the returning wants of every day. He who has been taught of God has learned this lesson, and delights to bear it always in remembrance, that earthly blessings—food and raiment—house and home—come from the same hand which gives liberally in spiritual blessings to the soul.

To you then it is no hardship when you sit down to your table first to offer thanksgiving unto God who spreads it for you—sometimes in the midst of danger or of death. Let parents and children sit down quietly, and then let the head of the family himself, or some one else at his request, offer up a few words of humble and devout thanks.

I have heard it said that in England the children sometimes sing a verse appropriate to the occasion—and it is perhaps sometimes done among the pious German people in our land—I think the Dunkers. Be it then a short prayer of a few words—or verse of a hymn—sitting as some do—or standing as others—it is no doubt well pleasing unto Him whose gracious providence has spread the board.

Church Advocate.

REST OF THE SABBATH.

"Whether we look at the Sabbath as a day of rest from the common toils of life, or as a day hallowed and consecrated to the worship of God, we are alike struck with the wisdom and mercy of God displayed in this institution. Man and beast require relaxation, that the energies expended in the labor of six days, may be renewed, and each prepared for the efforts of another week. No doubt remains but that our physical nature can accomplish more in the space of a year's toil, by resting one seventh portion of our time, than if the whole seven days were employed. And then it forms a kind of holiday period to which the mind looks forward as a pause in the busy scenes of life, and gives relief even by anticipation. One constant, unending round would so weary body and mind, as to render toil intolerable, and make the hours, to a laboring man, gloomy and burdensome.

"But look at the Sabbath as a day of worship. The very idea of going to the house of prayer with equipage neat and clean, suitable to a decent worship of the God of order, promotes civilization and tends greatly to promote the health and happiness of those who live in Christendom. And then, the very fact that the mind is called off from earthly pursuits and directed to those subjects that are of a holier character, has a tendency to elevate the thoughts and feelings of our nature, and cannot fail to subliminate and refine society. With what cheerfulness does the mind of the devout worshipper address itself to its weekly task, after the rest of the Sabbath and the devout exercises of worship in God's holy sanctuary. Viewed in every light, God's goodness and wisdom are displayed in the institution of the Sabbath; and he is both ungrateful and profane who disregards the law of God, commanding him to rest and keep the Sabbath day holy."

Texas and New Mexico.

The bluster of Texas—the youngest and weakest of all the States—threatening the United States with war, if New Mexico is not surrendered to it, is effectually met by the message of President FILLMORE, who takes broad national ground, and is determined to maintain the boundary of New Mexico and Texas as it is, until Congress shall define its boundaries. Mr. WEBSTER has also written a letter to Gov. BELL, of Texas, which cannot fail to cool somewhat the martial ardor of that valorous gentleman. The New York Tribune says of it:—

"Mr. Webster's letter to Gov. Bell, of Texas, on the Boundary Question, has the ring of true metal. There is hardly a word in it that could be spared; and, while the language is studiously calm and moderate, the positions taken cover the essential ground, and are impregnablely fortified. We seldom meet a State paper of equal felicity and vigor. We can imagine no reply to them save with the bowie knife,

and even that is not in point with the bayonets of a regiment of regulars confronting it. It do n't reach the case.

"We shall see whether Mr. Webster is that 'Judas,' that 'traitor to freedom,' that 'tool of the slavery extensionists,' which he has been so liberally pronounced through some months past. We have not liked his speeches, nor some of his votes on 'the Wilmot,' &c., but we shall now be sadly disappointed, if he do not prove a more effective champion of Free Soil than many of his most unsparing defamers. Let us look and see."

At a meeting of the Southern members of Congress on Saturday evening last, the following resolutions were adopted:—

Resolved, That no citizen shall be deprived of his life, liberty or property, except by the judgment of his peers and the laws of the land, and that common law, as it existed in the American colonies on the 4th of July, 1776, and the constitutional laws of the United States applicable to our territories, shall be the fundamental law of said territory.

Resolved, That in the event that non-slave-holding States object to put the life, liberty and property of all citizens under American laws, we will insist upon a division of the country on the line of 36 deg. 30 min., with a distinct recognition, and protection of property in slaves.

Resolved, That we will not vote for the admission of California unless the Southern boundary be restricted to the parallel of 36 30.

Resolved, That we will not agree to any boundary between Texas and New Mexico which proposes to cede to New Mexico any portion of territory south of parallel of 36 deg. 30 min. north latitude and west of the Rio Grande, prior to the adjustment of the territorial questions.

Resolved, That the representatives of slave holding States will resist by all usual legislation and constitutional means, the admission of the State of California, and the adjustment of the Texas boundary, until a settlement of the territorial questions is effected.

Be it further resolved, that the powers and duties of the Committee of fifteen be continued until the further action of this meeting, and that the Chairman of that Committee by the concurrence of any three members thereof, may at any time call a meeting of the Representatives of the slave-holding States.

This being the alternation of the propaganda, the North are determined to urge through the California bill without delay.

The resolutions were adopted by forty members, a few only dissenting. Mr. Toombs conducted the proceedings, and proposed the resolutions.

A Little Something for Universalists.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—Matt. 27:3-5.

And, according to Universalism, went straight up to heaven, and has been there ever since. Jesus says:—

"The Son of Man indeed goeth, as it is written of him; but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born."—Mark 9:19.

Now, if both these scriptures are true, it will follow, of necessity, that Judas has been in heaven for more than eighteen hundred years, and will remain there to all eternity, mourning in bitterness of soul that he ever was born!

Investigator.

How so! What is said in either of those texts about his going to heaven!

BRO. HIMES:—I was surprised to see in the Herald of last week a notice of a camp meeting to be held in Bergen, N. J., with persons appointed from the Hester-street and Brooklyn Churches, as a committee. Elder TURNER has just informed me that he inquired of the Hester-street Church, last evening, if any such appointment had been made by them, and was informed there had not been. I have inquired of my Church, and learned that no such appointment was made by them. The appointments were made by a party known here as "Dr. DOOLITTLE's folks," without even consulting either of the Churches above referred to. I. E. JONES.

Brooklyn (N. Y.), Aug. 12th, 1850.

It seems by a letter from another brother, that those whose names were annexed as from the various churches in New York and Brooklyn, were not authorized to act by, and acted without the knowledge of those churches. One who signed from Hester-street has circulated a petition to have the Herald removed from our control. We think there are some in this city who would be suitable co-workers in such a movement.—Ed.

"Railway Route between Boston and Burlington, via Lowell and Concord: and the Routes to Wells River and Lake Winnepesaukee, with a Guide to the White Mountains, illustrated by six copperplate Maps, showing the entire Route of each Road, adapted to the present season. Boston: published by Snow & Wilder, Pathfinder Railway Guide Office, 5 Washington-street. 1850."

Such is the title of a little pamphlet (price 12½ cts.), admirably adapted to the use of travellers journeying on those routes.

"The Heavenly Footman; or a Description of the Man that gets to Heaven: together with Directions how to Run, so as to obtain. By John Bunyan. Boston: Gould, Kendall & Lincoln, 59 Washington-street."

This is a neat little gilt volume, being a re-print of some of JOHN BUNYAN's golden thoughts. Nothing from the pen of JOHN BUNYAN needs any encomium from us. His name is sufficient of itself to guarantee the contents of the book.

CORRESPONDENCE.



STILL HOPE FOR THE BEST.

The morn of thy life may prove sunny and clear,
And prospects grow brighter with each rolling year,
Sweet flowers may smile all thy pathway along,
And hearts tuned in concert respond to thy song;
Rejoice in thy pleasures with innocence blest—
Remember thy mercies,—still hope for the best.

The day still advancing, each hour may prove
Thy noon the enjoyment of faith and of love,
And hope, with its brilliant and beautiful rays,
May lighten thy path, and give peace to thy days;
In all things give thanks, with contentment e'er blest,
Forget not thy weakness,—still hope for the best.

The shadow declining, dark clouds may arise,
And tears of deep anguish may flow from thine eyes,
The bramble may flourish where roses once grew,
And enemies boast where kind friends were once true;
Though thy heart may despond by sad trials oppress,
Faint not, nor be weary,—still hope for the best.

Though earth may look dreary, and darkness surround
Those scenes where we hoped joy and peace would be
found,

And kindness and sympathy fail to bestow
That comfort the sufferer most wishes below,
Though thy days pass in gloom, by drear bondage
distress,

Yet trust to the future,—still hope for the best.

Thy pilgrimage, Christian! will soon have an end,
Angel-guards even now on thy footsteps attend,
To guide thee through dangers unseen on thy way,
To comfort, to strengthen, to cheer thee alway;
Endure then thy conflicts, for soon thou shalt rest,
The conquest is certain,—still hope for the best.

The tried sons of Zion shall shortly come forth
From east and from west, from south and from north,
To claim in those mansions of glory above,
That abide where shall reign the perfection of love;
The warfare accomplished, the saints then shall rest,
Forever triumphant,—then hope for the best.

The day will soon dawn when the Saviour will come,
To gather His chosen to their long-promised home,
When their sufferings shall end and their sorrows be
o'er,

Grief, tears, and temptations be heard of no more;
In paradise crowned with the joys of the blest,
Their rest will be glorious,—then hope for the best.
Portsmouth, N. H. D.

WATCHMEN.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace . . . till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62:6, 7.

This we believe to be a passage beautifully illustrative of a branch of the great work, to which those are called who "bring good tidings, and publish salvation."—See chap. 52:7, 8.

The work of these "publishers of salvation" is expressed by various terms, but all expressive of some one or more of the great characteristic features of their high calling; for he hath given "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" each expressive of a feature, or branch of their one great work. So, also, is it with our text, which is illustrated by likening them to those who not only exist in the oriental, but also in the Western and more civilized part of the world, called "watchmen." Were there no DANGER—no unhallowed thieves and robbers—no fiendish incendiaries, &c.—there would then be no necessity of employing watchmen. And so it is with the church. When "the kingdom" under the whole heaven (Dan. 7:27) becomes divested of all danger, then, and not till then, can the church dispense with watchmen. But this will be more clearly seen, when we consider,

1. The duty of watchmen, scripturally considered.—Not a few are the passages which relate more or less to this subject; but it will suffice at this time to simply consider the following, as being those that, in short, embrace the main of what is their duty:—1. Ezek. 3:17, 19; 33:8. 2. Ezek. 3:20, 21. 3. Isa. 21:11, 12; Ezek. 33:1-6.

The first class of the above-named passages clearly shows their duty towards those who are rebelling against God, and liable to suffer the second death.—And is there no such class as this? Is it true that already we have come to the golden age, when there is no need of longer saying to thy neighbor, "Know ye the Lord?" and when the straight and narrow path, which has so long been sought by pilgrims as the one that is marked with blood, is no longer a narrow path, but has become "the broad road?" when Christians are no longer to be scarcely saved, or with much difficulty and "striving enter into the kingdom of God?" but when men, either by some irresistible power, independent of human agency, are compelled to submit to the dictates of Divine grace, or, by having their nature so changed that they are as prone to do good as the sparks to fly upward, or the water to flow in the rill? Nay, verily not; facts, too stubborn to be rejected, stand before us, which prove this untrue.

In the second place, their duty in reference to the church.—"When a righteous man doth turn from his righteousness . . . because thou hast not given him warning, he shall die in his sin . . . but his blood will I require at thy hand." If there be no danger of Christians backsliding,—of the church's getting into a lukewarm state,—like the ten virgins, slumbering and sleeping,—then again we say, one important duty of the watchmen is to be dispensed with. But, if this state of things does exist, how lamentable the fact, that but few of the watchmen see it; and are

they not almost universally saying, that, "as this is a progressive age, so also is the church progressing?" Are they not saying, "Peace, peace?" But alas! "while one buildeth a wall, another daubeth it with untempered mortar, saying Peace, and there is no peace."—Ezek. 13:10. Is it not true that the church is lukewarm? Yea, those who have been the most spiritual and zealous, are they not many of them becoming somewhat indifferent to the cause of Christ, and worldly? Where is the enterprising, go-ahead spirit, that but a few years ago was so generally manifested for the Lord? Where do you find the agonizing souls, that a few years ago were so wont to find supplicating the throne of grace for the welfare of precious souls? They are not there; and every praying soul, while considering this fact, is made to feel that truly we are living in "perilous times."—Satan hath come down in great wrath. His three unclean spirits are gone forth (see Rev. 16:13), and temptations are set on every hand to decoy us; yea, like "apples of gold in pictures of silver" are they set, on every hand, to draw off the unwary traveller, and move the saint from the steadfastness of his hope. And this, we say, is of itself sufficient to make the watchman still cry aloud and spare not.

But the third duty, and last of which we now speak, is, that they should be able, upon being inquired of, to tell the time of night; and, upon seeing the approach of the sword, to warn the people. But,

II. The double importance that should be attached to this subject is seen, when we consider the relation that exists between the watchmen and citizens, or preacher and people. Without the former, cities would enjoy no peace. Upon the watchmen, therefore, are cities dependent for their fire-side peace, and (in a limited degree) their quiet, safe, and refreshing sleep nights. Without them, they would be in danger of having their houses rifled, goods destroyed, buildings burned, &c. So also we say it is with the church; and each are dependent upon the other. Without the church, there would be no watchmen, and without the watchmen, (according to the present economy of grace,) there would be no church. Therefore, whatever is one's interest, is also the other's. Indeed, it is for the church that the watchman toils all the long, dark, and dreary night. And the church should consider, that whatever it may be the duty of the watchman to interest himself in, should also be the duty of the church.

REMARK.—Were this known, and duly considered, would preachers or editors want for funds to assist them in publishing the glad tidings? May the Lord help us, brethren, that we see to it that the blood of no souls be found in the skirts of our garments in the coming day of God. P. B. MORGAN.

MEDITATION.

I am yet in a world of sin and sorrow. I am encompassed with many infirmities. My desire is, to serve the Lord with a perfect heart. I desire, yea, I long to be holy. "My soul thirsteth for God—for the living God." But O, how poor, weak, and corrupt human nature often paralyzes my loftiest, strongest faith! I have no strength of my own. "The Lord Jehovah is my strength and my song; he also is my salvation." "By the grace of God, I am what I am."

"O to grace, how great a debtor,
Daily I'm constrained to be;
Let thy grace, Lord, like a fetter,
Bind my wandering heart to Thee."

Jesus has died for me—therefore I am freed from the curse of the law. He has redeemed me by his own blood. O yes; for me, He became incarnate—for me, He was born of the virgin—for me, He was a man of sorrows—for me, He fulfilled the law of God—for me, He endured the agony of the garden, and the cross of Calvary—for me, He cried, "It is finished!"—for me, He rose again from the dead—for me, He has ascended; and now, in the holy of holies, He is making intercession for me. O, blessed be his most precious name forever and ever! Now I am living in the earnest and confident expectation of "that blessed hope." The world has no charm for me—it is all a cheat—it is all a delusion—it is all vanity;—the pall of death is spread over its whole circumference. The stars of the firmament shine not in their primeval beauty. Even the rays of light, in their rectilinear course from the solar and lunar orbs, diverge strangely in an atmosphere polluted with shame and sin. The sublime—the grand and beautiful—may be seen on earth, and admired by the votaries of science and pleasure. But the grandeur and sublimity of the world to come, engage all my affections. "I loathe and abhor myself."—"I am a man of unclean lips."—"I was shapen in iniquity, and in sin did my mother conceive me." But, purchased with the blood of the Lamb of God, and sanctified through the belief of this truth, and those which cluster around it, I confidently hope, that the vile body I now inhabit, will in a few days be changed, and fashioned like the glorious body of my blessed Lord. O for a meek and quiet spirit! O for a pure heart! O for poverty of spirit! O for a disposition to mourn over my unlikeness to God my Redeemer! O for the fulness of that love—that charity which thinketh no evil! O for a penitent heart, and weeping eyes, when beholding the desolations of Zion! O may I ever weep, because men keep not God's law! Yea, I will groan in my spirit, until the redemption of the purchased possession—I will strive—I will agonize—I will labor—I will pray and believe, until my entire nature is circumscribed in the radiance of immortality. Nothing short of basking in the exuberance of Eternal love can ever satisfy my panting soul.

O come, blessed Saviour, quickly come!
And end the reign of death and sin!
Renew the earth and raise thy saints,
And let the "golden age" begin.

N. BROWN.

Kingston (Mass.), Aug. 1st, 1850.

LETTER FROM J. BULLOCK.

BRO. HIMES:—It too frequently happens that men fabricate a Deity to suit their own views, and to answer their own purposes, and to ascribe to him

such properties as they wish him to possess, without examining the only source from which they can derive correct ideas of the perfections of the Holy One; and sometimes even good men, who wish their faith to be directed by the infallible Word of God, set at odds the sacred attributes of God. They consult the oracles of God from the influence of tradition, the prejudice of education, or from some other cause. They cast a partial eye on particular passages that seem to support a favorable system, without ever examining their connection and dependence, with a desire to know the whole truth; and this is, perhaps, one of the principal causes of such clashing of sentiments in the religious world. Some not only mangle the sacred character of Him they wish to adore, but at the same time make a terrible perversion of the Oracles of divine truth. They make the second coming of Christ anything but literal. A spiritual coming is all they look for, and this pre-supposes a spiritual absence—does it not? Now, we may as well say that his first advent was spiritual, as to say the second will be. They also say that Christ came at the destruction of Jerusalem. Well, let us see if they are consistent here. Christ, before he left to go to the Father, instituted the Lord's Supper, and said, "As oft as you eat this bread, and drink this cup, you do show forth my death till I come;" "Do it in remembrance of me till I come." Now, if Christ did come at the destruction of Jerusalem as they contend, they should discontinue the Lord's Supper. But to continue the Supper, they say one thing by acts, and deny it by words. Now, is this not an outrage upon common-sense! Again, their "peace and safety" system is no better. They are promulgating the belief that all nations will come to the knowledge of the truth as it is in Jesus Christ, by the preaching of the Gospel, and a credulous world believing it! Vain hope. An awful crisis is approaching the world, pregnant with terrible events, and the mass of its inhabitants sunk in deep sleep, resting in soft security, in an hour of tremendous peril. Pestilence, war, famine, and the wrath of God soon to be poured out on an unbelieving world, and watchmen crying, "Peace and safety!"—how astonishing! How strange it is that men will set themselves so much against the truth. What is the cause? Is it pride of life, or is it ignorance? If the former, I would say, approach the tomb of the proud man, and there investigate pride. See the mouth that once pronounced lofty expressions confined to the narrow grave; see the piercing eye, that once convulsed the world with fear, covered with a midnight gloom; see the formidable arm, that once distributed the destinies of man, without motion or life; and then return and consider thyself. If ignorance is the cause of such array against the truth, then ask wisdom of God, who giveth liberally and unbrideth not. But we see men asking wisdom of Dr. A. Clarke, Whitby, &c.—Now, by measuring themselves by themselves, and comparing themselves with themselves, they are not wise—not having submitted themselves to God. But I fear I am trespassing. Yours, in the bonds of brotherly union.

Casselle (Md.), June 11th, 1850.

FROM THE ADVENT CHURCH OF WESTBORO' AND NORTHBORO'.

DEAR BRO. HIMES:—With a desire to "fulfil the royal law,"—"Thou shalt love thy neighbor as thyself"—and with the sad conviction resting upon our minds, that Satan is yet among those who present themselves before the Lord, saying, in the ears of all who will listen to him, Doth Bro. Himes fear God for naught? is all this labor and sacrifice, on his part, disinterested?—we wish, as a church, to give you a tangible demonstration of our confidence and fellowship. Both are unimpaired. We know you as a laborer among us, in the Lord, and we do "esteem you very highly in love for your work's sake."

We have not failed to observe—with mortification for the men, and indignation at their doings—the vain, boastful, narrow, and sordid spirit which has seemed to impel those who have—once and again—thrust the poisoned pignard at your heart. We should despise ourselves if we could not reprobate such conduct. May those who have acted so traitorously to Christ and his cause, soon find the place of bitter weeping, and of true repentance. If not, the Judge will say to them, "Inasmuch as ye did it to these my brethren, ye did it to me."

O that those brethren and sisters on whose confidence these men live, and in whose fellowship they stand, would act the part of true friends to them, and admonish, reprove, rebuke, and faithfully warn them, and not be willing to suffer sin upon them—according to the divine precept—"Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him;" or, as the margin reads—"That thou bear not sin for him."

But we turn from this painful part of what we considered duty to those by whom great offences have come, to the comfort and encouragement we wish to offer you in the name of the Lord. The apostle Paul could say, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us."—Rom. 8:36, 37. May you be enabled with him to add, in the language of glorious triumph and assurance: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord."—vs. 38, 39.

It seems to us, that you need not doubt, that God has called you to the post you have so long occupied—and that He will give you an honorable release, either by death, or, by translation at his coming.

We believe that it is peculiar to the experience of the true Christian, that he forgets much that he has done in the service of God, and mourns that he has not done more. But "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6:10. Men may forget, and be ungrateful and cruel to their benefactors; but God has a book of remembrance for those who fear him, and "think upon his name."

Finally, brother, our exhortation to you is, Stand calmly firm. Let the peace of God so rule in your heart, as to quiet every nerve, and give you clearness of perception, and precision of design, in laying plans deep and large, for the furtherance of that cause in which your heart lives, and for which it beats. Take unto yourself the "whole armor of God," and be strong in his strength. The Captain of your salvation ever liveth to make intercession for you: and you are remembered before him by thousands of your companions in tribulation. We do congratulate you that God has given you an Aaron and Hur to stay up your hands. We highly approve of their course, in standing humbly and faithfully by you in all your perils. May this three-fold cord never be broken, or even weakened. But peacefully united, may you continue to declare the whole counsel of God, and finish your course with joy. Then will come the happy meeting: when we shall join the holy dead—revived to endless life—and know our trials past—all past evermore. (In behalf of the church.)

VERNIS STREETER,
JOSEPH FAIRBANKS,
CHARLES WHIPPLE,
BUTLER MORLEY,

Committee.

Northboro' (Mass.), Aug. 4th, 1850.

P.S. It was also voted, to contribute every fourth Sabbath, for six months to come, to aid you in sending the "Herald" to "the weak" of the flock.

B. M.

LETTER FROM D. I. ROBINSON.

BRO. HIMES:—I am here beneath the hospitable roof and care of Bro. Gross, who has labored in this region for a year past, and is almost the only resident laborer for this large section of country. He was providentially provided for, and has travelled much, labored hard, "endured hardness," and been useful to many churches. We hope they will prize his labors and cheer his heart, sustain him well, and God will reward them. Few have labored more faithfully and judiciously, or under more discouragements, or with more patience and self-sacrifice in a destitute region. He has also done much by writing, and travel, and money to get in more help, and the cause and brethren are largely indebted to him for what help from abroad they have had, to feed them with meat in due season. He has held conferences, and distributed publications at great expense to himself; and we hope the friends of the cause, in this region or elsewhere, who can aid by their means, will give him a lift, as we know it will be faithfully and judiciously applied.

I have preached at Albany, Troy, Waterford, Ballstown, Saratoga, and Middletown, and visited what I could among brethren. I find a few in each place strong in faith, and hope, and love. I think a good Tent-meeting this fall, or several conferences, would be useful. One especially at Albany should be held, and a general rally and effort had, to make useful to the cause there, and all around. I shall return next week, and be at the Tent-meeting at Lynn Tuesday.

A word on your trials. I have seen your trials to be severe and many, and having been acquainted with them from the very first, and knowing their character, and groundlessness, and unrighteousness, I have felt the more afflicted at the unscriptural course pursued towards you. I knew, from Elder Weetsee himself, that he had an ulterior and paramount object in view, and expected trouble to the cause from it in time, but not in the way, or so soon as it came.

I learn that they are writing to the churches, and asking them to wait a few weeks, and they should then see a full view of the case, and also charging, that what you have published is only *ex parte*.

Now, I wish to say a few words on this point to the friends, and all candid and impartial people.

1. If all that they heard and charged were true, and a great deal more, yet they were *wrong* and unscriptural in their course, — and should confess it, — in hearing and reporting these things behind your back, and not going to you.

2. But how much more so, when these things are false, and could be explained in an hour to the satisfaction of all candid people; or if anything, ready to make satisfaction.

3. *Ex parte!* — and who are to blame for that? Who but they? You called for proof—witnesses—notified them, publicly, privately, repeatedly, and for many weeks! And they neglect, refuse, withhold all proof, and then charge it as *ex parte!*

4. They then go off from Chardon-street Chapel, and charge you who stay with "eloping," and with none but their own party raise the charge against your trial before the whole church, and before the whole Conference, as being *ex parte*, and ask the churches to wait for them, who refused before the whole church for six weeks, and before two whole Conferences, to come forward and produce a shadow of proof on the charges—to wait for their "pamphlet," which it has taken months of "secret working" of their party to concoct, for a fair view of the case!—*Ex parte!*—What will theirs be,—what can it be but *ex parte!* and not open, day-light *ex parte*, but dark, "secret," covert, "fire-side," "confidential" *ex parte!*—an outrage on reason, truth, and justice!

5. But their new trial, and committee, and modification of charges to be tried by their party, is evidence furnished by themselves that the first charges were untrue, and that the version now made can only be sustained before their party. The people have waited, and waited, till they had to write, and ask for two weeks more, which are almost gone; and now we shall see what a secret, *ex parte* trial will prove. The mountain labors—look sharp for the —!

Yours, in faith, hope, and love.

Ballstown (N. Y.), Aug. 7th, 1850.

FROM THE ADVENT CHURCH IN PROVIDENCE, R. I.

The Second Advent Church worshipping at New Market Hall, Providence, R. I., to Bro. J. V. Himes.—DEAR BROTHER:—The recent attack upon your character, by those who have heretofore shared our confidence and esteem, was, and still is, a source of heart-felt grief. You certainly deserved different treatment, even if the charges against you could have been sustained. The attempt to destroy your character by secretly giving currency to certain rumors, in

different places, without first going directly to you with them, is criminal, to say the least; and it is doubly so, considering your connection with the Advent cause.

While we regret the departure of those brethren from the path of rectitude, we had hoped that they would see their errors, and be induced to return again to that path; but more recent developments have convinced us that that is far from their purpose.

We wish to say through the "Herald" to the friends abroad, that the decision of the Council meets our approbation, and we are glad to learn that you have been so honorably acquitted by them. And we would further say, that we have entire confidence in your integrity and capability for conducting the "Advent Herald" and publication office, and desire to have it remain in the same hands, so long as it is conducted as it has been heretofore.

We were well-pleased with the letter from the Church in New York, published in the "Herald" of July 27th. It so fully expresses our minds that we would refer the reader to that, instead of making further remarks of our own.

The above, briefly expressing our views in relation to Bro. Himes, and the recent attack upon his character, was unanimously adopted by the church, with a request that it be signed by the Chairman and Secretary, and forwarded to Bro. Himes for publication in the "Herald."

(Signed)

J. WOLSTENHOLME, Chairman.

ANTHONY PEARCE, Secretary.

LETTER FROM J. M. ORROCK.

BRO. HIMES:—Several months have passed away since I last took up my pen to write to you, and we are yet strangers on the earth, having no continuing city here, but looking for one to come. The words of our Lord are truly applicable to this time,—"the harvest is plenteous, but the laborers are few." On looking at the state of the cause of Christ in general, we see much cause of sorrow, as well as of joy. Some who began in the Spirit, seem as though they would end in the flesh. Too much conformity to the world prevails among the Christians of the day. We are required to have the same mind in us which was in Christ Jesus: but ah! how different are our actions from his. He was the greatest "stranger" that the world ever saw. Only look at his character, as given by the inspired penman. How little conformity to the world is seen in it! he sought, not the world's applause, but to do his Father's will. One day we observe him teaching in the temple, and as the evening comes on "every man" goes "unto his own house;" but Jesus retires "unto the Mount of Olives," having no where to lay his head. We see him preaching from a borrowed boat, ministered unto by women, and finally laid in a borrowed sepulchre. One day we see him high in the estimation of community, so that they say, "Never man spake like this man;" but to-morrow they take "up stones to stone him." One day we see him go "into the house of a chief Pharisee to eat bread," and this company is, doubtless, considered good; but to-morrow the cry is raised, "He is gone to be guest with a man that is a publican." To-day he may seek drink at a ruler's house; but to-morrow he asks "drink of a woman of Samaria," and the disciples wonder. To-day the people design "to come by force to make him king;" but to-morrow they cry, "Crucify him! crucify him!" To-day they highly esteem him, but to-morrow they desire to have "a murderer" in his stead. Thus he was continually blasting the hope of his friends, and treading the world beneath his feet. My heart is pained, when I consider the course pursued by some, with whom I have taken sweet counsel. What a contrast does their course present to that of our Lord! But this should not be a sufficient cause for discouragement: when some fall, others will be raised up. The Lord will have an humble people.

I have come to Standfast for the purpose of laboring for a few days in this part of the Lord's vineyard. Throughout the township of Eastern Canada the light seems to increase on the subject of our Lord's return, so that when he shall appear, there shall be a people who shall be enabled to say,—"Lo, this is our God, we have waited for him, and he will save us."

I sympathize with you in the deep trials through which you have to pass. But be of good cheer! thy God can make even "the wrath of man to praise him," and all things will work for thy good. Are not "his everlasting arms" beneath his servants? and who can sink with such a prop? I remain your brother in the bonds of the gospel.

Extracts from Letters.

BRO. B. B. BROWN writes from Wankesha (Wis.), July 16th:—

BRO. HIMES:—Through your liberality, or the liberality of some other friend of the poor, your very valuable paper has been sent to me for more than a year past. And although I cannot accord in sentiment with all that is endorsed or advocated by it, yet I esteem it highly, and read its columns with a deep and lively interest. I love its frank and open course. I find it also freighted weekly with rich and highly-elevated thought on the various topics which stand connected with the speedy coming of our blessed Jesus. I believe the Lord will still sustain you in publishing this last message of mercy to a lost and ruined world, and bring you out of all your trials as gold purified in the fire. You have my deepest sympathies, and I wish I had more of this world's goods to bestow. But at present I can do but little.

BRO. R. KING writes from Brooklyn (Ct.), July 24th, 1850:—

Was Father Miller opposed to missions? Let him answer. He says:—"How easy to work the work of the Lord, when the hearts of men are made willing by his power! But shall we forget those who have forsaken the land of their fathers—the home of their fatherland—and have spent lonesome years of toil among strangers—yes, more than strangers—among heathen idolaters and the savages of the wilderness—in the cold regions of the north, or under the scorch-

ing rays of a vertical sun—among the suffocating sands of the desert, or in the pestilential atmosphere of India—who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them! The prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely, we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others. But remember, my brethren, the Lord he is God, and let him have all the glory."

Thus we have the views and feelings of that good man partly expressed.—And yet, how often we hear it said, he was opposed to missions, together with those who believe the doctrine he promulgated.

BRO. WM. H. FERNALD writes from Lewiston (Me.), Aug. 1st, 1850:

DEAR BRO. HIMES:—We sympathize with you in the fiery trials through which you have passed, and are now passing. Many a time have your enemies afflicted you, but they have never prevailed;—the Lord has often cut their cords asunder. We are not glad to hear of any one's committing sin, yet we are glad that what has been spoken against you, for your devotedness to the cause of Christ, has been spoken against you falsely. We are sorry that there are any who have taken so little heed to the wise counsels you have so repeatedly given, as to allow themselves to be drawn away from the fold of Christ by a meteor, when the fixed stars remain, and which will never cease to give their light until Jerusalem is made a praise in the earth. True, the meteor exhibits a greater volume of light than the fixed stars; but then it is not the same kind of light, nor is it safe to place too much dependence on it, because it will not endure as the fixed stars. It suddenly appears, the world beholds its light, and then as suddenly disappears, leaving the world no better on account of its brief continuance. We hope brethren will not allow themselves hereafter to conclude that, because the meteor appears brilliant for a space, we have no longer need for the fixed stars. If these have been of use to us, we may still derive benefit from them.

BRO. R. KING writes from Brooklyn (Ct.), July 24th, 1850:

I rejoice that the old ship still survives, notwithstanding it has encountered many rough waves; and I think you will find a goodly number who will hang to the rigging until the last, if she must sink; but we hope better things. I hope every one who has the means will give a helping hand to aid you in this time of trial. I believe all the efforts made to injure you, and remove the "Herald," will be unavailing, and be overruled for good. I believe prayers have ascended from many hearts, which felt a brother's wrong, that you might be sustained. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

From the Churches in Milesburg and Unionville (Pa.), July 15th, 1850:

DEAR BRO. HIMES:—We have been grieved and afflicted in seeing through the "Herald" the unjust course pursued by those from whom we expected better things, in trying to destroy your moral and Christian character, the object of which, we suppose, was to establish themselves upon your ruin,—to raise themselves at the expense of your downfall. But we are happy to learn that the plot has been detected, and its concoctors, with their deeds of darkness, have been presented in their just light before the community, and your moral and Christian character so triumphantly sustained. In view of these things, we, as a Church, wish it to be known, that we have the fullest confidence in your moral and Christian integrity, and very much approve of the course you have pursued in the publication of the "Herald," ever since we have had any knowledge of it, and wish you, with all our hearts, God speed in your labor of love, in spreading the glad tidings of our speedy coming King. Our only regret is, our inability to aid you more in the holy work to which we believe, under God, you have been called. Be of good courage and fear not; as long as you have truth on your side, you will be sustained, and no weapon formed against you shall prosper. We close with the assurance, that you have our sympathies and our prayers.

Signed in behalf of the Churches in Milesburg and Unionville, Centre county, Pa.

Joshua D. Mitchell, jr., Robert McMullen, Elders; Aaron Partridge, Henry Bush, Deacons; John Ross, John D. Lucas, Jacob Mitchell, Frederick Sencer.

BRO. D. C. TURNER writes from Madison (Wis.), July 21st, 1850:

DEAR BRO. HIMES:—It is now nearly two years since we left Buffalo, and our only means of information in regard to the Advent (save the Bible) has been the "Herald." We would not exchange it for any other paper we ever read; although we cannot agree with you in regard to the immortality of the wicked, yet we highly approve of its course. We can hardly suppress a feeling of indignation when we read of the midnight crusade against you, as it has well been termed, and from such a source, too! But, on the other hand, when you remember you are promised a blessing when all manner of evil is spoken against you falsely, do not murmur. We believe the Lord will sustain you.

We are exceedingly anxious for our dearly beloved Bro. Robinson, or some one, like him, who is powerful in convincing the gainsayer, to visit this place and surrounding country. We feel convinced, with such an instrumentality a great amount of good might be accomplished. If it is necessary, we will try to send on funds for such a brother.

BRO. YATES HIGGINS writes from Exeter (Me.), July, 1850:

BRO. HIMES:—I sit down to write a few lines for the "Herald." I would say for the comfort of the saints scattered abroad, that the good Lord has blest his people in these regions for a few months past in a wonderful manner; and particularly has this been the case in the town of Belmont, where a reformation commenced about the first of last March, and which has since been gradually progressing. I commenced a series of lectures in that place on the nearness of the Advent, and the result was, that the evidence presented had such an effect upon the people, that a number who had embraced Universalism and Infidelity, were led to renounce those views and embrace the gospel of Christ. Aged, middle-aged, and youth, have found salvation in Jesus. Of this you have before been apprized in a communication from Bro. Thomas Smith, published in the "Herald" of April 6th. Bro. D. R. Mansfield and his companion rendered essential service. The work is gradually going on. I have baptized many, and expect more will soon go forward in that ordinance. There never has been a time, perhaps, when the people were so anxious to hear on the subject of the Lord's coming as they are now. Calls are constantly coming from different directions for preaching, and while we have attended to all we could, and have done it freely, without money or price, still there are many places where the people are almost famishing for the word of life. We hope that those places may be visited by those who are willing to preach the truth, and who will rightly divide the word. I believe truly that the day of the Lord is at hand, and I want to be one of those servants that at his coming may be found of him in peace.

A large majority of the brethren here sympathize with you in your recent trials, and deeply mourn that professed friends should have made such desperate and determined attacks on your character; they feel that the cause of God has been deeply wounded by their doings, and that, instead of publishing pamphlets in justification of their course, we hope they

may repent of their wrongs, and endeavor, by a consistent course, to heal the wounds they have already inflicted, instead of causing more.

BRO. H. HARRIMAN writes from Georgetown (Mass.), July 29th, 1850:

DEAR BRO. HIMES:—I am one of those who believe that promptness is the life of business, and will apply to all the transactions of life; I therefore send you the pay for the next volume of the "Advent Herald." I hope all your friends will see the importance of acting promptly in this matter.—Your trials in other respects at this time are sufficient, without being embarrassed in a pecuniary point of view.

Dear brother, I have obtained all the information I could in regard to the cause of your recent trials, and have come to the conclusion, after a thorough examination of the whole affair, that you will come out like gold that has been purified in the fire, or like the three worthies that came out of the fiery furnace, without even their garments being soiled. I fully concur in the sentiments set forth in the letter from the Hester-street Church, New York. I deeply sympathize with you, while I pity your accusers, and hope they will repent and make confession; nothing short of this can restore to them our confidence. But, dear brother, you know your rights, and I hope and trust you will defend them in meekness and love, yet with firmness and decision.

BRO. H. L. HASTINGS writes from Canandaigua (N. Y.), Aug. 2d, 1850:

DEAR BRO. HIMES:—I am still striving to publish the glad news of the soon coming kingdom of our God. Since the conference at Rochester, I have been laboring in New York and Pennsylvania. I am now at Canandaigua, where I have been preaching some weeks, and where I shall remain a while longer. I visited Bro. Bywater, Boroham, and Wendell at their tabernacle in Penn Yan; I found their tent pitched in the Court-house square, very much to the annoyance of some. There are some there who are willing to hear the word, and I trust a little company will be gathered there, which will rally under the flag that floated so proudly in the morning breeze above the tent, bearing the inspiring inscription—"Thy kingdom come."

The brethren in this place are trying to lift up a standard for the people, and proclaim to earth's remotest bounds the approaching salvation of the Lord. A good degree of interest is visible. May the good Lord preserve the flock everywhere, and sustain the "Herald" so long as it feeds them.

BRO. WM. B. SCHERMEHORN writes from Schenectady (N. Y.), Aug. 1st, 1850:

DEAR BRO. HIMES:—I am sorry to hear that you are so poorly rewarded for your labor and works of love, in that so many place themselves on the delinquent list, by not paying their dues, which is nearly as bad as to take the money out of your pocket, for you have to pay the money for the paper they have been reading. For my part, I cannot do without the "Herald," for it is the only guide, the Bible excepted, that I have, and I hope you will be able to keep it alive as long as it is needed. May the Lord direct you in the management of so efficient an organ of the Advent cause.

I am glad to hear that you have so nobly sustained your character against false accusers. The truth must bear away the victory, and God will always vindicate his own cause.—Let us trust in the Lord, and he will bring it to pass. I think we may look for deliverance soon. It is dark about us in the world, and it is always darkest just before daybreak. The light will beam upon us ere long.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER DIE."—John 11:25, 26.

DIED, at Durham, C. E., June 24th, 1850, in the 12th year of her age, LOIS A. CROSS, daughter of Bro. and Sister Robert Cross. She had a very distressing sickness of several weeks, but she bore it with great patience and fortitude, having cast herself on the Lord from the beginning, as she expressed it. On the day of her death, she inquired if her uncle was in the house, and requested him to pray with her. He did so, as likewise did her parents, at her request. After prayer, she declared that she had prayed for herself, and that God had forgiven her sins. She distributed the various articles which she possessed among her friends in a cool and deliberate manner, remarking, that if they were as happy as she was, they would not think much of them. She considered it the happiest day of her life. She expressed a desire to see my father, who is the superintendent of the school which she attended, but was informed that he was unwell. She then said it was of little importance, as she would soon see Jesus and be happy. On one occasion she said to her mother:—"Ma'am, it was for just such sinners as you and I that Christ died." At another time she marked the striking of the clock, and after stating the hour, told her parents that she had spent the last night with them on earth. A little before her death, she exhorted the physician who attended her, as well as all present, to seek the Lord, or to be diligent in his service. She did not understand music, but she tried to sing as much as she knew of that beautiful hymn, which begins—

"On Jordan's stormy banks I stand."

As her parents stood by her bedside, she told them not to weep for her, as she was happy. She asked to be carried through the house, that she might take a last look of things around her, and thus bidding everything farewell, she fell asleep in Jesus, strong in faith that she would not slumber long, for in "a little while" she expected to be awakened by the voice of the Son of God. Her parents, though they mourn her loss, sorrow not as those who have no hope; for they expect to see this gathered lily again, when blooming in immortal vigor, in a more congenial soil—even in the Paradise of God. May they be sustained in the way of truth and righteousness, till the coming of Him who is "the resurrection and the life."

"Is it well with the child? and he answered, It is well."—2 Kings 4:26.

It is well with the child; we know
Her trials and troubles are o'er;
She is gone from this desert below,
And will taste of its sorrows no more.

It is well with the child; for she
No more will be tempted to sin;
From the world and Satan set free,
As well as the "old man" within.

It is well with the child; she is
Enjoying a peaceful repose,
And surely is conscious of bliss
While freed from all bodily woes.

It is well with the child; we hope
When the first resurrection takes place,
And all the redeemed are caught up,
She, too, will be ransomed by grace.

This lily, transplanted, will grow,
And bloom in the garden of God,
For no chilling winds ever blow,
To injure them in that abode.

Her parents may mourn for the loss,
But death to the child must be gain;
This chastening will take away dross,
And God by his grace will sustain.

The cup in the hand of the Lord,
Has a mixture of joys and woes:
But the saints may lean on his word,
The dregs are reserved for his foes.

Now, reader, I ask, can you say,
"Tis well between Jesus and me?"
If not, O do not delay,
This moment by faith to him flee.

J. M. O.

To the man who had saved the life of a Roman citizen, was presented the *civic crown*, the highest of earthly honors; but of what insignia shall he be accounted worthy, who has saved a soul from death, and restored a citizen to heaven! — *Dr. Nott.*

It is a great and common sin through the Christian world to take up religion in a way of faction; and, instead of love and tender care for the universal church, to confine that love and respect to a party.—*Baxter.*

Let me never fancy I have zeal till my heart overflows with love for every man living. — *Martyn.*

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

WANTED—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [Jy. 27]

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. III. Milwaukee, Wis.—Sam. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburyport, "Dea. J. Pearson, sr., Water-street. Buffalo, "W. M. Palmer. New York City—Wm. Tracy, 75 Cincinnatti, O.—Joseph Wilson. Delancey-street. Derby Line, Vt.—S. Foster, jr. N. Springfield, Vt.—L. Kimball. Detroit, Mich.—L. Armstrong. Philadelphia, Pa.—J. Litch, 15 Edinburg, N. Y.—Thos. Smith. Chester-street. Glensville, Penn.—N. S. Elm. Portland, Me.—Peter Johnson, 37 Woodworth. Summer-street. Hallowell, Me.—L. C. Wellcome. Providence, R. I.—G. R. Gladding. Hartford, Ct.—Aaron Clapp. Rochester, N. Y.—Wm. Busby. Homer, N. Y.—J. L. Clapp. Salem, Mass.—L. Osler. Lockport, N. Y.—H. Robbins. Toronto, C. W.—D. Campbell. Lowell, Mass.—E. H. Adams. Waterville, Shefford, C. E.—R. Low Hamilton, N. Y.—D. Bosworth. Hutchinson. Massena, N. Y.—J. Danforth. Worcester, Ms.—D. F. Wetherbee. For GREAT BRITAIN AND IRELAND—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

- | | |
|---------------------------|---------------------------|
| No. 1. Mary and the Babe. | No. 5. The Dove. |
| 2. Young Samuel. | 6. Mary Loved Her Father. |
| 3. Moses. | 7. The Celestial City. |
| 4. Noah and the Ark. | 8. The Dream. |

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Silliman, M. D., L. L. D., &c., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe. "I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure." "New Haven, Ct., Nov. 1, 1849."

From Prof. Cleveland, of Bowdoin College, Me. "I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient. Dr. Ayer—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL. Hampden ss., Springfield, Nov. 27, 1848. This day appeared the above named James Randall, and pronounced the above statement true in every respect. LORENZO NORTON, Justice.

The Remedy that Cures. Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours, J. D. PHELPS. Portland, Me., Jan. 10, 1847. If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence. Prepared by J. C. Ayer, Chemist, Lowell, Mass. [at 16-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H. Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, gold, or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

WETHERBEE & LELAND, Corner of Ann and Blackstone-streets, Boston. [my. 4.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths. Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE. [my. 4.]

THE ADVENT HERALD.

BOSTON, AUGUST 17, 1850.

New Tracts!

We have now got out the first and second Nos. of the series of *Kelso Tracts*—re-published from the London edition. There are upwards of thirty of these tracts, which will be published as fast as they can be disposed of. The following are the titles and prices of those now out:—

No. I.—*Do You go to the Prayer-meeting?*—four pages, — 50 cts. per hundred.

No. II.—*Grace and Glory*, — twelve pages, — \$1 50 per hundred.

The above tracts present the *practical*, with the *doctrinal* view of the gospel; and are much needed among us at this time.

GERMAN PRESS ON RELIGIOUS FANATICISM IN NEW YORK.—By our files received by the last steamer, we perceive that the principal German papers of Europe are publishing copies of fire-and-brimstone handbills which have been so profusely posted in this city by a certain "S. S. Snow, prophet," a crazy-brained individual whose fulminations of woe and destruction attract as much attention as a black crow. These delectable specimens of murdered English are translated into sober German, and gravely promulgated as evidence of "Religious Fanaticism in America."

N. Y. Tribune.

Providence permitting, Bro. HINES will be at the Bristol meeting on Saturday and Sunday, the last two days of the meeting. On the 19th and 20th, he will preach at Hester-street, New York, in the evening, and in Brooklyn the 21st. From the 22d to the 25th he will be at the Wilbraham meeting. Bro. OSLER and BURNHAM will be at Boston in the absence of Bro. HINES.

CONFERENCE IN ALBANY, N. Y., to commence Sept. 4th., and continue through the week. Bro. HINES, I. E. JONES, E. BURNHAM, and others, will be present. Will Bro. GROSS confirm and arrange the above, and send notice to *Herald*.

The meetings at West Stafford and Wilbraham, having been appointed so as to interfere with each other, without designing any such interference, the former has been postponed to the 16th of September, as per notice.

The Tent-meeting at Lynn has been one of extraordinary interest. The large tent has been crowded most of the time up to our paper going to press.—Further notice next week.

United States Railroad Guide, and Steamboat Journal for Aug., 1850. Boston: published by Snow & Wilder, on the first Monday in every month, at 5 Washington-st. Price, 5 cents.

Pathfinder Railway Guide for the New England States, for Aug., 1850. Boston: published by Snow & Wilder, on the first Monday in every month, at 5 Washington-st. Price, 5 cents.

Snow's Boston Monthly Express List, and Forwarder's Guide: a Hand-book of Expresses, Telegraphs, Mails, Packets, Steamers, Stages, Omnibuses, Railway Freight Trains, etc., etc. Published as above. Price, 30 cts. a year.

Christian Parlor Magazine.—We have received the Aug. number of this magazine. The present number, like the previous ones, contains articles of much excellence.

Foreign News.



The British mail steamship *Cambria* arrived at this port on the morning of the 8th, with papers from Liverpool to the 27th ult., from London to the 26th, and from Paris to the 25th.

The political news from England possesses no particular interest. The Ministry have sustained two more defeats.

The potato disease is said to have re-appeared both in England and Ireland, but in a mitigated form. The grain crops, however, promise an abundant harvest.

The news of the death of President TAYLOR produced a deep sensation in England. The leading journals speak in candid and liberal terms of his military skill, courage, and moral and civic worth. A large meeting of American citizens in London assembled on the 25th, at which the American Minister presided, and passed a series of resolutions, expressive of their sense of the great loss their country has sustained in the death of the President, and of their sympathy with his family.

The Court of Exchequer, to which the indomitable Bishop of Exeter had appealed, in the baptismal regeneration case, has decided, finally, we believe, against that prelate. A meeting of his sympathizers has been held in London, at which a protest was adopted against the judgment given by the courts of law. A petition to the Queen was also resolved on, praying that hereafter all questions touching the doctrine of the Church of England, may be referred to the spiritual heads of the Church, and an address to the dignitaries, clergy, and laity of the Church for co-operation.

FRANCE.—During the week, forty or fifty individuals have

been arrested in a house in the Faubourg St. Marceau, the nucleus of a numerous secret society, which, if any opinion can be formed of its extent and ramifications, by the elaborate character of its rules, must have been highly dangerous. The whole party were carried to the Prefecture, and will, no doubt, be prosecuted. In the same way we perpetually hear of clandestine manufactories of gunpowder and bullet-making, both in Paris and the departments; one has just been discovered near Versailles.

Whilst the Republicans seem employed in this manner to overthrow the present system, the Legitimists are not idle. An extensive society has just been broken up in Marseilles by the authorities, and a statue of HENRY V. and the emblems of the club have been seized by the police. In the meantime, general tranquillity prevails throughout France.

The French President intends to leave Paris upon a tour in the provinces about the 20th of August. His intention is said to be to try the feeling of the population upon the question of the prolongation of his powers. He is to begin with Cherbourg, where there will be a naval review, and the fleet will manoeuvre before him. The French squadron will be recalled from Naples for that purpose.

In reference to the death of President TAYLOR, the Paris papers publish the following:—"In consequence of the death of the President of the United States, the President of the French Republic will go into mourning for one month. A grand solemn service will be performed at Notre Dame, and for ten days the national flag will have black crepe attached."

The committee of surveillance, twenty-five in number, who are to sit during the adjournment of the Assembly, have been elected, and are considered unfavorable to the supposed views of the President.

It is rumored that an effort will be made by the extremes of the National Assembly to form a coalition, in order to repeal the electoral law of May 21st, 1850.

The law on the press has been officially published. It is said the President will use the powers conferred on him with the utmost rigor; that he is inimical to the press, and would exterminate it if he could.

Marshal HAYNAU, the Austrian commander in Hungary, has been disgraced and placed on the retired list by the Emperor, for acting contrary to the will of his master. In consequence of the dismissal of this sanguinary chief, the Minister of War and Marshal RADETSKY—the last the butcher of Italy, and a fit mate to HAYNAU—are said to have tendered their resignations.

A great fire occurred in the city of Cracow, by which nearly one half of the city was destroyed. Many lives were lost, and a great amount of property destroyed.

A destructive fire occurred at St. Petersburg on the 16th, which destroyed an immense amount of property.

Letters from Trebizond of July 3d, announce the surprise and defeat of a large body of Russians by the Circassians, in Daghestan.

A letter from Sonkhoun states, that AMIN BEY, the brother-in-law of SCHAMYL, was actively stirring up the Circassians to revolt.

Hostilities have been resumed between Denmark and the Duchies, the latter having been declared by the former in a state of blockade. An action took place between a Danish man-of-war and a German steamer, on the 21st, in which the former suffered considerable injury, and was forced to retire. On land, the hostile forces were, at the last dates, face to face. As Denmark intends severe coercion, and is to receive the active support of a large Russian force, and the passive support of the other great powers, including England, a severe conflict is anticipated.

The Portuguese Government, having declined to accede to the demand made upon it by Mr. CLAY, the American Charge at Lisbon, in behalf of his Government, had requested his passports, and advertised his furniture for sale. The Portuguese Ministry had sent circulars to the different embassies, setting forth the merits of the difficulty between the two Governments. A letter was also sent to Mr. CLAY, expressing a hope that the dispute might be amicably adjusted.

In addition to the above, we have received the following items of intelligence, brought by the American steamship *Pacific*, which arrived at New York on Sunday last, having left Liverpool on the 31st ult.

On the 25th of July, a battle took place between the troops of Denmark and those of Schleswig Holstein, which, after eight hours' hard fighting, resulted in a decided victory on the part of the Danes. Dates to the 27th state, that the loss in killed, wounded, and missing, is about 7000, the most of whom were Danes, and that the Schleswig Holstein army, numbering 25,000 strong, was encamped at Sahestedt, ready for another engagement.

An attempted assassination of Col. NADONI, in Rome, has led to the discovery of a conspiracy of much importance.

A terrible and destructive fire has reduced the city of Samara, government of Simtark, Russia, to ruins. Thirty-three stone houses, 486 wooden ones, with many public buildings, and 126 corn magazines, were destroyed.

Foreign Miscellany.

Dr. BUCKLAND, the Dean of Westminster,—the eloquent and learned writer of the "Bridgewater Treatise,"—is bereft of reason, and is now an inmate of an asylum near Oxford, England.

A woman was arrested in Limerick by the police, while selling one hundred-weight of human bones, which she had removed from the burial ground of Killaloe. A number of caps, and other portions of covering for the dead, were found in her possession.

A race of cannibals has been discovered in the interior of Western Australia, who devour the bodies of friends as well as foes. The heart of the deceased is given to the mother, as they say it assuages her grief.

A private in the 39th regiment of the British army, stationed in Ireland, has come in possession, by the death of an uncle, of £50,000, and two estates in Cuba.

Dr. NEANDER, the celebrated church historian, lately died in Prussia, in the 71st year of his age.

Two extraordinary dwarfs are now being exhibited in Kingston, Jamaica. They are natives of San Salvadore, in Central America. The male weighs nineteen pounds, the female fourteen.

Out of 820 prisoners confined in the Limerick county jail, not ten of them are what may be called able-bodied. Their emaciated and wretched appearance shows the misery of the people more plainly than can the most fervid eloquence.

It is said that the Austrian Minister in London recently placed in the hands of Lord PALMERSTON £3000, as a contribution from the people of Austria towards the relief of the Irish poor.

The duty or tax on the probate of the will of the late Sir ROBERT PEEL amounted to £16,000, and £10,000 on his legacies.

A new religious sect has arisen in Persia, under the efforts of an individual named BAB, who has written a book to take the place of the Koran. He is said to have already made several thousand proselytes, eighteen of whom have been publicly beheaded by order of the Khan.

SUMMARY.

—A most melancholy occurrence took place at the house of Mr. Pyper, in Theford, Mich., a short time since. Mr. Pyper's mother, who was blind, or nearly so, and two of his children, were alone in the house, when the elder of the children, in playing round the stove, set her clothes on fire. In alarm she ran to her grandmother, to whose garments the fire was communicated from the child's, and from thence to the youngest child, whom she held in her arms. The want of sight prevented the old lady from making any effectual efforts to extinguish the flame—no assistance was at hand—and all three became so badly burned, that the last survivor died within twenty-four hours.

—A large trunk, filled with jewelry, silks, &c., and left on the wharf at the foot of Courtland-street, New York, to be shipped for the West by way of Albany, was found to be on fire. Some malicious person had poured oil of vitriol into the key-hole, doing injury to the amount of \$400.

—A gentleman recently gave to the American Sunday School Union \$10,000, as a permanent fund, the net proceeds of which are to be applied to the circulation of the Society's publications in Africa.

—A young man swam across the Ohio river at Cincinnati on the 25th of July, in nine minutes and a half. A man rowing a skiff attempted to beat him across, but the swimmer reached the opposite shore four minutes before his competitor, who landed about seventy five yards lower down.

—Carpenters in Oregon receive from eight to twelve dollars a day, and common day laborers from four to five dollars. Tailors ask thirty dollars for making a dress coat, and from eight to ten dollars for vests and pantaloons.

—The Baptists in the island of Jamaica have 35,000 church members, and the Methodists 23,000. The number of children in schools is estimated at 40,000.

—The new law, excluding small notes of other States from circulation in Pennsylvania, goes into effect on the 21st of Aug.

—Mrs. Thompson and her infant child were drowned from a canal boat at Albany, and James Thompson, her husband, has been arrested for causing their death.

—The eldest son of Dr. Baird, an accomplished and promising young man about twenty-five years of age, was drowned on Tuesday last while bathing in the North River, at Yonkers, New York. His body has been recovered.

—At Olney, sixty miles west of San Antonio, Texas, there was a fight between thirteen Mexicans and eighty Indians, in which nine Mexicans were killed; the other four were wounded, but escaped.

—On Saturday afternoon, the 3d, the town of Ashland, Delaware county, Pa., was visited by a severe thunder storm, which resulted in the death of three persons. An auction sale was being held at that place, at which was a large number of people, when a flash of lightning struck Mrs. Rachel Patton, aged about 60 years, her son, Mr. Nathan Patton, aged 30 years, and a man by the name of Slaughter, killing them almost instantly. Several others were prostrated by the shock, some of whom were slightly injured.

—A little girl about seven years of age was killed a few days since at the station-house in Stamford. When the train stopped at that place, the child stepped on the platform, and as the cars again started she fell, and in attempting to crawl out from beneath the cars, was caught by one of the wheels, and her thigh crushed by the passage of the train. The poor creature lived but a few moments, uttering groans and warning to parents to keep their children out of danger, by compelling them to remain their proper seats.

—Five runaway slaves were brought into Baltimore on the 9th in the Susquehanna cars from Pennsylvania. They were fugitives from different counties in Maryland. It being ascertained that a number of runaways were secreted on the farm of a colored man one mile across the Pennsylvania line, a party proceeded there to capture them. They succeeded in arresting seven of them, but in passing through Swanton, two of the slaves were retaken by some abolitionists, headed by Mr. Brown, the Postmaster, who was knocked down in the affray. One of the slaves, in attempting to shoot his captor, wounded himself.

—Mrs. Blakely was fatally injured, and her daughter and Miss Lamberton seriously hurt by being thrown from a wagon while descending the mountain in Russell, Mass., on Sunday, the 4th.

—The barn and stable of Mr. William Brown, in Waterbury, Ct., was burnt on the night of the 2th. A medical library, belonging to Dr. James Brown, and stored in the barn, was burnt. Total loss, about \$300—barn insured for \$300.

—Justice Merrill's barn, three miles from Pittsfield, was burnt, with its contents, on the evening of the 3d.

—There was a severe hailstorm at Charlton on the 31st ult. The ground was covered with hail-stones, some of which were of the size of a walnut.

—Six cows belonging to Mr. Gerry, of Sudbury, Mass., died week before last of an unknown distemper. The cows all died within the space of six days.

—Simcon Bean, son of Peter Bean, of Bristol, N. H., aged 19 years, was killed by lightning in that town on Friday evening, the 3d. The lightning struck a tree in front of the house, and passed to the house, near the wall of which the young man was lying on a bed asleep. He was killed instantly.

—The counties of Fayette and Westmoreland, Pa., are said to be overrun by countless myriads of grasshoppers. On some farms the young buckwheat, as well as the pasture, has been almost entirely destroyed.

—One of the new custom-house stores in Dock-street, Philadelphia, fell on Saturday morning last with a terrific crash, while the men were engaged in hoisting goods into one of the upper stories. Five men were dug from the ruins badly injured, two of whom have since died at the hospital.

—Miss Woodville was fatally burnt at Baltimore by the explosion of a campfire lamp.

—In Bradford county, Pa., Benjamin Wilcox murdered his wife, and then hanged himself.

—Two boys, named Lawrence and Walker, were drowned in Milbury on Thursday, last week.

—It is said that a woman in the crowd at Newport, in trying to see Mr. Clay, accidentally dropped her infant, which was crushed to death by a carriage.

—Melissa Wheeler, of Chesterfield, N. H., was drowned in the Connecticut river on the 21st ult. Two of her little sisters came near being drowned in trying to save her, and also a woman present, who saved them, and who was dragged from the water by her own daughter.

—The down train on the Hudson River Railroad, due in New York on Friday night, last week, met with a serious accident and detention at Yonkers. The draw-bridge had been opened for the purpose of letting a vessel pass through. The engineer did not discover the signal of the draw-bridge open until too late to entirely arrest the progress of the train; and the locomotive, tender, and sprinkler were precipitated into the river. The presence of mind of the conductors and brakemen, however, saved a great loss of life, and the destruction of much property. The engine was a new one, and is a complete wreck.

—The grand jury of Boston have indicted Terence Wakefield, Jr., apothecary, for manslaughter, in causing the death of Mr. Hall, by putting up corrosive sublimate, instead of calomel, as prescribed by a physician. He is held to bail in \$500.

—A Hartford paper says, the highest point the late flood reached was sixteen feet above high-water mark, but is now falling. The corn and potato crops are much damaged, and the loss along the river banks will reach \$100,000. A gentleman from Gloucesterbury says that the rise of the river has destroyed a thousand tons of hay in the lower meadows of that town.

—A Southern planter says, that he has lost, by the annexation of Texas, \$40,000. His sugar lands in Louisiana have diminished in value from \$50 per acre to \$25, to say nothing of the depreciation in the value of his slaves.

—Swarms of grasshoppers have made their appearance in Baltimore and vicinity. They are to be seen flying through the streets at all hours of the day, and at night they dash through the open windows of the houses, much to the annoyance of the occupants.

—The militia of Pennsylvania number 276,070 men, a much stronger force than that of any other state in the Union.

—Information has been communicated to the President, that another Cuban movement is about to be made. It is said that he has ordered a close watch upon the suspected parties.

—An Association of gentlemen have leased a portion of ground, located at the "Five Points," New York, where they intend to establish a bathing and washing-house.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

GEORGE CARY, Jr., of Toronto, C. W., stops his paper, owing \$1 00

Total delinquencies since Jan. 1st, 1850 77 08

TENT MEETINGS, &c.



A camp-meeting will be held at Wilbraham, to commence Monday, Aug. 19th, and probably continue over the Sabbath. As this is designed as a central and general meeting, it is hoped that all that can will come with their tents, and labor for the salvation of others. There is a disposition in some to relax their efforts to save souls. As faithful men, we must labor, or God will put those in our places who will. Come, brethren, let us make a united effort and sacrifice to gain the blessing, and the return of God's free Spirit, as in former days, when all were willing to work together. This meeting is designed to benefit those that feel the need of a deeper work of grace in themselves. We want exercise, that there may be a free circulation of blood, which has become stagnant, through the body. You all know this, brethren. Come, then, to the meeting, which will be held on the old spot. Stop at the North Wilbraham depot. Board and all other necessary accommodations will be provided.

The following brethren have been appointed to act as a committee:—Walter Pratt, D. E. Moulton, T. M. Cole.

HIRAM MUNDER.

There will be a tent-meeting at Wilmot Flat, N. H., to commence Aug. 28th, and continue over the Sabbath. Also one in Tuftonboro', to commence Sept. 4th, and continue over the Sabbath. I shall be on the ground the day before the commencement of each meeting, to erect the tent. The friends at each of these places, and adjoining towns, should make a special effort at this good season of the year to make these meetings profitable, and to advance the cause. Bro. J. G. Smith, M. L. Bentley, and myself, will attend. Bro. J. Couch and D. Churchill are invited to attend the meeting at Tuftonboro'.

J. CUMMINGS.

There will be a camp-meeting held on the old ground owned by the Messrs. Alexander, five miles from Salisbury, and one mile from Phillipsburg Pike, commencing the 25th of Aug. There will be a boarding-house near the ground, at which those who come from a distance can be accommodated. It is hoped that those who come from the vicinity will bring tents. Bro. J. Litch, of Philadelphia, and other ministering brethren, will be present. In behalf of the committee, J. D. Boyer.

Our second Tent-meeting will be held in East Kingston, N. H., to commence Aug. 29th, and continue one week. The tents will be erected on the 27th. As this meeting will be the only one that will be held in that region this season, brethren are earnestly invited to attend. H. Hummer, E. Crowell, J. Emerson, Jr., W. Burdham, N. Brown.

A camp-meeting will be held in Yardleyville, Pa., to commence the 22d instant, and continue over the Sabbath. J. LITCH.

A camp-meeting will be held at Brazier's Falls, St. Lawrence co., N. Y., to commence Tuesday, Sept. 10th, and continue over the following Sabbath. Bro. Himes, I. H. Shipman, and E. Burnham, are most urgently solicited to attend. Brethren from a distance can be accommodated with board on the ground. In behalf of the brethren, Dickinson, July 26th, 1850. WM. D. GOSLIN, ISA WYMAN.

A camp-meeting will be held in West Stafford, Ct., to commence Sept. 15th, and continue about one week. The expenses of the meeting will be very light. We hope that all who feel interested will come to this place. Board and house keeping on reasonable terms. A. Morse, E. Potter, L. Thayer, H. Pratt, S. P. Babcock, Wm. Slater, I. H. Lewis, Committee.

Bro. R. V. Lyon will hold a tent meeting in Union Village, Washington county, N. Y., commencing Aug. 24th, at 7 P. M., and continue some ten days.

There will be a camp-meeting in Lincolnville, Me., commencing Sept. 11th, and continue over the Sabbath. Particulars hereafter. G. L. NICHOLSON, Com.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 21st, and to continue nine days. Particulars hereafter, by request of committee. AMASA WADSWORTH.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. D. Campbell will preach at Bro. Ireland's, 11 A. M.; Southville (at Bro. Wright's), 3 P. M.; Courby, 2nd, 11 A. M.; Court-house, 5 P. M.; Burlington (at Bro. Norton's), 9th, 5 P. M.; at Bro. Perry's, 10th, 5 P. M.; at Bro. Pease's, 11th, 5 P. M.; Toronto, 12th, 5 P. M.; at Bro. Green's, near Oakville, 13th, 7 P. M.; Nelson, 14th, 11 A. M.; at Father Campbell's, 15th, 7 P. M.; at Bro. Brown's, 20th, 7 P. M.; Bro. Burrows', 22nd, 11 A. M. (Bro. Fayson and Church are invited to come and help hold a meeting for several days, and the friends generally in that region); Bro. Trussell's, 21st, 7 P. M.

Bro. D. T. Taylor, Jr., will preach in Hebron, N. Y., the 26th, at 3 P. M.; Union Village, 27th (tent meeting); Cornwall, Vt., 28th, 3 P. M.; Vernon, 29th, 7 P. M.; Jamaica, Saturday and Sunday, Sept. 1st, 2nd.

Bro. S. W. Thurler will preach at South Tunbridge Saturday, the 24th, at 1 P. M., and continue over Sunday; at the South meeting-house in Vershire, 31st, 1 P. M., and continue over Sunday.

Bro. D. T. Taylor, Jr., will preach in Burlington, Vt., Friday evening, Aug. 10th, 7 P. M.; Bristol, Sunday, 13th, 10 A. M.; 20th, 3 P. M.; 21st, Addison, 22d, Orwell, 24th (Bro. Wilcox appoints); Low Hampton, Sunday, 25th.

Bro. N. Billings will preach at Marlboro' the third Sabbath in August; Lawrence, the fourth; Abington, the first in Sept.; Essex, the third; Salisbury, the fourth.

Bro. John Morse will preach in North Abington the 17th, at 5 P. M., and remain over the Sabbath.

Bro. Chase Taylor will preach at Londonderry the 17th, at 5 P. M., (where Bro. Austin may appoint), and Manchester the 18th.

Bro. J. Cummings may be expected at Charenton Sunday, the 25th.

BUSINESS NOTES.

R. Vanhorn, H. Kendall, M. Whitaker—Received from W. Clark \$1 for each, March 25th.

J. Bullock—All right. Under the old law, the postage was recovered by the pieces in the letter; now it goes by weight. If it does not weigh over half an ounce, it will be but 10 cents from Mo.

D. Taylor, Jr.—A. Barker, of Peru, was credited \$1 in January last. If it has been sent since contrary to his order, the \$1 which would otherwise be due on it, will be at our expense.

J. M. Orrock—Have none of No. 11 vol. 4 of H., nor of No. 11 of vol. 3 of H.

L. E. Hazen—Sent books on the 13th by express.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations 91 89

Tracts to T. Smith 0 68

Tracts to Wm. M. Latham, for Nova Scotia 2 74

Previous receipts 49 00

Excess of donations over receipts 51 21

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Mrs. P. Blood 2 00

J. W. S. Napier 5 00

Receipts for the Week ending Aug. 13.

The No. appended to each name below, is the No. of the Herald to which the money credited, &c., by comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

R. Vanhorn, 508; W. Colburn, 495; E. Bass, 515; J. Eells, 508; M. W. Barker, 508; H. R. Gray, 508; S. York, 493; A. Kemney, 505; J. Kenney, 508; J. Smith, 492—50 cents due; J. Brooks, 505; T. Smith, on acct; W. Moore, 513; W. Barker, 508; W. J. M. Orrock, 508; Wm. Dayton, 482; N. Hale, 508; R. Cross, 508; N. H. Lyons, 508; H. Beebe, 508; P. A. Ovington, 482; J. D. Boyer, 482; G. Watson, 508; R. Plum, 482; A. North, 498; W. Yearley, 482; J. Ayers, 482; L. Catlin, 482; N. Rogers, 482; G. E. Lansing, 482; A. Hurd, 508; R. Beutley, 482; J. M. Palmer, 508; L. Jackson, 508—each \$1.

M. Burr, 508; W. Downs, 508; T. Hutchinson (for books and to) 498; J. A. Packard, 508; S. D. Howard, 508; S. Breed, 508; S. N. Kent, 508; H. G. Harrison, 482; T. H. Prushaw, 508—each \$2.

L

ADVENT



HERALD

LINE 9: 25-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, AUGUST 24, 1880.

No. 4. WHOLE No. 486.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$3 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE SUN-DIAL AND FLOWER:

BORROWED IMPORTANCE.

A dial stood, of model chaste,
With every proper sign,
To point to all the time of day
A moral in each line;
Indeed, for strict propriety,
'Twas famous in its way,
And told much better than the clocks
The proper time of day.

Vain of its pow'r, its face of brass
Look'd boldly at the sun,
Not thinking that the better part
Was by its brightness done.
Its head was full of other's lore,
Which it believed its own,
And thought the world's full gratitude
Was due to it alone.

A flower of tendril fairy fine
Had climbed around its base,
Then creeping on by slow degrees,
Reclined upon its face.
"Begone, vile weed!" the dial cried,
"Base child of earth, away!
Your puny shadow puts me out,
I lose the time of day."

"Oh! Oh! my friend," the flower cried,
"I now perceive the truth,
That all your boasted mightiness
Is not your own, forsooth;
That you are but a bit of brass,
With wisdom in your face,
Not worth a thought, when yonder sun
Deserts your resting-place."

Bentley's Miscellany

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE VI.—FIRST LOVE LOST.

"Nevertheless I have somewhat against thee, because thou hast left thy first love."—REV. 2:4.

Every verdict pronounced on the Ephesian Church previous to the fourth verse of this chapter, has been almost unmingled encomium. I "know"—i. e. I fully appreciate—"thy works, thy labors, thy patience; I appreciate, too, your sympathy with truth, your hatred of error; how thou canst not bear them which are evil:—I fully appreciate your desire for a pure, evangelical, apostolic ministry,—thou has tried them which say they are apostles, and hast found them liars: I know quite well how thou hast borne reproach for my sake; how thou hast despised the sneer on the one side, the scoff on the other, and the laugh from behind, and the reproach from before. I know, too, thy patience, how much thou has patiently endured, and I know the purity of it all—it has been for my name's sake; and I know the perseverance that has characterized it all—thou hast labored, and hast not fainted." But after this beautiful encomium pronounced upon the Ephesian Church—pronounced by Him who knew the inmost motives of the heart, as well as knew the external comportment of every officer and person—he is constrained to say he has somewhat against her; but how kind—if I might, without irreverence, use the expression—how courteous, the rebuke that is here appended! "Notwithstanding"—I wish it were not so—I wish that faithfulness would suffer me to be silent—I wish that I could pass by without noticing the flaw by which all is injured, marred, and will be, if not corrected, ruined; but I cannot—I have somewhat against thee; and here it is—painful it is to pronounce it, but truth requires it, love necessitates it,—"thou hast left thy first love:" the beautiful morning of the Ephesian Church, that rose in splendor and in glory, rich with brilliant promise, was overclouded before noon; the gold, so pure, became alloyed—the fine gold became changed—the wine was mixed with water; and for glory, there must be inscribed on many of its works that seemed most beautiful to the eye, and most promising to him who knew not the source from which they came,

"Ichabod, Ichabod, the glory is departed." Strange it is that there should be so much to applaud, and, so soon after, so much to censure and to condemn. Yet, is not this one of the evidences that this epistle came from the same source from which all the epistles in the New Testament came? There is scarcely an apostolic Church that did not begin, soon after it was founded, to err and wander from the truth. The Corinthian Church was no sooner established by apostolic preaching, and built up by apostolic hands, than its members learned to say, one, I am of Paul; and another, I am of Cephas; and I of Apollos; and I of Christ. "Are ye not," said the apostle, "carnal?" And again, scarcely had the apostle left the Galatians than they began to swerve, even from the foundation itself, justification by faith in the righteousness of Christ; and the Thessalonians were no sooner left than they introduced strange and extravagant views of prophecy, supposing Christ to be actually present in the midst of them, and believing in "Lo here, and lo there," instead of patiently waiting for the coming of the Lord. Now what does this teach us? That if divisions existed in the apostolic Church, then divisions existing in the Protestant Churches now do not prove that these Churches have ceased to be true ones. Our divisions may disgrace us, but, blessed be God, they do not unchurch us. The Corinthians, the Galatians, and the Thessalonians, had divisions, but these did not invalidate their claim to be true Churches; and therefore it cannot be justly laid to our charge that because we are divided in discipline we are therefore separated from Christ, and because we do not see eye to eye in things non-essential, we do not see eye to eye in things essential, eternal, vital. But let me notice, that not only did divisions take place among apostolic Churches, but—no less strange, perhaps—no sooner was the last of the apostles removed—his spirit to the white-robed throng, his body to the dust, in patient hope of the resurrection of the dead—than divisions sprung up in every part of the Christian world, among the Christian Churches. You are told by certain divines that the Nicene Church, i. e. the Church of the first three hundred years before the Council of Nice, is the grand model of a Christian Church. Blessed be God that we have no such reverence for any such model. Augustine, the most evangelical and excellent of all the Fathers, states that before his day there were no less than eighty-eight sects into which the whole Christian Church was divided. Now we have not eighty-eight sects in the present day: we have many, perhaps too many, at least our enemies say so, but certainly not eighty-eight; and if the names of some of our sects are pronounced strange and uncouth by those who hate Protestant Christianity, surely some of the names of the early sects are not less so; there were the Patripassians, the Sabellarians, the Pelagians, the Marcionites, names at least as uncouth as Independents, Presbyterians, Episcopalians. But is it true that there is a Church upon earth without divisions? The Church that has most divisions, is the Church that is beginning, probably to be most alive: the Church where there are fewest divisions, may not be the Church that approximates most closely to millennial purity, but a Church that has the peace of the grave, and its corruption too. But even in that communion which glories so much in her unity, there are divisions: there are divisions in the bosom of the Roman Church. You are told, and told repeatedly by the advocates of that Church, "Here all is peace;" and the moment that you leave the jarring and conflicting sects of Protestantism, and come into what they call the Catholic, what we call the Romish Church, there all is peace. Have you not read of Dominicans, Franciscans, Cistercians, Benedictines, Jesuits? what are these but denominations and conflicting divisions of the Roman Catholic Church? And therefore instead of it being true that we have divisions, and that they have none, we may fairly say that they have divisions more numerous than we have; and divisions, let me say, upon far more vital points, only that we

have the liberty—and avail ourselves of it—of each man worshipping under his own vine and his own fig-tree; in other words, accentuating the form and polity which he prefers; while in that Church, however they may quarrel, they are all kept together by a force and pressure *ab extra*, being bound together by certain well-known and irresistible restraints. If we refer to another party, Roman Catholic in principle, but not in name—the Tractarians—they are divided into three sects already—the Newmanites, who hold that the true faith is the development of seeds sown in the apostles' days, that have shot into a glorious tree, in the days of the Council of Trent; and next the Wardites, who have formed an imaginary, theoretical transcendental Church, to which they say all others must be conformed; and lastly, there are the Puseyites, who say that the Nicene Church is the great model of a Christian Church, and that perfection consists in the nearest approximation to it.

Thus, then, I have shown that there were divisions in the apostolic Churches, divisions in the Nicene Church, divisions in the Romish Church, and that there are divisions among those who have made division in order to escape division; and so that those who profess to do what is not to be done till the Lord of the harvest comes and does it for himself, namely, to separate the wheat from the tares in the visible Church, have only added to divisions and splits already existing. The Lord has somewhat against the best Church upon earth; there is no such thing as a pure visible Church, and such will not be till the millennium. Christ's Church has its members in every section of the visible Church;—a holy and unalloyed communion will be, for it is the grand hope of the Church, but it will not yet be. Our Lord may say of every Church—the best, the purest, the most apostolic, the most evangelical—"I have somewhat against thee;" and the most serious element in that somewhat he expresses in the text I have read—"thou hast left thy first love."

It is very remarkable, that whilst this Church was abounding in all outward efforts to extend and promote the Gospel, she should still be in a dying state in reference to that which was the spring of all Christian love. She had tried them which said they were apostles; she had labored, she had borne, she had had patience, she had not fainted—but while all this was going on, her love was dying. The machinery moved under the influence of the original impulse, but the great moving power within was losing its force every moment. The bark of the tree stood fair and beautiful to the eye, but the pith was mouldering, the life was nearly gone—the works were going on as before, donations and subscriptions given, prayers offered, the Sabbath kept, the church attended, but the first love had lost its fervor, and was parting with its force, and becoming colder every day. The outward body of a Church was there, the inward spirit was dying; the altar stood, but the glory was almost quenched upon it; she had a pure creed, she had a cold heart; she had light in the head, but she was losing, and had lost, rapidly love in the heart. And this evidence of such departure, and death of love, we have strikingly exemplified in the language used by the prophet Malachi; when he shows that wherever there is a fading, dying love, there all works become weariness, all duties a burden. In Malachi, ch. 1, God speaks thus to a people just in the condition of the Ephesian Church—"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." "Ye said also, What a weariness is it!"

All duties become weariness the moment that

love to the Lord of the duty becomes cold. "And ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord." Thus the prophet shows that love had grown cold in his day; and the charge of the Lord of the prophets here is, that while all these works were carried on, and carried on with vigor, the love that should make them delightful was all but gone. You, who are the children of God, (known to him, and why not known to yourselves?) know well that when first your eyes were opened, and you were made to see what you yourselves were, and what Christ is,—what the law demanded—what Christ has done,—what you had lost, and what he has recovered for you—how ardent was your gratitude! how enthusiastic your love! You thought no sacrifice too severe—no burden too heavy—no toil too hard for Christ's sake,—in order to manifest to him the love that you bore him; but is it not true that much of this has faded away? that that burning enthusiasm which was kindled when you first beheld the sun and came in contact with his beams, is now smouldering—while the smoke rather than the bright flame indicates that it is not altogether quenched? I ask of you a very solemn personal question—Is this evidence that you are dying—dying in a sense in which the body does not—departing from Christ—passing into the Aphelion—ceasing to be what you loved you were, the children of God? It is a very delicate ground; yet I answer, you may not have the ardent and enthusiastic love of your first conversion, and still you may be more a Christian now, and more like Christ than you were then. Passion may have lost its enthusiasm by settling down into a fixed, riveted, powerful principle; it may be that by the progress of grace, and by the development of Christian character, what was passion at our first conversion, may be principle, permanent and enduring, now. The first burst of enthusiasm may have passed away—the feeling that was partly animal, partly spiritual, may have very much abated; but what you have lost in fervor you may have gained in force—what might be construed as decay, may be only greater depth;—there may be less noise, because the stream, instead of being broad and sparkling in the sun, has become narrowed into a deeper channel, and rolls in greater silence, but with a flood of mightier majesty, to the main.

It may not be, then, that because you do not feel as when you were young, or as when you were first converted, that either your love to Christ, or your sympathy with his cause, or your attachment to his truth, has faded from your heart in the least degree. This, I say, is delicate ground, and one requires to tread it very carefully; though I think we never should forget that love to the Lord Jesus Christ is much more a principle than a passion. It is a principle of which it seems as if we were sometimes unconscious. What son is there here who does not love his mother? yet you do not carry abroad with you consciously and always so, the feeling of love to your mother. But let that mother be injured—let some reproach be cast upon her—let her be in suffering, and then that which lay nestling in the heart, apparently a dead principle, collects its mighty energies, and gathers up its glorious sympathies, and that son's heart beats, and that son's strength is put forth to mitigate a mother's suffering. It may be thus with your love to Christ; what was passion once—fervid enthusiastic, overwhelming—may now indeed be fixed and condensed into a settled principle that would look the flame, and the fagot, and the inquisitor, and prison, and martyrdom, in the face, and count all but loss for Christ Jesus' sake.

But, notwithstanding this, there is such a thing as dying spiritually; whether one who is indeed regenerated ever can cease to be so, it is now needless to discuss. I must preach from such words, for the Lord contemplates in this passage the possibility of such a state. We are told to beware of "an evil heart of unbelief in departing from the living God." There

is such a thing as loss of power, as well as loss of passion. There may be a downward career when the heart becomes heavier, and the will becomes weaker, and you are precipitated downward and downward till you tremble on the very brink of everlasting destruction. Read at your leisure Jer. 2:1-9: "Moreover the word of the Lord came unto me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase: all that devour him shall offend; evil shall come unto them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.—Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead,"—in all which one may see a progressive departure from what the prophet calls the love of first espousals, how beautiful it is at first, and how it may decline at last.

Let me attempt to unfold some signs by which you may know if your first love is being "left." The first evidence of dying love will be less interest in divine or religious and spiritual things than you had before. These will not occupy so much of your thoughts, nor absorb so much of your heart's affections. You will be less anxious to read the last news of missionary exertion, enterprise, and success, and more desirous to hear the last news of the last battle, or the downfall of the last capital, or the upsetting of the last throne. If your love be dying, you will be more anxious to hear of a discovery in chemistry, or of a wonderful fossil that has been dug by Dr. Buckland from the bowels of the earth, or of some new star detected by Lord Rosse's telescope, than you will be to hear of some new island in the bosom of the deep that has been rescued from heathenism, and added to the kingdom of the Lord Jesus Christ. If your love be really a dying love, you will prefer to belong to a literary society rather than to a Bible Society,—you will strive more to be a fellow of the Royal Society than to be a member of the City Mission,—and you will sacrifice and suffer more, a great deal more, to be a member of Parliament, than to be the president of a ragged school. These are evidences of preponderating earthly affinities, and I fear, in many a case, of waning and decaying spiritual love.

In the second place, if your love is dying and being left, there will be less attention to private communion with God. In the first place, it is not what you are in the pulpit, or in the pew, that shows best what you really are; it is what you are when you have shut the doors and gone into the closet, and no man can see you. A man is really what he is when alone with God; there he knows there is no eye looking on which he wishes to deceive—no ear listening that he wishes to captivate—nobody there whose applause, or patronage, or power he desires to conciliate. Just as you are when you are alone with God, that you are truly and really. When the Bible becomes to you a very dry, dull book, and you are glad when you have got the romance in its stead—when prayer comes to be very weariness, so that you have no delight or pleasure in it, yours is a questionable state. We are told by a very beautiful poet, "prayer is the breath of the soul;" breath is an indication of life, and whenever one ceases to breathe it needs no logic to convince you that the subject has ceased to live. "Prayer," he says,

"—is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."

When you are alone with God, looking at self in his light, are you obliged to say what another poet from the depths of his own heart said?

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

Do these lines express your experience? Perhaps they do, and yet it may be consistent with

the experience of a child of God, if you can add,—

"O for a closer walk with God!
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!"

"Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sin that made thee mourn,
And drove thee from my breast."

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

"So shall my walk be close with God,
Calm and serene my frame,
A light to shine upon the road
That leads me to the Lamb."

Is this your spirit? If so your love may have faded, but you are by the lamp that can rekindle it; your hearts may have become cold, but you are near to the altar from which a live coal may be taken wherewith to touch it.—(To be continued.)

The Apostolic Doctrine of the

End of the World.

A venerable missionary on returning to his native land after a service of a third of a century in a foreign field, expressed his surprise at the comparative lack of zeal in the cause of missions among the churches at home, and attributed it to the fact that the church had so far lost sight of that which with the primitive Christians was the grand motive of action, viz.: a conviction of the certainty and the nearness of the coming of Christ. And indeed when we examine the New Testament on that point, it is remarkable how frequent are the allusions to the coming of Christ and the end of the world, as a motive to watchfulness and diligence. In very many passages of the Apostolic writings, the coming of Christ, the destruction of his enemies, the glorifying of his saints, the end of the world, the day of judgment, are represented as near, as at hand, as liable to take place suddenly, and these declarations are brought to bear with the mighty pressure of eternity upon present duties and responsibilities. Such announcements and appeals had a powerful influence on the primitive Christians, who were led to look upon the resurrection of the dead and the general judgment as events which would shortly come to pass.—Some adopted gross and sensuous views of the honors that awaited them at the coming of Christ, as the Thessalonian converts, were troubled at the thought that the day of the Lord was at hand. * * * * The declarations of the Scriptures, touching the nearness of the end of all things, remain unrepaled and unfulfilled;—declarations fitted and designed to be a powerful incentive to holiness of life. Are then these declarations to have no practical influence, because they have so often been perverted? Shall the church never know their meaning nor feel their power? Undoubtedly they have a meaning and a use. They are designed to kindle, not the wild, consuming fires of fanaticism, but that holy fervor which purifies the heart and makes it heavenly. "The end of all things," saith the Apostle, "is at hand; be ye therefore sober and watch unto prayer."

Some would apply this declaration to the destruction of Jerusalem, which took place shortly after the epistles of Peter were written;—the end of the temple, the law, the Levitical priesthood, and the whole Jewish state is approaching. But this interpretation beggars the language of the Apostle. It does not begin to fill his words: "The end of all things is at hand." He was writing to those who would feel but little interest in the destruction of the Jewish economy except as they might rejoice in the overthrow of their enemies. His epistle was addressed to the strangers, or sojourners, Christians,—both Jew and Gentile, who had been scattered through Pontus, Galatia, Cappadocia, Asia and Bythinia, regions remote from Jerusalem the seat of war, and who would be but little affected, and rather favorably affected than otherwise by the overthrow of the Jewish state. There was nothing in that event to demand of them special sobriety, watchfulness, and prayer; nothing beyond the fitness of any divine judgment to produce awe in the beholder. These Christians dwelling in regions remote were in no personal danger from that catastrophe, and therefore needed no exhortation to prepare for it. We cannot believe that the Apostle's language is to be restricted to that event.

By this end of all things he meant the dissolution of this present constitution of things, which he so powerfully describes in the closing chapter, "when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Was then the Apostle himself wholly uninformed as to the time of the event to which he refers, and did he suppose that it was literally "at hand"—liable to take place in his own lifetime, or in the life-time of the generation to whom he wrote? This is the explanation re-

sorted to by some to get rid of the seeming incongruity between his language and the facts. But though the Apostles did not know definitely the time of Christ's second coming and of the great events connected therewith—for it was not even for them "to know the times or the seasons which the Father hath put in his own power," and "of that day and hour knoweth no man, no, not the angels of heaven, but the Father"—while the Apostles had no definite knowledge as to the time of the end, there is yet evidence that they did not suppose it would take place literally in their own day. The Apostle Paul took pains to correct a misapprehension of the Thessalonian Christians on that very point. In his first epistle he had said that "the day of the Lord so cometh as a thief in the night." This announcement had startled his readers, and produced no little excitement in the church at Thessalonica. Accordingly, in his second epistle he allays that excitement, by informing them that a series of great and important events would take place before the coming of Christ. "Now we beseech you, brethren, with respect to the coming of our Lord Jesus Christ, and our gathering together to him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Paul knew therefore that a series of events should transpire before the end of the world, which could not come to pass in a single generation. Peter must have known the same. And yet they spoke of that day as near, as "at hand."

Did they then use such language to work upon the credulity and fears of those whom they addressed? Such an idea has been thrown out by some to account for these expressions; just as the same class of commentators would persuade us that Christ himself took advantage of innocent popular superstitions for the sake of a moral impression.

But a supposition so derogatory to the character of the Apostles is contradicted by the candor and honesty so apparent in all their writings and all their acts: it is plainly contradicted by what we have just noted of the anxiety of Paul to remove from the minds of the Thessalonians any erroneous impressions on the subject which they may have imbibed from a previous letter, and to counteract the influence of those who were seeking to produce an excitement about the speedy coming of Christ. We cannot for a moment tolerate such an explanation.

Since, then, neither ignorance nor duplicity can be accepted as the explanation of such language as was common with the Apostles touching the end of the world, we must seek that explanation in some just, straight-forward meaning of their words—which was true then and is true now. The following hints may help us to a just interpretation:

Such language is appropriate if we measure events on God's scale. The end of all things is at hand to Him who seeth the end from the beginning, and in whose sight a thousand years are but as yesterday when it is past, and as a watch in the night. And this is the measure which the Apostle Peter applies to these very predictions. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Measured by the eye of Omniscience, measured on the broad scale of eternity, these events, however remote to our vision, are near, are at the door.

The flood when once predicted was near, was at hand, though "the patience of God endured with much long-suffering while the ark was building." The destruction of Sodom and Gomorrah was near from the day their doom was spoken. The destruction of Jerusalem was impending from that hour when the Son of God wept over it, and predicted that not one stone should remain upon another. And He who knoweth all things hath declared that the end of all things is at hand.

This language is also appropriate to the events referred to as the last in the series of events in this world. We are in the last dispensation.—The primitive, patriarchal dispensation, and the peculiar dispensation of the Jews, have passed away. These are the last days, so often referred to by the prophets. And not only so, but we are in the last development of Christianity itself. The periods of preparation, of introduction, of experiment or adaptation, have passed away—the period of diffusion and triumph has come.

These are the last days. The ends of the earth are coming together. Thought, influence, commerce, fly on swiftest wing, and kindreds, nations, languages, are flowing into one.—Science, art, invention, discovery, are stimulated to the utmost to meet the demands of human progress. Everything betokens the ushering in of the highest era of the race. Everything moves under the pressure of the last grand crisis of the world's history.

Christianity is pushing every where her labors and her conquests. The Bible and the missionary are entering all lands, surmounting all barriers, and subduing all enemies.

And then what mean the commotions that agitate the earth? Europe shaken by the tread of revolution;—Rome the center of the struggle between liberty and despotism—the kings of the earth gathering to the battle of that great day of the God Almighty; voices, and thunders, and lightnings, and a great earthquake, such as was not since men were upon the earth—so mighty an earthquake and so great. What mean these portentous signs? Is not the Lord Jesus about to reveal himself in great power and glory? "Behold," he saith, "I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walked naked, and they see his shame."

Again, this language is appropriate in view of the fact that prophecy often has successive fulfillments, each of which forms an impressive type of the final consummation. Thus it was with respect to Christ. Much of the language of prophecy applied to him and his advent had a primary reference to other individuals and events. Yet it was not applied to Christ by mere accommodation; it had an ultimate reference to him, and in him alone was its meaning exhausted.

Take for a single illustration the 72d Psalm, that glorious description of the coming of the Messiah and his reign. Undoubtedly this was composed, as the title itself signifies, in honor of Solomon, to celebrate the excellence and glory of his reign. And yet its lofty strains found their full significance only in the person and kingdom of David's great Son.—"He shall judge the poor of the people, he shall save the children of the needy; and shall break in pieces the oppressor. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth. All kings shall fall down before him: all nations shall serve him. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." * * * * *

As the event of death, so the winding up of all earthly affairs is hidden as to the time of it, but certain as to the fact. Everywhere in the Scriptures it is represented that it will come at an unexpected hour, as a thief in the night, and when the mass of men shall be slumbering in false security; and this to the end that we may be habitually prepared for it. Sobriety, watchfulness, earnestness, must be cherished by such a view of the appearing of the great God our Savior. It is a view that ought to be cherished more deeply, heartily, and practically in the church. As the traveller among hostile and treacherous Arab tribes, lies wakefully on his arms, by the side of his watchfire, ready against surprise, so should the Christian, journeying where danger, disease, and death are ever prowling, always have his armor on, and ever sleep waking,—in a wary, watchful posture, never losing his consciousness, never unprepared for any summons. N. Y. Independent.

Practical Rules and Cautions

In the Study of Prophecy.

The following rules for the investigation of Prophecy, may, it is hoped, assist the student, and guard him against being carried away by mere speculation; for several parts of the directions here given, the author has been indebted to the last chapter of Vitringa's work.—*Typus Doctrinae Propheticae*.

"The interpretation of prophecy (2 Pet. 1: 19, 20,) consists in ascertaining the events to which predictions allude, and in showing the agreement between the images of the prediction, and the particulars of the history. The original word *eridzeis* expresses this particular sort of interpretation, that exposition which renders the mystic sense of parable, dreams and prophecies."

1. TO GAIN THE TEACHING OF THE HOLY SPIRIT, is the first of all requisites with reference to a due understanding of prophecy, whether fulfilled or unfulfilled. This is clear from our Lord's statement, (John 16:13,) when He *said of truth is come, John will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you.* No doubt, this promise was in its highest sense realized in the inspired writers of the New Testament, and in the predictions recorded in their writings; but the same spirit is required to give us understanding of the words of the Spirit. Even the inspired writers needed prayer for this teaching, as we see by the constant prayers of David for divine teaching, and the inquiring and searching diligently of the prophets, and the practical and personal revelation to them of the design of their prophecies.—1 Peter 1:10-12.

We must not expect, we need not, that extraordinary illumination of the Spirit which in-

spired the sacred writers. The ordinary guidance of the Spirit is, however, promised to all. *Luke 11:13.* He removes prejudices which hinder the faculties of knowledge and judgment from attaining even the historical and literal sense of prophecy, and leads men to submit to God's truth willingly. The teaching of the same Spirit is specially needed in things of a spiritual character, relating to Christ and his kingdom, and its blessings and privileges.—None can perceive the true and interior sense of these things, but he who is in the faith—a spiritual man—endued both with the understanding and experience of the benefits. If we humbly and earnestly ask the aid of the Holy Spirit, with confession of our ignorance and weakness, and even stupidity, He will succor us with his grace, and remove the veil from our eyes and from the things themselves. The record, *Zech. 4:5, 13, 14; Dan. 7:16; Rev. 17:7;* and the inquiries there made as to the prophecies being understood, with the answers given, may show us how willingly God is that we should understand his revealed purposes.

2. A BELIEVING, PRAYERFUL, HUMBLE, SUBMISSIVE, AND OBEDIENT STATE OF HEART is very needful to give effect to every other rule. We must bring to this study a pure and sober mind, free from erroneous anticipations, not thinking slightly of, but reverencing God and his Word, and prepared to admit every part of his revealed will, with the obedience of faith. Eyes single, harmless and simple, towards God and his word, are required; not distorted and turned back by men's opinions. This, too, is a benefit coming from the divine bounty. The aid of the Holy Spirit is to be implored, to work in us these good and holy affections, of mind, and to preserve them when wrought; so that He may enlighten the mind, remove the veil, direct us aright, and keep us from things to be avoided. The saints have in all ages acknowledged this to be the work of the Holy Ghost.—*Psalm 43:3; 119:18, 27, 66.* Certainly in the light of God we see light.—*Psalm 36:9.* He who wants this is in darkness, though he may appear to himself to be especially wise.

3. COMMENCE THIS STUDY WITH THE WORD OF GOD. This is the fountain head; the whole source of all prophetic knowledge; nothing is of any value, but as it is founded on, and illustrative of the divine testimony. It is, therefore, of especial importance to read first, and carefully, God's own word; beginning with the earlier predictions, and going on to the close; such easy books as Brown's Harmony of Scripture Prophecies, or Simpson's Key, or Newton on the Prophecies, will show you that rich stream of Prophecy which runs through all the word of God. In forming your sentiments on expressions, take an enlarged view of the whole of a prophecy, before you determine the meaning of a particular sentence in it; for some have taken a single sentence, and applied it to quite a different purpose than to its original use: mark what the prophet himself, or other scriptures, testify respecting the time and circumstances of the prophecy; in what year he wrote, under what kings, for Judah or for Israel. This may sometimes be ascertained from the things stated; at least, as far as to point out before, or after, what time they were spoken.

4. TAKE THE PLAIN LITERAL MEANING OF THE EXPRESSIONS, where they are not evidently symbolical. Few things have occasioned more perverted views than figurative interpretation of plain expressions. It has thrown away much of the prophetic use and instruction of lengthened and important predictions. There is, indeed, in almost all the prophecies, and especially in the Revelation, a mixture of symbolical and literal expressions, but the figure of the symbol may, generally, be easily distinguished from the plain letter, which must as little as possible be departed from. This rule may be, and has been abused; but it is still important to bear it in mind, lest, for instance, without scriptural authority, we apply to the Gentiles what God intended for the Jews; or to the awful destruction of Jerusalem, the much-desired blessing of the second coming of Christ for the salvation of his people. In most cases, what is symbolical is manifestly so; and there is need only of the ordinary judgment of a sober mind so to interpret it, though the meaning of the symbol may be more difficult. The literal meaning, as expressed in the text, must, where there is no adequate necessity for leaving it, always be primarily attended to and made out, and added to; and this is only to be departed from when necessity, the context, or subsequent inspiration, directs us to a symbolical, or enlarged meaning. Thus the book of Revelation has, by applying the name of Babylon to Rome, and by varied uses of expressions of the Old Testament, led us to expect in subsequent events of the Roman empire a fulfilment in the symbolical Babylon, of those predictions that have not been fulfilled in the history of the literal Babylon.

5. DILIGENTLY COMPARE ONE PART OF SCRIPTURE WITH ANOTHER. No rule is more important for the right investigation of prophecy than this. One scheme, one argument, runs through, not only the more prophetic parts, but the

whole volume of scripture. They are parts of the entire work of a single mind—God himself. They all proceeded, as Horsley observes, from one author—the Holy Ghost; "that omniscient mind to which the universe is ever present, in one unvaried, undivided thought!—the entire comprehension of the visible and intelligible world, with its ineffable variety of mortal and immortal natures; that mind in which all science, truth, and knowledge is summed up, and comprehended in one vast idea?" Moses and Elias, and we may add, Isaiah, Jeremiah, Ezekiel, David, and the whole choir of prophets, (as Vitranga puts it,) here confer together between themselves and Christ.—(Matt. 17:3). Thus shall we be taught the entire harmony and agreement between them; and that each speaks nothing but what the whole speaks.—God has also graciously given links or clauses in one prophet, parallel with those of another, the combination of which throws light on the connection of one prophecy with another, just as the comparison of one statement of doctrine with another, throws light upon the general truth revealed. For instance, the Revelation is full of references to former Prophets, and contains a concentrated index, and an analytical view of the chief substance of those prophecies which were unaccomplished when it was written.

Bishop Horsley, in his four Sermons on 2 Peter 1:20, 21, has many striking remarks illustrative of this rule, and showing that no prophecy of scripture is made its own interpreter, or self-interpretation. He remarks, "The maxim is to be applied both to every single text of prophecy, and to the whole. Of any single text of prophecy, it is true that it cannot be its own interpreter, for this reason: because the scripture prophecies are not detached predictions of separate, independent events, but are united in a regular and entire system, all terminating in one great object—the promulgation of the gospel, and the complete establishment of the Messiah's kingdom. Of this system every particular prophecy makes a part, and bears a more immediate, or a more remote relation to that which is the object of the whole. It is, therefore, very unlikely that the true signification of any particular text of prophecy should be discovered from the bare attention to the terms of the single prediction taken by itself, without considering it as a part of that system to which it unquestionably belongs, and without observing how it may stand connected with earlier and later prophecies, especially with those which might more immediately precede or more immediately follow it. Again, of the whole of the Scripture prophecies, it is true, that it cannot be its own interpreter. Its meaning never can be discovered without a general knowledge of the principal events to which it alludes. Every particular prophecy is to be referred to the system, and to be understood in that sense which may most aptly connect it with the whole, and the sense of prophecy in general is to be sought in the events which have actually taken place."—(To be continued.)

Longing for the Presence of God.

Among all the various kinds and orders of God's intellectual creation, there is not one that adopts the language of Job, "O that I knew where I might find him!" besides a mourning saint in this lower world. As for all other spirits, whether dwelling in flesh or not, their wishes are expressed in a very different manner, nor do they seek and long to find out an absent God.

If we ascend up to heaven, and inquire there what are the wishes of those blessed spirits, we shall find that their enjoyments are so glorious, and their satisfactions rise so high in the immediate presence of God amongst them, that they have nothing of this nature left to wish for; they know that their God is with them, and all their wish is, what they are assured to enjoy, that this God will be with them forever.

If we descend to the regions of hell, where God reigns in vengeance, we shall hear those unhappy spirits groaning out many a fruitless wish, "O that I knew where I might find him, that I might get out of his sight, out of his notice and reach forever. I feel his dreadful presence, and Oh that it were possible for me to be utterly absent from him, and to find a place where God is not!"

If we take the wings of the morning, and fly to the utmost parts of the eastern or the western world, we shall find the language of those ignorant heathens, "O that I knew where I might find food, and plenty, and all sensual delights!" but they send not a wish after the great God, though he has been so many ages absent from them and their fathers. He is unknown to them, and they have no desires working in them after an unknown God.

If we tarry at home, and survey the bulk of mankind around us, the voice of their wishes sounds much the same as that of the heathen world, "O that I knew where I might find trade and merchandise, riches and honors, corn, wine and oil, the necessities, or the superfluous

luxuries of life!" but God is not in all their thoughts. If they frequent the temples and attend the seasons of worship, they are well enough satisfied with outward forms without the sight of God in them. There is no natural man, that with a sincere longing of soul cries out, "O that I knew where to find him!"

As for the children of God that live in the light of their Father's countenance, they walk with him daily and hourly, they behold him near them by the eye of faith, and they feel the sweet influences of his gracious presence; their highest ambition and their dearest wishes are, "O that he might abide forever with me, and keep me forever near to himself."

The words of this scripture therefore can only be the language of a saint on earth in distress and darkness, when God who was wont to visit him with divine communications, and to meet him in his addresses to the throne of grace, has withdrawn himself for a season, and left the soul to grapple with many difficulties alone.

This was the case of that holy man whose sorrows and complaints have furnished out almost a whole book of Scripture, and supplied the saints in all succeeding ages with the forms and speechless of pious mourning. It is the voice of a sacred impatience that Job here utters, "O that I knew where I might find him!" and by a plain paraphrase, we may learn both the meaning and the reason of such language, and be taught by his example to lament after an absent God.

Let us suppose the saint therefore pouring out his soul in such sort of expressions as these, in which I shall not entirely confine myself to the darkness of the patriarchal dispensation under which Job lived, but indulge in the language of the New Testament, and personate a mourning Christian.

Time was when I had a God near me, and upon every new distress and difficulty I made him my present refuge; I was wont to call upon him in an hour of darkness, and he shone upon my path with divine light. He has often taught me to read my duty in his providences, or in his word, or by some secret hints of his own Spirit, even while I have been kneeling at the throne of grace; but now I find not my usual signs or tokens. My Guide and my Counsellor is withdrawn; "O that I knew where I might find him!"

He was once my kind Assistant in every duty, and my support under every burden; I have found the grace of my Lord sufficient for me in my sharpest conflicts, his strength has appeared in my weakness. When my spiritual enemies have beset me round, he has scattered them before me, or subdued them under me; and being held up by his everlasting arms, I have stood my ground, and borne up my head under the weight of heavy sorrows; but now I am attacked on all sides, my soul wrestles hard with sins and temptations, and I find no assistance, no victory; I sink under my present sorrows; for my God, my strength, and my Comforter is absent, and afar off; "O that I knew where I might find him!"

My God was wont to deal with me as a compassionate friend; when Satan accused, he has justified. He has shown me the all-sufficient sacrifice of his Son, and that spotless righteousness of his which has answered all the demands of his own holy law, and cancelled all the charges of guilt that the devil or my own conscience could bring against me. He has taught me by faith to put my soul under the sprinklings of this sacred blood, and to wrap around me the robe of this divine righteousness; he himself has arrayed me in garments of salvation. But now the army of my sins rises up before me and overwhelms my spirit with many terrors; Satan, the accuser, urges on the charge, and my Saviour and his righteousness are as it were hidden from me. "O that I knew where I might find him!"

Many a censure have I borne from men, and had my reputation assaulted and my good name blackened with many a scandal. But when man has reproached me, God has undertook my cause, and made my righteousness shine as the light, and my innocence as the noon-day; I could then pour out my soul before him, tell him all my sorrows in flowing language, and feel sweet relief; but now, alas, troubles and reproaches are multiplied upon me, and he does not seem to take my part; my spirit is bound and shut up, and I am cut off from that free converse, that humble, holy intimacy which I once enjoyed with my God; I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment. Will he not help me to pray? Will he not hear my groans and requests? Hath God forgotten to be gracious? Yet I would seek his face still, and "O that I knew where I might find him!"

Often have I seen him in his own ordinances in the place of public worship; I have seen his power and his glory in the sanctuary; I have found him in secret corners, and my meditation of him has been exceeding sweet. In dark retirements he has smiled on my soul, and has often given me reviving light. I have found him in his works, and I have had a fairer sight

of him in his word; I can name the places, the pleasant lines in my Bible, and say, "I have seen the face of my God here." But now the Bible itself is like a sealed book, or like a strange language which I cannot understand; I hear not the voice of my God speaking to me there; I go forward to his promises, and read what he will do for his people, but I perceive him not; backward to his past providences, or to my own experience, and review what he has done, but there is a darkness there too: I turn to my left hand amongst his works of nature, but I do not see him; I seek him on my right hand amongst his works of grace, but still he hides himself that I cannot behold him. Vs. 8, 9—"I wander in the night, and inquire after him, I watch for him more than they that watch for the morning, I say more than they that watch for the morning; O that I knew where I might find him!"

And it is no wonder that I am so impatient under the painful sense of his present distance from me, and so importunate for his return: for I have known the dreadful case of utter distance from him in a state of nature and sin, and I have tasted something of the pleasure of being brought nigh by grace, and now I dread every thing that looks like that old distance, that estrangement; I would fain renew those divine pleasures of a returning and a reconciled God: "O that I knew where I might find him!"

Besides, I bethink myself and say, "What shall I do without a God?" for I find all creatures utterly insufficient to relieve and help me; and I have known something of God's all-sufficiency; he has been my helper in six troubles and in seven; he is my only hope. When creatures stand aloof from me, and each of them say, "There is no help in me," whither should I go then but to my God? "O that I knew where I might find him!"

I have been so much used to live upon him, and found his divine aids and influences so necessary to my life and my peace, that I sink and die at his absence. I feel within myself a sort of heavenly instinct that I want his presence, and cannot live without him. I know he stands in no need of me, for he gives to all his creatures life and breath, and being; but I need his counsels and his comforts, his strength and his love. My soul is touched with such a divine influence that it cannot rest while God withdraws, as the needle trembles and hunts after the hidden loadstone. If my God retire and hide himself, he will forgive a creature that loves him so well as to follow hard after him without ceasing, and is impatient and restless till he search him out; "O that I knew where I might find him!"

Though God is pleased to depart from me for a season, yet I cannot let go all my hope; he hides himself from my soul, yet I dare not think him an enemy, but only a concealed friend: if I could get near him even to his seat, I know I should find it a mercy-seat, though perhaps judgment may sit there too. It is a throne of grace, says a Christian, because Jesus is there with the blood of atonement; and having such an high-priest over the house of God, and such a new and living way of access by the blood of Christ, I will seek after him and address myself to him; I will confess mine iniquities before him, and be sorry for my sins, which may have beclouded or eclipsed my heavenly sun, and hid his face from me; I fear I have grieved his blessed Spirit, and provoked him to withdraw his kind influences of light, strength, and comfort; nor will I cease grieving for his absence till he return again.

Come, O eternal Spirit, come and visit my poor dark and disconsolate soul; come and awaken all my powers to follow hard after my Father and my God. Come, invigorate my faith, and lead me to the Mediator, the blessed Jesus; come, open to me the promises, and let me into the covenant of his unchangeable love, ratified and sealed with blood. If ever I find my God again, it is there, I know, I must find him; Christ is the only way to the Father. It is by the interest of his Son I shall get near to him, even to his seat; then will I pour out all my woes and my wants in his sight, I will order my cause before him, and fill my mouth with arguments. Will he plead against me with his great power? No, but he will put strength in me, and assist and suffer me to prevail with him.

Then, when I have found him whom my soul loveth, I will hold him fast and not let him go; I will charge all the powers and passions of my nature not to yield to one sinful practice, nor provoke him to depart; for he is my everlasting and my almighty friend.

Then, though I should have a thousand enemies set themselves against me, I would not be afraid; yea, though I walk through the valley of the shadow of death, I will fear no evil, for I have found my God, and my God is with me.

Have I come into no company where I have not dropped something for good, and left some good savor behind?

Have the courage to obey your Maker, at the risk of being ridiculed by man.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 24, 1850.

THE DATE OF THE CRUCIFIXION.

In our last we showed the reasons which invalidate the argument of FERGUSON and others, who fix on A. D. 33 as the date of the crucifixion.

The argument being that the crucifixion took place on Friday, and on the day of the Paschal full moon, and that the first full moon after the vernal equinox did not fall on Friday between A. D. 31 and A. D. 37—within which time all admit the crucifixion occurred,—except in A. D. 33; and as we showed that the Paschal full moon was not usually the first full moon after the vernal equinox, but a moon later; that the apparent full moon, and the astronomical may vary a day from each other; that the rules fixing the Jewish calendar, having been adopted as late as A. D. 360, do not enable us to reduce any Jewish date previous to that to the Julian year, any nearer than within a month, sooner or later; and that as the SAVIOUR was crucified on Friday, and eat the Passover with his disciples the night previous, while the Jews did not eat till the night following, their apparent full moon must have been a day later than the real full moon which the SAVIOUR observed; therefore the argument based on the occurrence of the first full moon on Friday, in any year, does not demonstrate that that was the year of the crucifixion.

We must then resort to another line of argument. The SAVIOUR began his ministry when he was about thirty years of age: "And Jesus himself began to be about thirty years of age."—Luke 3:23.

Watson says of this passage:

"It has been much disputed by critics, whether these words, which are somewhat indefinite, indicate that our Lord was then entering his thirtieth year, or had completed it. Grotius contends that *οσα* often expresses excess, as well as deficiency, and that it here implies that Christ came to his baptism a few days after the birthday of thirty complete years.—Lightfoot, on the contrary, observes that the current year, however lately begun, was reckoned as a year in a person's age, and that *απομεινος*, joined with *οσα*, shows that he was beginning to be, as it were, thirty, or just past his twenty-ninth year. Many more recent critics take the sense to be, and Jesus himself beginning or when beginning (to teach) was about thirty years of age, which assumes an elipse of *διδασκειν*. The notion that the period of admission unto the Jewish priesthood, which was thirty years complete, was respected at the time in which our Lord began his public ministry, has perhaps no foundation, and the principal reason of recording the age of Christ was to show that he was in the vigor of life; that he neither commenced his ministry when inexperienced, nor when his faculties had begun to suffer from age. Still it is likely that Jewish notions were not altogether disregarded, and that as they thought thirty years to be the most fitting period for entering upon public offices, this was conformed to both in the case of John and Jesus; and with reference to this impression it was recorded. The words, after all the criticism expended upon them, appear simply to mean that our Lord, at the time of his baptism, was just entering upon the completion of thirty years, *αυαι* merely being supplied after *απομεινος*.—p. 404-5.

If then we can ascertain the year of CHRIST'S birth, we shall have the year of his ministry. He was under two years old when HEROD, to destroy the infant SAVIOUR, caused all the children of "two years old and under to be slain."—Matt. 2:1-27. HEROD'S death was shortly after the lunar eclipse of March 13, v. c. 750 or b. c. 4.—See *Sacred Analysis* p. 27-32. As the SAVIOUR must have been born previous to this, he must have been at least four years old at the date of our A. D., and must have been thirty at the latest, in A. D. 27.

As JOHN was six months older than the SAVIOUR, beginning at the age of thirty, his ministry would anticipate the SAVIOUR'S that length of time. And we read of him: "Now in the fifteenth year of the reign of TIBERIUS CESAR, PONTIUS PILATE being governor of Judea, and HEROD being tetrarch of Galilee, and his brother PHILIP tetrarch of Iturea and of the region of Trachonitis, and LYSANIAS the tetrarch of Abilene, ANNAS and CAIAPHAS being the high priests, the word of God came unto JOHN the son of ZACHARIAS in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—Luke 3:1-3.

"The Roman and Grecian historians, VALERIUS PALERCVLVS (the contemporary of TIBERIUS), TACITVS SVETONIUS, and DIA CASSIUS, all agree that TIBERIUS was admitted by AUGUSTUS colleague of the empire, or partner in the government, two or three years before the death of the latter. The death

of AUGUSTUS is fixed by an eclipse which occurred Sept. 27, v. c. 767, or A. D. 14, which quelled a revolt of the "Pannonian legions." Reckoning from the time when TIBERIUS was admitted as co-emperor with his father, say two years before his death, A. D. 12, the 15th of TIBERIUS would be in A. D. 26.

Commencing six months after JOHN, the SAVIOUR'S ministry must commence as early as A. D. 27. The commencement of his ministry was his first appearance as the Messiah, or Prince. This appearance was predicted to be at the end of sixty-nine weeks "from the going forth of the decree to restore and rebuild Jerusalem," from which, "unto Messiah the Prince shall be seven weeks and threescore and two weeks."

—Dan. 9:25. A decree touching the Jews was given by ARTAXERXES LONGIMANUS in his seventh year, and one in his twentieth. These weeks must begin at one of those points. FERGUSON says that "both by the undoubted Canon of PTOLEMY, and the famous era of NABONASSAR, the beginning of the seventh year of the reign of ARTAXERXES LONGIMANUS, king of Persia, is pinned down to the 4256th year of the Julian Period."—*Astron.* p. 387, or b. c. 458-7. Adding sixty-nine weeks, or four hundred and eighty-three full years to this date, it cannot extend later than A. D. 27. This then must be the time when the SAVIOUR "was baptized of JOHN in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven saying, THOU ART MY BELOVED SON, in whom I am well pleased."—Mark 1:9-11. Here he was first recognized by the FATHER as the SON,—as the "MESSIAH THE PRINCE." "Now after that JOHN was put in prison, JESUS came into Galilee, preaching the Gospel of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of heaven is at hand."—vs. 14, 15. Some predicted period must have been here fulfilled: there was no period to be fulfilled but that of the sixty-nine weeks. And these we have seen could not extend later than A. D. 27. Consequently the first Passover the SAVIOUR attended could not have been later than the spring of A. D. 28. At this Passover the Jews reminded him that the temple had been "forty and six years" in building. Deduct forty-six years from A. D. 28, and they extend back to b. c. 19,—the very year when HEROD began his preparations for the work of rebuilding the temple, by gathering materials; and which was not completed till after the crucifixion. The SAVIOUR attended but four Passovers, at the last of which he was crucified. This could not bring the crucifixion later than A. D. 31, as is recorded by AURELIUS CASSIODORIUS, a respectable Roman Senator, about A. D. 514: "In the consulate of TIBERIUS CESAR Aug. V. and AELIUS SEJANUS, (v. c. 784, A. D. 31,) our Lord JESUS CHRIST suffered on the eighth of the Calends of April." In this year, and in this day, says Dr. HALE, agree also the Council of Caesarea, A. D. 196, or 198, the Alexandrian Chronicle, MAXIMUS MONACHUS, NICEPHORUS CONSTANTINUS, CEDRENU; and in this year, but on different days, concur EUSEBIUS and EPIPHANEUS, followed by KEPLER, BUCHER, PATINUS, and PETAVIUS.

The crucifixion occurring A. D. 31, it was in the midst of the week—the last of the seventy, when it was predicted that the "sacrifice and oblation" should cease (Dan. 9:27); and which were superseded by the great sacrifice—the offering of CHRIST—the antitype of all the sacrificial observances, who blot out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."—Col. 2:14, 15. Having put an end to the efficacy of the types and shadows of the Jewish dispensation, he has opened for us a "new and living way which he hath consecrated for us through the veil, that is to say, his flesh."—Heb. 10:20. For when God said, "Sacrifice and offering and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he [CHRIST], Lo, I come to do thy will, O God. He taketh away the first [covenant] that he may establish the second."—vs. 8, 9. This new covenant, or testament, went into effect at the death of CHRIST: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."—9:17, 18.

At the death of CHRIST, God, ceasing to have pleasure in "sacrifice and offering and burnt offerings and offering for sin," it follows that his death caused "the sacrifice and oblation to cease." (Dan. 9:27,) and this, as predicted, was "in the midst of the week." This falling in A. D. 31, the last week could not extend beyond A. D. 34, which would be the latest point to which seventy weeks, 490 years, could be extended from b. c. 457—the seventh year of ARTAXERXES LONGIMANUS. Thus with the crucifixion in A. D. 31, all the dates harmonize, which cannot be said, if placed at any other time.

Some suppose that by placing the crucifixion at the

commencement or end of the last week, that the seventy weeks commence a corresponding time earlier or later. This is a misapprehension. Their commencement being fixed, they must end as early as A. D. 34. Consequently if the crucifixion was at the end of the sixty-ninth week, it must have been in A. D. 27, and if at the end of the seventieth, in A. D. 34,—neither of which dates harmonize with other conditions of the prophecy.

If the seventy weeks are reckoned from the twentieth of ARTAXERXES, greater obstacles still exist. Commencing thirteen years later, they must extend to A. D. 47, and the crucifixion must have transpired between that date and A. D. 40, which would be contrary to all testimony. Nor can it be placed earlier by cutting off from the reign of XERXES any number of years, and appending them to that of ARTAXERXES, as was shown two weeks since, all of which efforts can only produce results that Dr. HALE would class among "the discordant and absurd guesses" which have been aimed at the question. Those wishing to pursue the subject farther, are referred to the works to which reference has been made.

(From the "Kelso Tracts.")

TRIBULATION.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."—Rev. 3:19.

The washing of a vessel supposes that there is some soil or stain upon it which requires to be removed. There would be no need for washing were it not for this. It would be labor lost to him who washes, and, perchance, also serious injury to the vessel.

The casting of gold or silver into the furnace implies that there is dross upon them to be thus purged out by fire. There would be no need for fire, or furnace, or refiner's labor, were there no dross. It is the dross that makes the necessity for these. They are but means for getting quit of it.

So with chastisement. It supposes sin. Were it not for sin, chastisement would be unknown. In heaven there is no chastisement, for there is no sin. Angels know nothing of it, for they know no sin. And in the coming Kingdom, when all things are made new, there shall be no chastisement, for there shall be no sin. It is only where there is sin that there is chastisement. There being such a thing as chastisement on earth, is just God saying, "I have found iniquity there." And God's sending chastisement to an individual, is just his saying, "I have seen sin in thee."

But more than this. Chastisement implies a determination to get quit of sin. It is not merely God's saying there is sin on thee, but also his adding, "I must purge it away; I cannot allow it to remain on thee." It is God's expression of his deep interest in us and his paternal anxiety for our welfare. To make us clean is what he seeks; and this he is resolved to accomplish at any cost. It must be done, for he is holy. It must be done, for he loveth us.—Sin must be got quit of whatever pain or sorrow it may require to effect it. What is pain if it expels sin? What is sorrow if it purges away the evil of our nature, or a lifetime's gathered dross?

But chastisement is something more peculiar still. In one sense, it may be said that all the woes and wretchedness of earth are intended to drive men from their sins.

God is thus speaking to all. He is thus warning all. He is pleading with men to turn from iniquity and seek his face. He embitters all sin,—he embitters all pleasure,—he fastens sorrow upon everything beneath the sun, that he may lead men to repentance and salvation. In this general way he is addressing all. To every sinner upon the broad earth he is speaking and saying, "Turn ye, turn ye, for why will ye die." Every pang that shoots through the frame, and makes the flesh to quiver, is a message from God. Every sorrow that shades the brow and saddens the eye is a message from God to a sinning, suffering world. They speak to sinners not only of the holiness of God, but of the exceeding riches of his grace and of his deep and affectionate interest in their welfare.

But, strictly speaking, this is not *chastisement*.—Chastisement is something more special and peculiar in its nature and design than this. It is the strictly paternal dealing of God with the members of his own redeemed family. It takes for granted the family relationship. It is a family word,—a household name. For thus the Apostle teaches us:—"Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. 12:5-8.

There is then a necessity for chastisement. It is part of the children's portion here. It is the family discipline, and no member of the redeemed family from the beginning has ever been without it in some measure or form. It is one of the family badges, and

as such has been worn from generation to generation by all the children. Not that they are a sad and wretched company. No: They "greatly rejoice, even though now if need be, they are in heaviness through manifold temptation." There is no joy like theirs, no peace like theirs. Yet they have sorrow too. There is the tear in the eye, even when the calm smile is playing round the lip, and peace is shedding the serenity of its sunshine over the countenance. Their life is, as to most outward things, a sorrowful one; but as to what is inward, it is full of peace. They are forgiven; and that is peace.—They are accepted in the beloved; and that is peace. They are delivered from a present evil world; and that is peace. They have a rich inheritance in reversion; and that is peace. Yet have they fightings without and fears within: they are "sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things."

Yes, chastisement is their lot on earth. It is through much tribulation that they must enter the kingdom of heaven. "Many are the afflictions of the righteous."

Now, why is this? We are sure it is not in vain. God sends no needless sorrow to any of his children; he afflicteth not willingly. It pains him to do it, if we may thus speak after the manner of men. Why, then, does he afflict? Let us inquire into this. It much concerns us to understand this aright. For affliction misunderstood by the sufferer becomes doubly bitter and piercing. It then becomes not only unrelieved, but unprofitable sorrow.

Chastisement springs from love,—the deep love of God. Let us never forget this. It is love that fills and presents to us the cup of sorrow. Whether it is of mingled or unmingled bitterness, still it is love that pours it out:—the bitter as much as the sweet. The love that lets the child alone to do as he pleases is foolish love, if, indeed, it can be called love at all. But the love that restrains and chastises is deep, wise, tender love. It is from the very bottom of the loving heart that chastisement comes. Chastening love is, in truth, the deepest and most self-denying of all.—Hence it shows us how much God is in earnest with us. It shows us what pains he is taking to bless us. It is in affliction that we see the strength and the earnestness of the love of God. This of itself may be enough to lead us to acquiesce in his feelings as all right and wise,—to say "it is well;" "it is the Lord, let him do what seemeth to him good;" shall we receive good at the hand of the Lord, and shall we not receive evil? But still it is well to inquire more particularly into God's reasons for afflicting—the ends he has in view in bringing us under the rod. For thus we shall not only be more fully satisfied that "all is well," but also learn particularly the lessons which God is seeking to teach us.

I. *Tribulation proves us.* We really do not know ourselves till trial comes. Of many a sin and many a weakness we are utterly ignorant till affliction brings them out and exposes them to view. It was for this end that God led Israel into the wilderness to try them and to know what was in their hearts. Their desert trials *proved* them, that is, put them to the proof. And when thus proved, what iniquity was found in them that had lain hidden and unknown before! The trial did not create the evil; it did not make their hearts worse than before. It merely brought out what was there already, but had been lying unseen and unfelt, like a sleeping serpent.—When Israel was thus tried, what worldliness came out; what unbelief; what rebellious murmuring against God; what atheism and idolatry; what self-will, self-confidence, and self-pleasing! They could not have believed that such wickedness could be found in them, or that if their hearts did contain such evil, it could have been lain concealed so long. Yet it never came out till then.

So with the saints still. God chastises them that he may prove them and bring out the evil that is within. And when the trial comes what a difference it makes! The flesh, the old man, is cut to the quick, and forthwith arouses itself. When it was asleep, we did not know its strength and vitality; but now that it has been awakened up, how fearful its still-remaining might! The wind rises, the storm drives o'er us, the billows heave, and soon we know that we are but a troubled sea, whose waters cast up mire and dirt.—When all was calm, there seemed naught but purity, and ripple folded over ripple in the brightness of their transparent green. But the tempest stirs the depths, and all is changed. So with the soul even of the saints in its hours of tribulation and storm. The hidden evils come forth. Sins scarcely known before display themselves. The heart pours out its wickedness. Hard thoughts of God arise. Atheistical murmurings break out. Questionings both of his wisdom and his love are muttered. Distrust and unbelief assume the mastery. And what a scene the wretched soul presents! All this was in us before, but we knew it not. It was needful that we should know it, and hence God sent the trial to bring it out. And thus we are led, on the one hand, into deeper views of our exceeding sinfulness, and into fuller dis-

coveries of the abounding grace of God. We learn to prize more than ever the open fountain; and to shelter ourselves with more confident security under the righteousness of the righteous One.

Thus the Lord proved Job. He let loose the tempter: He sent tribulation. And straightway the hidden evils of his heart come forth,—impatience, unbelief, self-righteousness. Then when the Lord has showed him these things, and led him to deeper views of sin, when he has searched him through and through, and made him to abhor himself; then he leads him to the blood of sprinkling, and sheds down anew the brightness of his gracious countenance, filling him with the joys of his salvation, and lifting up his head forever.

II. *Tribulation purges us.* To be proved is one thing, to be purged is another. It is good to have the evil brought out, but it is better to have it taken away. The heat of the furnace burns out the dross, and leaves the gold behind. Now this is God's wish and aim. As he says to Israel so he speaks to us, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin."—Isa. 1:25. And, again, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning."—Isa. 4:4

Now there is not only much in us that requires to be taken away, but much that will yield to nothing, save chastisement. Other processes of discipline may remove a great deal, yet still there remains behind very much which nothing but trial and suffering will purge away. Some parts of the stone to be polished are so hard and rough, that heavy strokes are needed to smoothe them down. They resist every milder kind of treatment.

In some, worldliness is so strong that chastisement is needed. In others it is simply love of the creature. In others it is pride that needs to be abased. In others it is selfishness that needs to be eradicated.—In others it is stubbornness and stoutness of heart.—In others it is the desire of the honor that cometh from men,—man's love, man's approbation, man's smile. In others some idol needs to be broken in pieces. In others some creature comfort needs to be taken away, lest we should settle down and be at ease. In others strong passions need to be broken down, or a froward will needs to be bent and subdued.—These are some of the evils that need to be purged out of us. For the accomplishment of this, sometimes the trial is short, but sharp and pointed, going into the very vitals like a word. Sometimes it is long, protracted, heavy, bruising and crushing us with its weary ever-pressing weight. Different processes are required, some longer and some shorter; some a sudden stroke of the rod, others a continual thorn in the flesh:—some a quick cutting off of the diseased member, others a long-running issue to carry off the deep-seated malady. Yet all is wise and all is gracious. Love is the prompter in all, and perfect skill is the director of each operation of each blow. To deliver us from sin, and to make us partakers of his holiness, is God's one object throughout. Oh! deep, deep must be the love which takes such pains with us. It is love of which we are altogether unworthy. Who are we that God should so deal with us! Surely if we are not worthy of comfort and prosperity, much less are we worthy of affliction.—*(To be continued.)*

MADAM RUMOR.

"We would like to see a historical sketch of this respectable personage, which would detail in a succinct form the principal events of her remarkable career. The materials for such a narrative are abundant, and the principal labor would be in condensing them. In the absence of any authentic biography (hoping the deficiency will be soon supplied) we will here notice one or two characteristics. Engaged in the laudable business of circulating reports, she finds numbers who are willing to act gratuitously as agents and sub-agents, and by this means she is able to carry on an extensive business without any outlay of money. Time and breath only are needed, but as there are numbers, in any community, who suffer from a surplussage of these nuisances, she can enlist, upon her simple request, any quantity of the said articles which she may need. Having secured agents, in whose integrity and energy she can confide, the next important step is to furnish with the necessary material; and here she finds abundant room for the exercise of that care, discrimination, tact, and perseverance, for which she has been so long distinguished—here all her powers are brought into requisition, and surely no one, who has attentively observed their exercise, could fail to be filled with admiration. Not to be too minute in detailing her operations, we will mention only two of the means she employs in securing the needed material. And here such a disrespectful thought, as that she will confine herself exclusively to truth, must not for a moment be entertained, she deals in no such stale, outworn, and effete mate-

rials, but something fresh, lively, and piquant, she wants, and always has; and hence it is superfluous to remark that she is a favorite in every circle, and, of course, no one would ever dare to supplant her. The truth is occasionally employed as the raw material out of which, by prunings, parings, and additions, she readily manufactures a product such as she needs. In this way it is easy to distort facts, so as scarcely to retain their identity with the original, and the thousand peccadillos, seeming faults and eccentricities which are attached to the character of every individual, are by her perpetually-moving apparatus easily inflated into heinous enormities. She thus makes mountains out of mole-hills, and with the merest deouement to the most capricious tastes. But we would be doing her manifest injustice to say that she always made the truth a starting-point; her inventive powers are too fully developed to confine her to such a dull, plodding course as this; she can originate with the greatest facility; her ever-active brain teems with reports, rumors, and scandals, in countless thousands, and no applicant is ever sent away empty or dissatisfied, either as regards the quantity or quality of his wares. From this resource,

"Overflowing most when greatest numbers drink,"

the agents are equipped for their operations, and go forth on their missions, effecting such praise-worthy results as stirring up sectional strife, separating friends, dividing households, severing the tenderest ties, and fermenting the whole frame-work of society. It is proper to add, that Madam RUMOR is so securely throned in the affections of the majority of the people, that any one would be read out of respectable society who would utter a reproach against her good name. Her utterances are confided in most implicitly, and whoever would refuse his credence to her mere *ipse dixit*, would be skeptical beyond endurance. The intimate relationship she bears to Public Opinion, and the Goddess of Scandal gives her additional claims upon popular favor, which none can fail to acknowledge, but they who recklessly compromise their good-sense and reputation.

"All the world believe Madam RUMOR; reader, 'go thou, and do otherwise.'" Erskine Miscellany.

THE MINOR PROPHETS.

"Each prophet had a gift of his own. His natural talents were not superseded, but were used by the Spirit who inspired him; and men of every grade, and of every turn of mind, found themselves suitably addressed. 'O Jerusalem, Jerusalem, how often would he have gathered thee under his wing!' JOEL is chronologically the first of the minor prophets, ministering about 865 years B. C. Hear his words.—They pour forth a flood of desolation on the land, but at the same time, declare what might be gotten instead. As he is the first, the very first prophet since DAVID, whose words were committed to writing, how interesting it is to find in him the prediction of the 'outpouring of the Holy Spirit' JONAH then appears, B. C. 810. In him we see a prophet who shrank from his awfully solemn burden; but we also see in him, how the Lord can use whom he will, and effect what he will. He is the prophet of Nineveh, blessed to awaken a mighty metropolis, by few and feeble words. He is himself a monument of grace to the rebellious, and his success is not the less so. AMOS, a few years later, lifts his voice suddenly among the Ten Tribes; while JONAH is sent from Galilee to Nineveh, AMOS is sent from Judah to the kingdom of Israel. And there he appears, a shepherd and a stranger, yet a man of power, speaking to Israel in words all tinged with rural glow, while his theme is the Lord's righteous judgments. Soon is he followed by HOSEA, whose blasts against the backslider are like notes of Sinai's trumpet, waxing louder and louder, ever abrupt and startling. He, too, traversed the Ten Tribes, and exhibited to them their God unwilling to punish, but by no means clearing the guilty. About 730 B. C., MICAH appeared in Judah, contemporary with ISAIAH, and possessing much of his texture of mind, with even more sensitive tenderness. Mercy, as well as judgment, are his theme, and we leave him in the attitude of one wrapt in adoring love at the view of the God whom he proclaims to his fellow-sinners: 'Who is a God like unto thee?' NAHUM, whom some have fancied a dweller in Capernaum, and at all events a Galilean, prophesied B. C. 710. In him we see how men of Galilee—how JAMES and JOHN—might be truly 'sons of thunder.' He is the prophet that announces Nineveh's doom; and never were thunder-claps heard more terrific than in his message. No Greek tragedian ever approached his sublimity of style. Let us stay for a moment, and hear him describing the entering in of the foe at the breach in the walls:—

"They are fleeing;
Stop! stop! but none turneth back.
Plunder the silver, plunder the gold,
There is no end to the store;
There is abundance of all covetable vessels—
Emptiness, and emptiness, and void;
Heart-melting, and tottering of knees;
There is intense pain in all loins,
And all faces withdraw their color."

Dr. Henderson's trans. of chap. 2:10, 11.

Or stay one moment longer, to see him painting the besiegers pouring into the city. His language so arrested JEROME, that he despaired of translating it, and every critic has spoken of it as unrivalled:—

"The sound of the whip, and the sound of the rattling of the wheels;
The horses prancing, and the chariots bounding;
The mounting of horsemen, the gleaming of swords;
The lightning of spears,
The multitude of slain,
And the mass of corpses;
There is no end to the carcasses—
They stumble over their carcasses." Is. 3:2, 3.

It is probable that NAHUM uttered his prophecies among the Ten Tribes. It was some comfort to the godly there to know that God would glorify himself on his proud enemies. About 630 B. C., in Judah, ZEPHANIAH arose, a man of God in spirit like JEREMIAH, and contemporary with him. Both he and JEREMIAH began to prophecy (it is thought) in the reign of tender-hearted king JOSIAH. This prophet points out the moral causes of Jerusalem's ruin. It would add interest to his history, if it could be proved, from chap. 1:1, that he was great-grandson to good king HEZEKIAH. But seldom has a more rapt prophet appeared, than the next we meet—HABAKKUK. It is likely he was a Levite, if not even one of the singers of Israel (3:1, 19); and it may have been in one of his watchings by night in the house of the Lord (2:1), that he received his message. We feel him to be a prophet in the position of watchfulness and expectation—his loins girt, his lamp burning, his soul calm and happy. His magnificent strains set before us, God our gladness, in times of sin, and trial, and judgment. It was about his time, or somewhere, probably, about 590 B. C., that OBADIAH was heard, perhaps in the temple, denouncing Edom's doom.—He is the prophet of Edom, soaring, like the eagle, above the rocky dwellings, and darting down upon them with his message of woe. Sin against the brethren is the burden of his prophecy. After this, the seventy years' captivity came on. And at the return from Babylon, HAGGAI appeared, with his five messages, delivered with interrogatory vehemence to selfish men. ZECHARIAH, like another EZEKIEL, full of both clear and dark sayings, stands beside him, dealing with the destiny of Israel, and exhibiting them at last under the happy booths of the Feast of Tabernacles. MALACHI closed the whole. He is the prophet who gives 'a last lingering look at the Mosaic dispensation.' The sins of Israel and their future hopes are set before them, and then we are suddenly left by the prophet, in expectation of some scene yet to arise. The Jews call him 'the seal of the prophets,' because with him ends the line of prophets, until the Baptist arose, breaking the silence of four centuries, and ushering in 'the prophet like unto MOSES.'"

Presbyterian Review.

The Clerical Backslider

"Once said, 'Woe is me if I preach not the Gospel.' At the fount of baptism he promised God and the Church to 'renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he would not follow or be led by them;' and at the altar of ordination he promised to be 'diligent to frame and fashion himself and family according to the doctrine of CHRIST; to make both himself and them as much as possible, wholesome examples and patterns to the flock of CHRIST. He did so for a season, and God was with him, and a blissful heaven was in prospect. But he relaxed his purpose of devotion, neglected his Bible, and the communion of his God—became weary of his work, and covetous of the riches and luxuries of the world. He compromised the cross with error, and compromised self-denial with sin; left his calling, and to-day, perhaps, reels a drunkard in some far-off land; digs gold and earns hell in California, shaves notes, or speculates in stocks, or wrings money out of this world by all the processes of modern speculation and brokerage. He has 'fallen from grace; though he may occasionally sigh and sing of his former hopes, but it's of no use. Like JUDAS he has sold his CHRIST for money, and the pleasures money will buy; and if there is any truth in the Christian revelation, the mark of reprobation is upon him. He will die ere long and go to his own place a backslidden minister; a reverend apostate—'God's most abandoned, and hell's most damned.'"

"Ministers of God, beware! Keep to your work and let the world alone. To you the world is poison, and you cannot touch it and be safe. Live near to God: build your house in heaven, and lay up all your treasures there. Sinners will see it, and some will go and do likewise. Better by far be a LAZARUS in 'Abraham's bosom,' than a 'certain rich man' tormented in the unquenchable flame."

ANON.

LITERARY THEFT.—When one publisher has been at the expense of getting up a work, it is held among men of the world very dishonorable for another to publish it: it is robbing the first one of the amount which it takes from his sales, in withholding the means on which he relies for remuneration for its first issue. As publishing in the *Herald* would prevent a

sale for that which is published in another form, we seldom reprint in our own paper, that which we first issue in book form. If we wish to give in the *Herald* what others have thus published, we first get their consent. Still we cannot expect that all will be actuated by the rules of right, to which even honorable men of the world feel bound to conform. When there is danger of literary property being purloined, it may be protected by a "copy right." Books which none but Christians would wish to publish are not usually in need of such protection. We however see that our little book—"The Bible Class," should have been surrounded by that safeguard.

FLIES.—Not a year passes but we hear of cases of accidental poisoning from the use of various fly-poisons, that are improperly employed to destroy these insects. As the season in which these little insects are most annoying is approaching, we will here state, for the benefit of the public, upon a good authority, if a plateful of strong tea, well sweetened, be placed in an outer apartment accessible to flies, they will taste of it, and be killed thereby as surely as by the most approved "fly-poison." This fact may not be so agreeable to those who are accustomed to sip two or three cups of this delightful beverage every evening, but it is nevertheless a fact, and any one who has any doubts upon this subject, has but to try the experiment, and in so doing they need have no fears of poisoning, materially, their children, even though they should accidentally drink the draught designed for the flies.

Prov Jour.

THE CENTURY QUESTION.—The century question was decided upon by Professor SILLIMAN, at the Alumni dinner at Yale College. He said there were present three men (President DAY, Prof. KINGSLEY, and himself,) who had seen the whole of the half century pass while acting their parts in the College. I remember, said he, lying awake to listen to the last knell of the 18th century. I mean the 31st day of December, 1800—not 1799—for I never was fool enough to suppose that 99 make 100.

Journal.

The numbers who contended that the first forty-nine years of the present century completed the half century, show that there are still left a multitude of such fools.

"The Literary Reader, for Academies and High Schools: consisting of Selections in Prose and Verse, from American, English, and other Foreign Literature, Chronologically arranged. Including Biographical Sketches and Remarks on the Art of Reading. By Miss A. Hall, author of the 'Manual of Morals.' Boston: Published by John P. Jewett & Co., Nos. 17 and 19 Cornhill. 1850."

The very best reading book out. It just meets our ideas of what a reading book should be, for academic and high schools. Extracts are not only given from a great variety of authors (about one hundred and fifty), but they are accompanied with short biographical sketches, and arranged according to their chronology. The scholar is thus not only provided with an excellent reading book, but is presented in a small compass with the choicest selections from the whole field of English literature, and receiving valuable information respecting the person who writes, and the time in which he wrote. This will give additional interest to the work, and makes it a valuable family book.

New Tracts!

We have now got out the first and second Nos. of the series of *Kelso Tracts*—re-published from the London edition. There are upwards of thirty of these tracts, which will be published as fast as they can be disposed of. The following are the titles and prices of those now out:—

No. I.—*Do You go to the Prayer-meeting?*—four pages, — 50 cts. per hundred.

No. II.—*Grace and Glory*, — twelve pages, — \$1 50 per hundred.

The above tracts present the *practical*, with the *doctrinal* view of the gospel; and are much needed among us at this time.

BRO. BERICK:—We are disappointed in our expectations of getting Bro. SHIPMAN to perform a part of the labors in our anticipated meeting. Will you please to select some one from the ministry to accompany you to bear his part in the labors of the meeting in Hatley, C. E. Please to inform us of the same.

N. STEVENS.

TURKEY.—The Ottoman Porte has notified the refugees at Schumla, that such of them as may be willing to emigrate to America will receive passports and a sum of 1,000 piastres, about \$50, in aid of their journey.

SPAIN.—The Government is sending to Cuba reinforcements to the amount of 6,000 troops. The appointment of a Viceroy of Cuba has been renounced by the Cabinet.

B. R. WILSON.—In the first place, the comma should be after the word "me." In the second place, we think reference is made to the work of the Holy Spirit in conversion.

THE *Pneumatologist*,—Nos. 4, 5, and 6, stitched together,—is received. Price, 25 cts.

THE No. of Aug. 4th, 1849, is received.—We thank the sender.

CORRESPONDENCE.



"WATCHMAN, WHAT OF THE NIGHT?"

Watchman! watchman! what of the night? —
"Shadows and darkness encircle me quite!
Earth is enshrouded in midnight gloom,
Black as the pall that envelopes the tomb;
Watchmen are few, and the mocker is bold —
The heavens are starless, — the night-air cold!
I am weary, and wishing the night was gone:
I will watch for the day till the morning dawn."

Watchman! watchman! what of the night? —
"In the east appeareth a glimmering light!
Faintly it gleams — but it riseth now,
And streameth afar — 'tis the morning's brow!
Shadows are passing — the day-star is out —
And the glory is flashing and leaping about;
And the golden tints that are pour'd o'er the earth,
Foretell of the bursting morning's birth!"

Watchman! watchman! what of the night? —
"Morn rushes onward, all cloudless and bright!
And warmth, and light, and beauty are driven
To the farthest bounds of the far off heaven!
Wreathing flames from the throne of God
Are bathing the world in a silver flood!
Seraph and cherub are crowding it on,
And the pure on their pinions are skyward gone!"

Watchman! watchman! what of the night? —
"Bursts on my vision a ravishing sight —
Jesus hath come, with His shining ones,
And the splendors of twice ten thousand suns!
He hath come! and the night-watch of sorrow is
o'er, —
And the mantle of midnight shall shroud me no
more!"

Pilgrim and stranger! haste to thy home;
For the morning, — the beautiful morning, — has
come!" D. T. T., JR.
Rouse's Point, N. Y.

LETTER FROM ENGLAND.

DEAR BRO. HIMES: — Shortly after the date of my last published letter, I held one or two meetings in Leeds, and also visited Selby, in Yorkshire, in order to hire the "Public Rooms," and to issue notices announcing a series of services. But upon my return to Selby in order to deliver the lecture as per announcement, through the interference of the Roman Catholic priest, and others, I was prevented occupying the place which I had lawfully hired. The priest having visited the printing office, and saw one of the bills, on which one lecture of the series was: — "Popery — its character, rise, fall, and destiny." It appeared to annoy him, and therefore he wrote to Lady Peters, — to whom he was chaplain, — and visited some of the trustees, to whom he intimated that if I were allowed the use of the rooms, they would be in danger of forfeiting the building, as the ground for the same had been given by Lord Peters previous to his decease. I was somewhat disappointed, but as the object of certain individuals was to prevent the people from hearing the truth, I resolved that I would not be driven from the place by any such means, and at once hired the "Victoria Room," and had bills printed and posted, exposing the conduct of the trustees of the Public Rooms, and stating that the lectures announced to be delivered therein would be delivered in the "Victoria Rooms."

Much prejudice existed in the minds of some, as they associated the Advent doctrine with the vagaries of the Mormons; but those who heard for themselves became deeply interested, prejudice was removed, some received the joyful tidings with gladness, and previous to my leaving the place became too strait for those who wished to hear. After the close of the lectures, in compliance with the request of the committee, I delivered a lecture on 'Temperance, in the "Subscription School Room," which was well attended. Addresses were delivered by others, and we had a lively and interesting meeting.

The shareholders of the Public Rooms, with others, became much annoyed at the manner in which I had been treated in reference to them, as they were mine by right for the time specified in the agreement. Two meetings of the shareholders were called, to consider the matter, and as the building had been let for one year to the Postmaster, of whom I had hired it, they had to pay him the amount agreed upon by me for its use, also for the printing and posting of the bills, and a vote of censure was passed by the meeting upon the individual who had charge of the room, for listening to the priest, and preventing my occupying the same. I might have obtained damages for breach of contract, but had no wish to do so, as they had been imposed upon by the power of the "little horn," with "eyes and a mouth." The priest had no idea of having his system of religion represented and illustrated by a woman sitting on a scarlet-colored beast, drunken with the blood of the saints! But for once he was foiled, and his prospect spoiled!

During the following week I received a visit from Bro. Micklewood, who met me in Leeds. I was much pleased to see him, and as I had been laboring alone, was glad of his assistance. On the Sabbath evening he preached an interesting discourse, in the School Room, in Merriam street, on the inspiration, sufficiency, and authority of the Scriptures, which was listened to with much attention. On the two following evenings we attended the "Musie Hall," in order to hear Mr. Joseph Barker, who had announced lectures to prove that the Scriptures are not a perfect and infallible rule of truth and duty. Mr. Barker was formerly a Methodist preacher, afterwards he became a Unitarian, and was presented by the Unitarians with a valuable steam-press. I have also been informed that he has been associated with Frederick Lees. He disseminated Unitarian notions for some time, but at last it appears that his teach-

ings constrained them to discountenance him. He professes to be the friend of the working classes, and by his orations exerts some influence, and is doing his utmost to disseminate infidel principles among them, but especially the young. He owns and publishes a paper called "The People," which is sought after by a certain class, who take in his notions with greediness.

In the lectures referred to he endeavored to prove that the Bible is not the book of God, asserted that it is the work of fallible printers and dishonest translators, that it teaches falsehoods on every subject upon which it treats, that the curses pronounced against our first parents, are in reality blessings, that the account of the flood is a most monstrous narrative, that there are upwards of twelve statements impossible to be true. He considered the story the most monstrous ever uttered! He also asserted that the Bible teaches bad morality, and contains many false promises, which never have been, and never can be fulfilled; that the whole book was translated by men very likely to err, and who were pledged to support a false system of theology, a church, and corrupt government. All were sworn that they believed in the Trinity — that God's Son was as old as his Father, &c. &c.

The above will give you an idea of his sentiments and the nature of the work in which he is engaged! But while he disbelieves so many portions of the Bible, in one of his lectures he remarked that he believed the passage which teaches, "The soul that sinneth it shall die." I cannot give you any of his attempted proofs of his assertions, as my limits forbid. On the second evening, at the close of his lecture, as discussion was invited, Bro. Micklewood occupied some of the time in showing the fallacy of certain objections made by Mr. Barker against the divine authority of the Scriptures. Bro. M. was well received, and at the close of the period allotted each speaker, it was moved and seconded, and carried, that Mr. M. be allowed to occupy the remaining time that evening. He did so, and announced his intention of delivering lectures in reply to Mr. Barker, in the "Stock Exchange Hall," in Albion-street, on the evenings of Thursday, and Friday, and Saturday. As Mr. B. had challenged all the ministers of Leeds to discuss with him, and none came forward, Mr. M.'s lectures in the defence of the Bible excited some interest, and were respectfully attended. Mr. M. offered to accept Mr. B.'s challenge, and to discuss the subject with him publicly, if he would consent to the proceeds of the discussion, however long it might continue, being given to the Leeds Infirmary. Mr. B., however, at the close of one of his lectures, stated that he had no objection to the arrangement proposed, and to meet Mr. M., but that he should not put himself out of the way either to meet or to avoid him, that at some future time he would discuss the subject with him, providing that none other came forward. He preferred discussing the subject with some of the orthodox ministers! Mr. B. took an unwarrantable liberty with Bro. M.'s name, by announcing on his bill his presence at his lectures on the following Monday and Tuesday; but he did so, doubtless, to secure Mr. M.'s friends as well as his own. At the close of his lecture on the Monday evening the audience was thrilled by the Superintendent of the Leeds Town Mission reading an extract from one of his works, written some years since, previous to his imbibing infidel principles, and the publication of his present "Commentary on the Scriptures," which is appended below.

Although Mr. B. intended delivering fifteen or sixteen lectures, for some cause, best known to himself, at the close of his fourth lecture he closed them for the present.

"What none can prove a forgery may be true!
What none but bad men wish exploded must!"

Bro. Micklewood and myself held several meetings together, previous to his return to Plymouth, particulars of which I must defer until my next letter. I am now in Bristol, at Bro. Reed's, who, with sister Reed, desire me to present to you their Christian love. I remain very truly yours in the blessed hope,
J. W. BONHAM.

Bristol (Eng.), July 31st, 1850.

(From the "Leeds Mercury," June 8th, 1850.)

On Monday evening, after awfully perverting and reviling some of the most interesting sayings of the Divine Redeemer, the lecturer proceeded to revile the apostle Paul, charging him with writing in favor of slavery, oppression, and prostitution, founding those fearful charges on Col. 3:23.

At the close of the lecture ten minutes were allowed for objections, &c., to be offered. Mr. Barbour, the Superintendent of the Leeds Town Mission, embraced the opportunity to rebut the above irrational charges. In the course of his remarks he read to the meeting the following extracts from Joseph Barker's own pen, when he was a professed minister of the Gospel, in favor of the Bible; thus showing that whatever he may say about contradictions in the Scriptures, his own contradictions about the Scriptures are so glaring as to deprive him of all credit for sincerity in the eyes of men of common sense and integrity: —

"Always revere and love your Bible, and in every way you can assist in spreading a knowledge of its laws and doctrines through the world. It always takes the poor man's part, and it is a mighty advocate. Often has it made the tyrant tremble, and filled the oppressor and extortioner with dread; and often has it snapped the yoke of iron, and let the slaves go free. It is the emancipator of the universe, and as it passes on from land to land it will destroy all forms of cruelty and wrong, and never cease its operations till all the dwellers of the earth are free and happy. To it you must look for the redress of your wrongs, and for the cure of your sorrows." "To what extremes of blindness and perverseness men may go, when once they have abandoned themselves to the guidance of their lusts! If there were no other evidence than what is offered by the wonderful excellence and kindness of its laws, I could never believe the Bible to be any other than the Book of God. To talk of the Bible being the work of despots is the wildest raving of madness. Despots make such laws as those, and teach such doctrines as the Bible teaches! Every sentence of the Bible is lightning and thunder to despots; despots dare not look at the Bible, — they tremble if it touch their shores. No, the

Bible is the book of God, and bears the mark of the Divinity on every part. Its laws could come from no one but the fountain of wisdom and love. They could be conceived no where, but in the bosom of God; they are too full of tenderness to have any other Author than the Father of all mankind."

"The Bible must be his [a student's] first and great book; it must be his daily companion and his closest friend; it must be his text-book, his system, his treasury; but it must not be his only book. It should be the master book, but it should have a great many other books as servants. It should be his king of books; but it should have a great many subjects." — p. 161.

"I hope that my young friends will spend their first book money in buying Baxter's works, and their first leisure in reading them in connexion with the first and best of all books, the Oracles of God." — p. 192.

The reading of the above thrilled the audience. — The lecturer attempted an apology for his contradictions; but it was feeble in the extreme. His usual spirit quite failed him, so that he blundered out this awkward confession, that he is now "much about the same man as he ever was." There are some who are fully persuaded that this is quite true.

JOHN MILTON.

"Milton," says Dr. Symonds, "was a man in whom were illustriously combined all the qualities that could adorn or elevate the nature to which he belonged; a man, who at once possessed beauty of countenance, symmetry of form, elegance of manners, benevolence of temper, magnanimity and loftiness of soul, the brightest illumination of intellect, knowledge, the most various and extended; virtue, that never loitered in her career, nor deviated from her course; — a man who, if he had been delegated as a representative of his species to one of the superior worlds, would have suggested a grand idea of the human race, as of beings affluent with moral and intellectual treasure, who were raised and distinguished in the universe as the favorites and heirs of heaven."

To common readers, Milton is only known as a poet; but his works in prose, on theological, historical, political, and literary subjects, fill several volumes.

It appears from the following extract from the "Treatise on Christian Doctrine, compiled from the Holy Scriptures alone," (chap. 33,) "of Perfect Glorification, including the Second Advent of Christ," &c., that he believed in the millennium after the Advent: —

"Christ's kingdom of glory will not commence till his second advent. Dan. 7:13, 14 — 'Behold one like the Son of man came with the clouds of heaven . . . and there was given him dominion, and glory, and a kingdom; given him, that is, from the time when he came with the clouds of heaven (in which manner his final advent is uniformly described) not to assume our nature as Junius interprets it, (for then he would have been like the Son of man before he became man, which would be an incongruity,) but to execute judgment; from the period so indicated, to the time when he should lay down the kingdom. 1 Cor. 15:24 — 'Then cometh the end;' of which more shortly. That this reign will be on earth, is evident from many passages. Psa. 2:8, 9, compared with Rev. 2:25-27 — 'I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' Psa. 110:5, 6 — 'Jehovah at thy right hand shall strike through kings in the day of his wrath; he shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries.' Isa. 9:7 — 'Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom.' Dan. 7:22 — 'Until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.' V. 27 — 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.' Luke 1:32, 33 — 'The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.' Matt. 19:28 — 'Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Luke 22:29, 30 — 'I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.' It appears that the judgment here spoken of will not be confined to a single day, but will extend through a great space of time; and that the word is used to denote, not so much a judicial inquiry properly so called, as an exercise of dominion; in which sense Gideon, Jephthah, and the other judges are said to have judged Israel during many years. 1 Cor. 15:23-26 — 'Every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming; then cometh the end.' Rev. 5:10 — 'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' Rev. 11:15 — 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Rev. 20:1-7 — 'I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years: . . . this is the first resurrection.'

"After the expiration of the thousand years Satan will rage again, and assail the church at the head of an immense confederacy of its enemies; but will be overthrown by fire from heaven, and condemned to everlasting punishment. . . .

"Our glorification will be accompanied by the renovation of heaven and earth, and of all things therein adapted to our service or delight, to be possessed by us in perpetuity." Isa. 65:17 — 'Behold I

"The following quotations will show, that Milton took pleasure in frequently recurring to this idea: 'The world shall burn, and from her ashes spring,

create new heavens and a new earth, and the former shall not be remembered, nor come into mind.' Chap. 65:22 — 'As the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain.' — Acts 3:21 — 'Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' Matt. 26:29 — 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' Luke 14:15 — 'One of them that sat at meat with him . . . said unto him, Blessed is he that shall eat bread in the kingdom of God; nor is he reproved by Christ for this saying. Chap. 22:30 — 'that ye may eat and drink at my table in my kingdom.' Rom. 8:19-24 — 'The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . in hope, because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.' 2 Pet. 3:13 — 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' Rev. 5:10 — 'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' Chap. 20:1, &c. — 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea; and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'"

FROM THE BRETHERN IN HALLOWELL AND GARDINER, ME.

DEAR BRO. HIMES: — We would hereby assure you, that the recent fiery ordeal you have passed, has by no means weakened the great confidence we have ever had in your entire integrity and faithfulness, as a man and a Christian. And we would add, that the spirit with which you have met and borne this trial, has furnished us with fresh and pleasing evidence of the depth and soundness of your Christian principles, and of your entire devotedness to the Advent cause. And we are constrained to say further, that we regard the recent strange effort, made by certain men in Boston and vicinity, to blast your reputation, as a most high-handed violation of all the principles of righteousness and religion. The acts and doings of these men, of which we thus complain, are,

1. That they should secretly receive and circulate (if not get up) slanderous reports against a brother, with whom they were associated in the holiest of causes. And that, too, when, had the brother against whom they thus warred really offended, they were in possession of every facility for proceeding against him in an honorable and Scriptural manner.

2. That they should stand forth in open Conference and throw out insinuations calculated to ruin the character and influence of a brother with whom, more than any other man now living, the interests of the Advent cause are identified; and this, when none of the previous steps peremptorily required by the gospel had been even attempted. And then —

3. Fall back into the dark, and seat themselves in a sort of dignified, and almost sullen silence; utterly refusing to specify a single charge, although a committee of the church to which the accused brother belongs are in waiting, and the Conference in committee of the whole are in waiting, to attend to any business of the kind they may see cause to present.

4. That when they seem to feel compelled to leave this retreat, they should come forth with a list of charges, entrenching themselves behind that old liar, — that ancient, and modern, and ceaseless slanderer of the saints, — "common fame." And then —

5. For the time being dodge the field entirely, leaving the injured brother and the grieved Conference to settle the matter with "common fame" as best they can.

6. That after they had withdrawn from the regular place of worship, and thereby separated themselves from the accused brother and no small portion of the church, — from all, in fact, but his opponents and their sympathizers, — they should then attempt to put him on trial before this most interested and unauthorized tribunal, and publish to the world that he is on trial before the church. And all this, without having given him the least notice that he was thus being proceeded against.

New heaven and earth, wherein the just shall dwell,
And after all their tribulation long,
See golden days. — Par. Lost., III., 334.

'Then heaven and earth renewed shall be made pure
To sanctity that shall receive no stain. — x. 638.

. . . . To second life,
Waked in the renovation of the just,
Resigns him up with heaven and earth renewed. — xi. 64.
. . . . till fire purge all things new,
Both heaven and earth, wherein the just shall dwell.
ib. 900.

. to reward
His faithful, and receive them into bliss,
Whether in heaven or earth; for then the earth
Shall all be paradise, — far happier place
Than this of Eden, and far happier days. — iii. 461.
. then raise

From the confluent mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love,
To bring forth fruits, joy and eternal bliss. — ib., 547.

"And again, in a splendid passage near the end of the treatise on 'the Reformation in England: —

"Thou, the eternal and shortly expected King,
Shalt open the clouds to judge the several kingdoms
of the world, and distributing national honors and rewards to religions and just commonwealths, shall put
an end to all earthly tyrannies, proclaiming thy uni-
versal and mild monarchy through heaven and earth;
where they, undoubtedly, that by their labors, coun-
sels, and prayers, have been earnest for the common
good of religion and their country, shall receive
above the inferior orders of the blessed: the regal
addition of principalities, legions, and thrones into
their glorious titles, and in super-eminence of beatific
vision, progressing the dateless and irrevocable circle
of eternity, shall clasp inseparable hands with joy
and bliss, in over-measure forever." — Prose works,
1. 58.

7. That they should engage in a secret, and (to us) most unrighteous plot to wrest the "Herald" office from its true owner, and put the "Herald" under the direction of other men.

And finally, that they should refuse to submit the matter to a mutual council, although repeatedly urged to do so, both by opponents and friends.

These, we say, and other acts and doings in keeping with these, are the things of which we complain as outraging all the principles of righteousness and religion. And that we do not speak unadvisedly, or altogether from hearsay in this matter, will appear from the fact that some of us were personal witnesses of many of the things whereof we here affirm, in our attendance at the recent Boston Conferences.

And in conclusion, we would earnestly entreat these men, solemnly to review their position, and manfully to retract. And, though we grieve to say it, yet, till then we shall be utterly unable to regard them as worthy of Christian confidence or association.

HERMAN STINSON, ANDREW MALL, I. C. WELLCOME, CHARLES HOOKER, JOHN RUSSELL, NICHOLAS SMITH, CHINA PLAISTED, DWIGHT MINER, EBENEZER MAYO, L. L. HOWARD, JEDEDIAH THOMAS, MARVEL SPRAGUE, SILAS TABER, HOWARD ROBINSON, (of Litchfield.)

FROM THE ADVENT CHURCH IN CRANSTON, R. I.

DEAR BRO. HIMES:—It is with feelings of the deepest interest and regret that we have watched the recent movements which have been going on, in different parts of the country, to injure your moral and Christian character, so as to destroy the confidence which has formerly been reposed in you, and to stamp your name with infamy and disgrace, and to wrest from you that which belongs to you; and that by bringing charges against you, which, from the information that we can gain from the "Herald" and other sources, have not, and cannot be sustained; and we do humbly protest against, and cannot for a moment countenance, the course taken by those brethren to conceal the matter from a proper investigation, when it was their duty to have urged it, and to have settled the matter, before it should have gone out into the world, in the form that it has.

But we wish to say to you, Bro. Himes, that our confidence in your integrity and Christian character remains unshaken by any of those efforts which have been so equivocating, and, apparently, destitute of brotherly love and moral honesty, up to the present time. But we can say, that the course that you have pursued, from the earliest announcement of the matter, and the efforts you have made to have the charges investigated and the whole matter fully developed, without seeking to screen yourself from the righteous decision of an impartial tribunal, is worthy of the highest commendation, and only tends to strengthen the confidence which we have had in you.

We feel deeply to sympathize with you in your present trials, knowing that they must be keen and severe, coming from the source that they do,—from those who were your bosom friends, and in whom you had reposed so much confidence. But "human hearts and looks deceive us," in this mortal state, and our supposed friends sometimes turn to be our greatest enemies. "But thanks be to God, who giveth us the victory, through our Lord and Saviour Jesus Christ."

We would also say that we greatly approve of the manner in which the "Herald" has been conducted, from our earliest perusal of its columns up to the present time, and hope that it may continue to be a "Herald" of good news of the kingdom of God, until the coming of our Lord and Saviour Jesus Christ, who will change our vile bodies, and fashion them like unto his glorious body.

"Then will we sing our suff'rings o'er,
And praise him evermore."

(In behalf of the Advent Church in Cranston.)
GEORGE CHAMPLAIN, Elder.
A. S. HIMES, CALVIN RICHARDS, Deacons.
HENRY D. BOSS, Clerk.

LETTER FROM J. C. BYWATER.

DEAR BRO. HIMES:—I have not been an idle spectator in the recent movements affecting your moral and Christian character. I do look upon the course pursued as most unchristian and unkind. I care not who is engaged in it, nor whom it is against. I do regard it as small business, and just what the devil would have us do; and not only so, but that the course pursued is an outrage upon every principle of brotherly love,—a violation of the rule of Jesus, "Do unto others as ye would that they should do unto you." It is certainly a violation of every principle of disciplinary power vested in the church. "Against an elder receive not an accusation, but before two or three witnesses."—1 Tim. 5:19. Again: we are to "watch over each other for good, not for evil." Jas. 5:19, 20—"Brethren, if any of you err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Now, allowing all the charges to have been true, if I understand it—and I think I do—the righteous, the Christian church has not been pursued. Then, again, to pursue the course which has been taken only on the evidence of common report, or common fame, is most cruel. Suppose we should carry out the principle,—who among us would escape? Has not common fame, so far as moral character is concerned, always been against the servants of Christ? Further, after a brother has met the charges on the ground of "common fame," and proved by "common fame" itself that he is innocent of the charges thus preferred, for the accusers still to persist in their course shows wickedness of heart, and a determination to carry out their ends, right or wrong.

I must enter my solemn protest against any such procedure, and declare my disfellowship with any and all who are engaged in such business.

My dear Bro. Himes: I sympathize with you in these trials, for such they are truly; and Paul has said, "If one member suffers, all suffer with it." But you will remember that the trial of your faith is more precious than gold that perisheth, though it be tried with fire, that it may be found unto praise, and hon-

or, and glory, at the appearing of Jesus; and although you and I may and do differ in our views on some things, yet right is right the world over, and I go for the right, wherever I find it, so far as I know what it is.

I am trying to wake up the world, so far as I can, by the means of Tent-meetings, to prepare for the great day of the Lord; and I bless God that our labors have not been in vain. We have succeeded in establishing living interests, I trust, in most of the places where we have held meetings. We have over-run receipts in our meetings, thus far during the season, nearly two hundred dollars; and all that has kept us going have been our receipts of books, and a good credit. I trust the brethren will see that we do not bear too heavy a burden.

I am thinking of going South with the Tent, as far as Virginia and Kentucky, when it becomes too cold to hold meetings here at the North. What think ye? Can we be sustained? Yours, still looking for Jesus.

There have been many calls from the South, and we see no reason why a judicious effort may not result in good. Our best wishes for your success will go with you.—Ed.

LETTER FROM PHYHERA BLOOD.

DEAR BRO. HIMES:—Could the widow's mite add anything to the many sources of sympathy and condolence which you receive from abroad, I would with alacrity add mine. But feeling my inability to add anything to the assurances of the implicit confidence which I think the mass of the readers of your valuable paper repose in your sincerity, candor, and integrity, in which you have ever manifested your faith in this important message to which your time and talents have been so long devoted, I can only make some observations, which your goodness will excuse me for attempting.

I can say, as one brother did, that I thought I should not be astonished at anything in these times. But it was a mistaken idea, for I truly have been astonished at the proceedings of the Chardon-street Church. There was a traitor among the apostle, but who could look for any among those who profess to believe that the Lord would soon come, to require an account of their stewardship! That faith must be renounced ere any one could deliberately contend for pre-eminence. They must lose sight of the instructions of our blessed Lord, before they would yield to the suggestions of the adversary, and harbor jealousies, and aid surmises. They forget the admonitions of the good old patriarch to his children, not to fall out by the way. I am grieved at the heart that this blessed cause, which we so dearly love, should receive such a wound in the house of its friends. I think you may adopt the language of the Psalmist, and say, "It was not an enemy that reproached me, else I would have borne it; but it was thou mine equal, my guide and mine acquaintance, we took sweet counsel together, and walked to the house of God in company."

Satan was not satisfied that the past wounds should be healed, but he must thrust his arrows at a more tender and vulnerable part of the body. You doubtless have read the allegory of Parley the Porter.—The master told him that nothing outside the hedge could ever injure them, unless they themselves made a breach on their own side. Traitors in our own camp would soon ruin us. But the Lord reigns.—Let the earth rejoice, and blessed be his name. He is stronger than the strong man armed. He says the wrath of man shall praise him, and the remainder he will restrain. This to me has ever been a consoling text. While we see so much that looks to us like anarchy, and confusion, misery, and wretchedness, we would fain cry out, O wretched creatures that we are, who shall deliver us from these perilous times! and then we look to the bow of promise and read, "Behold, I make all things new!" and believing the prophetic word, that we are just on the verge of the fulfillment of the promise, we may exultingly say, We can endure all things through Christ strengthening us. How much it becomes us, who have taken a bold stand against the nominal churches and a pleasure-loving world, to evince our faith in a soon-coming Saviour, to act consistent with it, to stand with our loins girt about with truth, our lamps trimmed and burning, and manifest to the world that we are truly waiting for our coming King. If we swerve from this position, we give the enemies of our faith cause to exultingly inquire, What do ye more than others? These unexpected thrusts of the enemy, though they are painful to witness, yet serve to strengthen my faith that his time is almost expired, and in the anticipation of the glory soon to be revealed. We may well stem the tide of his most boisterous efforts.—Many parts of Scripture which I once thought but little about, now appear in perfect fulfillment, and manifest to my mental vision the height, and depth, and truth of that sacred word. I do pray that you may be sustained by a double portion of God's Spirit to surmount all the adverse gales, and that these sore bruises may all be healed by the sanctifying influences of God's Holy Spirit, and that we may all come off conquerors through him who hath loved us and washed us in his own blood. Your sister in the blessed hope of soon seeing our Lord.

Manlius (N. Y.), Aug. 5th, 1850.

Extracts from Letters.

BRO. J. G. WHITE writes from Memphis (Tenn.), July 19th, 1850:

DEAR BROTHER:—I embrace the present opportunity of informing you that I have left Lake Providence, and am now at this place, where I intend to remain for a short time. I have received the books and tracts you sent me, which have proved a source of great satisfaction and profit to me and others. The second day after their arrival, I went from house to house through the town, distributing them. I have also sent them through the country, so that there are but very few in that section who have not heard the Advent doctrine. And I feel to rejoice, that to some this doctrine of a coming Saviour has been a source of comfort and happiness, that will tell in days to come. Many have received light through the instrumentality of these little tracts that they never saw before, and now understand our true faith and position. O, my brother, the work of the Adventists in this southern country is imperative, and solemnly binding on them. When I take a survey of the things around me, and see hun-

dreds of ministers, of all denominations, proclaiming their fanciful doctrines of a world's conversion, the restoration of the carnal Jews, and a temporal millennium of a thousand years, putting far off the day of the Lord, while their flocks are starving for the bread of life, and sinners are going headlong down to hell, and scarcely a hand stretched out, or a voice heard, proclaiming the speedy advent of the Judge, my heart sinks within me. The field is indeed extensive, and the laborers are few. Who will enter the contest between truth and error? Is there no Adventist at the East, who, like Paul, is willing to breast the storm, and come South and preach the doctrine of a coming King, even if his path should be beset by enemies, and stripes and prison lie in his way? Methinks there are those who should come here, even though all these evils should befall them. It is their duty to go into all the world and preach this doctrine, for it is the gospel, and for the truth of which you can appeal to the Bible. Then why stay in the East, where the truth has numerous advocates, and not go to the destitute South and West, and sound aloud the proclamation, "Fear God, and give glory to him: for the hour of his judgment is come?"

Note.—We cannot too greatly estimate the importance of tract distribution. We hope the praiseworthy example of the writer of the above will be more generally followed.—This is a duty we owe to our fellow-men, so many of whom we are unable to reach by any other means.

In relation to laborers here going South, our brother may be assured, that there are but few laborers even here, compared with the work to be done. Truly, the harvest is plentiful, but the laborers are few. We sympathize deeply with our brother in the wants of the cause in the far South; and had we the means to respond to the pressing call, they should not be withheld. But we doubt not that something will be done for that portion of the great field.—Ed.

BRO. B. BANCROFT writes from East Windsor (Ct.), Aug. 1st, 1850:

DEAR BRO. HIMES:—The weekly visits of the "Herald" are truly refreshing to me. I sympathize with you in your recent trials. The "Herald" must and will be sustained, for I look on it as the best religious paper I am acquainted with. Notwithstanding the efforts made to wrest it from you, I believe God will not suffer your enemies to succeed. I pray that He may still direct you in your editorial labors, so that the scattered flock of Christ may have meat in due season. I rejoice, that all the charges brought against you have been proved to be groundless. I trust you will come out of the furnace like gold seven times purified, and prepared for God's everlasting kingdom. Go on, brother, in your work of faith and labor of love; the clouds of mysticism and unbelief will soon be dissipated; the spell will soon be broken; the persecuting voice will soon be silent; the painful scenes of which you are now a witness will soon cease, and all your trials will be crowned with complete victory.

There are a few in this place who are waiting for redemption, while others are heaping up treasures for the last day. There is much lording over God's heritage at this time by those who should be ensamples to the flock. The time is not far distant when all self-righteousness and self-exaltation will fall, like Dagon, to the ground, and the "Lord alone will be exalted in that day."

BRO. G. W. BURNHAM writes from Seneca Falls (N. Y.), Aug. 18th, 1850:

DEAR BRO. HIMES:—I have not withheld the following expression of confidence in your Christian integrity because I questioned it,—but the workings of the enemy to do you harm, have held me motionless, as it were, in amazement. But since light has shone out on the workings of "the spirits in heavenly places," I am at liberty to say, my heart and hand are with you as far as in me lies, to carry forward the great work of extending heaven's last warning to a guilty world. My heart has been deeply afflicted with a knowledge of the manner in which efforts have been made to "hunt up" things derogatory to your Christian character. I love the simple, open, honest, meek gospel rule in recovering a brother from his faults, when faults exist worthy of being investigated. We all have our foibles,—are imperfect beings, and as such we should be forbearing to each other. But without adding, I again repeat it, I do not believe "they can prove those things whereof they now accuse you." May you cast all your burthen on the Lord, He will sustain you.

From the Church in Holden (Mass.), Aug. 11th, 1850:

At a meeting of the S. A. Church in Holden, it was voted, That we, as a Church, unite in the sentiment expressed in the letter from the S. A. Church in Brooklyn, N. Y., found in yesterday's "Herald," in regard to the unholiness and wickedness against Elder J. V. Himes; and sympathizing with him in his trials, tender to him our cordial co-operation in the advancement and proclamation of the fundamental principles of the Second Advent doctrine.

Voted, That this expression of our sentiments be signed by the deacons and clerk, and sent to the "Herald" for publication. JONAS BALL, GEO. W. THOMAS, Deacons.
TIMOTHY PARKER, Clerk.

BRO. JOHN MURRAY writes from Poplin (N. H.), Aug. 5th, 1850:

DEAR BRO.:—Keep humble and in duty's path; keep soul and body, and all you have and are, continually upon the altar, and God will sustain you in all your trials and persecutions, and at last reward you with everlasting life and a seat at his right hand, where there are pleasures for evermore. Dear brother, I approve of the course you have taken in your late trials, and feel that you have been wrongfully accused. But we read, "If ye will live godly, ye shall suffer persecution."

BRO. J. W. S. NAPIER writes from Bois d'Arc (Ala.), Aug. 1st, 1850:

DEAR BRO. HIMES:—I am glad to see Mr. A.'s strictures upon your persecutors. I think if they do not profit from them, it will be their own fault. And as they have been so long and so much in the wrong, it is much to be feared that they will be slow to repent: yet I wish and pray that they may see their sins and mourn over them. You are only getting your part of that portion which has been meted out to all God's dear children. They do not faint, God will send deliverance, peace, and joy in good time, yea, in the very best time. I think deliverance to the tried ones is nearing with much speed. Go on in God's cause. I pray the Lord to prosper you. Yours, with much affection, waiting for the kingdom of Christ.

"A Subscriber" requests us to publish the following lines, which he cut from an old newspaper. They are headed, "Encouragement to Believers." By William Allen, of London, who died at the age of 74."

"Traveller through this vale of tears,
Art thou tried with doubts and fears?
Does the tempter still assail,
Till thou think'st he must prevail?
Do the clouds that intervene,
Dim the light thou once hast seen?
Dost thou fear thy faith is gone,
And that thou art left alone,
A traveller on life's dreary coast,
Thy guide and comfort nearly lost?

"Hear a fellow-traveller's lay,
One who hath trod this painful way,
Who in the journey has passed,
Has met with many a bitter blast;
Upon whose head the storm has beat,
While many a thorn has pierced his feet;
But watchless mercy hitherto
Hath interposed and brought him through,
And hath enabled him to raise
At times the cheerful song of praise."

"In patience then possess thy soul,
Stand still, for while the thunders roll,
Thy Saviour sees through the gloom,
And will to thy assistance come;
His love and mercy will be shown
To those who trust in him alone;
Trust, humbly trust, in his defence,
Preserve thy hope and confidence,
To him apply in fervent prayer,
On him in faith cast all thy care."

"Then will the tempest pass away,
Then will the night give place to day,
And then rejoicing will find,
Those trials wisely were designed
To subject every wish of thine
Completely to the will divine;
To fix thy heart on things above,
To fill thy soul with heavenly love,
And through the power of mighty grace,
To fit thee for that glorious place,
Where saints and angels round the throne
For ever sing, Thy will be done."

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

WANTED.—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [Jy. 27]

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Jefferson-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—W. M. Palmer.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Glennville, N. S.—Elias Woodworth.
Hallock, Me.—L. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
Low Hampton, N. Y.—D. Rosworth.
Massena, N. Y.—J. Danforth.
Milwaukee, Wis.—Sam'l. Brown.
New Bedford, Mass.—H. V. Davis.
Newburyport, "—Dea. J. Pearson, sr., Water-street.
New York City.—Wm. Tracy, 75 Duane-street.
N. Springfield, Vt.—L. Kimball.
Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 37 Summer-street.
Providence, R. I.—G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Salmon, Mass.—L. Osler.
Toronto, C. W.—D. Campbell.
Waterville, Shefford, C. E.—R. Hutchinson.
Worcester, Ms.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1, Berwick Place, Grange Road, Bermondsey, London.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 5 cts. — 5 per cent discount to agents. The following are the contents:—

- | | |
|---------------------------|---------------------------|
| No. 1. Mary and the Babe. | No. 5. The Dove. |
| 2. Young Samuel. | 6. Mary Lovel Her Father. |
| 3. Moses. | 7. The Celestial City. |
| 4. Noah and the Ark. | 8. The Dream. |

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Stillman, M. D., L. L. D., &c., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure." New Haven, Ct., Nov. 1, 1849.

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Heal the Patient.

Dr. Ayer.—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.

Hampden ss. Springfield, Nov. 27, 1848.

This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse until last autumn, I brought on a cough which continued me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours.

Portland, Me., Jan. 10, 1847. J. D. PHELPS.

If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.

Prepared by J. C. Ayer, Chemist, Lowell, Mass. [sr. 15-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given.

"Mr. Hawkes.—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing cutter sores, and the like." E. BURNHAM, Exeter, N. H. Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [May 18.]

BLAKENY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NATHAN WETHERBEE, EMERSON WELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE. [my. 4.]

Foreign News.



The British steamship *Niagara* arrived at New York on the 15th.

The news from England is unimportant.

A serious forgery on the Austrian Bank of Vienna has just been discovered in London. It appears that a person named HILL had been apprehended with forged notes on that bank to the amount of £15,000.

A man named JONES has been brought up at the London Police Office for having in his possession a letter threatening the death of Lord JOHN RUSSELL. The fellow told the policeman that he found the letter, but the more probable circumstance appears to be that he concocted it with the view to a little unenviable notoriety.

A meeting, numerously attended, was held in Manchester on Wednesday for the purpose of considering a plan for the cultivation of Cotton in the West Indies.

Lord BROUGHAM is to be created an Earl, with the reversion of the title to his brother.

FRANCE.—Two Socialists have been condemned to imprisonment, for eighteen months, for having concealed arms in their dwellings. Several more Socialist journals have been suppressed.

In the Assembly M. DE FLORTE addressed an interpolation to the Minister of Foreign Affairs with regard to the reparation due to the merchants of Havre and Bordeaux, in consequence of the seizure of fifteen of their vessels by the Government of the United States at San Francisco. Gen. LAHITTE replied that the title of those French subjects to satisfaction was incontestable, and that the French Government would prosecute the affair so as to obtain full satisfaction.

It is said that the French Government are, in conjunction with England and Prussia, pressing negotiation, in order to terminate the differences between Denmark and the Duchies by treaty.

The bulk of the Moderates are said to be getting tired of the sway of LOUIS NAPOLEON, and the belief gains ground that when his term of office ceases, in 1853, he will be succeeded by the Prince de JOINVILLE.

GERMANY.—The news of the battle in the Duchies has excited a fury throughout Northern Germany and in Hanover. A meeting has been held at which 4,000 persons were present, to petition the King that the Hanoverian army might be sent to the aid of Schleswig Holstein. Several other popular meetings have also been held at different places to the same effect.

Prussia has recalled her envoy from the Conference at Frankfurt. This step will have the effect of weakening the growing power of Austria in German affairs, while Austria is desirous of blotting from the recollection of the people the stirring transactions of the past two years. Prussia, on the other hand, appears disposed to allow the people the benefit of their liberal institutions to which late events have given birth. The withdrawal, therefore, of her envoy from this Conference is calculated to perplex both Austria and her confederates.

DENMARK AND THE DUCHIES.—It appears from the latest intelligence from the seat of war, that the retreat of the Schleswig army at the battle of Idstedt, was more owing to a want of ammunition, than as the result of a hard fought field; and no doubt exists but that the retreat was perfectly orderly, and that the army will speedily be ready for action as at first.

The Danish report of the battle is published, from which it appears that they lost twelve officers killed, and seventy-four wounded, one hundred and four privates killed, and two thousand three hundred wounded. Gen. WILLISEN does not state his loss, but regrets the large number of officers killed and wounded.

The Schleswig Government has issued a proclamation, in which it declares that its army, though compelled to fall back, is not beaten. The courage of the army is undiminished, and the troops stand prepared to renew the fight. Nothing is yet lost, and the Fatherland expects that every man will do his duty.

There has been no change in the relative positions of the hostile forces since the 27th. The Danes remain at and about Tropp, and the Holsteiners behind the Wattensee, at the junction of the Eyder with the Holstein Canal. The Holsteiners are making every effort to bring their army again into condition to recommence operations, every battalion of the reserve has been called in, and martial law has been proclaimed for the Duchy of Schleswig.

A fleet of eighteen men of war lies before the harbor's mouth at Kiel.

RUSSIA.—It is reported that the Russian Government has addressed a circular to all its agents at foreign ports, in which it is declared that the connection

which the Duchies strove to establish between Schleswig and Germany is in opposition to the treaties of 1815, which the Czar is resolved to maintain. If this report proves correct, this is the first open step taken by Russia in support of Denmark.

FOREIGN MISCELLANY.

The *Taunton* (Eng.) *Gazette* lost a subscriber recently, because the publishers would not agree to take gravestones in payment.

A man made the following return to the English Income Tax Commissioners:—"For the last three years my income has been somewhat under £150; in future it will be more precarious, as the man is dead of whom I borrowed the money."

A French journal, recording a late fire, states that "one man saved his house by sacrificing thirty pipes of wine, which he used instead of water in extinguishing the fire."

A human skeleton has been found in Scatterry Island, the remains of a person eight feet in height.

The following are the dimensions of the principal parks of London; Hyde Park contains 387 acres; Kensington Gardens, 290; Regent's Park, 403; St. James's Park, 83; Green Park, 71; Victoria Park, 160; Greenwich Park, 174; making a total of 1568 acres.

In answer to a note from Lord PALMERSTON, demanding £12,000 on behalf of English subjects, for the damage they had sustained during the siege of Rome, Cardinal ANTONELLI is said to have intimated, that the Holy See is under the protection of the Emperor of Russia.

The individual who a short time since made a balloon ascent, on horseback, in Paris, has again performed that feat. On reaching a certain height, the aeronaut stood upright upon his horse, to show that he was not fastened to the saddle in any way, and in this position saluted the public with both hands. He descended safely on the evening of the same day.

The *Manchester Guardian* mentions the case of a young man named PIXTON, who dreamed three several nights that he had been drowned in the river Rollin. In joke, he directed his family as to the disposal of his effects, in case his dreams should be fulfilled. He went to bathe in that river a few days afterwards, swam about some time, dived into a deep part, and did not re-appear. An hour and a half elapsed before his body was recovered.

A curious point of law was lately raised in Berlin. Some of the nobility, having been condemned, in consequence of certain misdemeanors, to degradation and loss of rank, appealed against this decision, on the ground that the Prussian Constitution does not recognize any distinction of hereditary rank—and say, that they cannot be deprived of that which they do not possess. The Court, in consequence of this objection, reversed the judgments, and ordered new trials.

At Liverpool, a poor woman, while gathering fragments of coal upon the waste ground near Vauxhall-road, observed the toes of an infant's foot projecting slightly above the surface of the earth, and on turning up the soil and rubbish, the yet breathing animate body of a new-born female child was seen. Having been placed in a bath at the workhouse, the child regained vigor, and is yet alive.

A female domestic was convicted at the Lincoln assizes, England, of attempting to poison her mistress, in hope of getting a mourning dress from the family. She was sentenced to be hanged.

In Wurtemberg, on the 14th of July, a man named CHRISTIAN FARR D'UHERACH, a cook by trade, who came to Stuttgart to assassinate the king, was arrested. An extensive conspiracy has also been discovered.

The Bishop of Exeter has at last handed in to the Archdeacon the presentation of the living of Bampfild Speke, into which Mr. GORHAM was to be inducted by the Archdeacon of Canterbury the week following the sailing of the last steamer. Dr. ADDAMS, the counsel of the Bishop, wished to give in a strong protest, which he termed the Bishop's explanation, but the Judge decidedly refused to receive it, appearing to be annoyed at the pertinacity of the Bishop. To show our readers what stuff this prelate is made of, we subjoin a couple of extracts from his protest:—

"We, the said Henry, Bishop of Exeter, . . . do, by virtue of the authority given to us by God, as a bishop in the Church of Christ, and in the apostolic branch of it planted by God's providence within this land, and established therein by the laws and constitution of this realm, hereby solemnly repudiate the said judgment, and declare it to be null and utterly without effect in *foro conscientie*, and do appeal therefrom, in all that concerns the Catholic faith, to the Sacred Synod of this nation, when it shall be, in the name of Christ, assembled as the true Church of England by representation."

"And further, we do solemnly protest and declare, that whereas the said George Cornelius Gorham did manifestly and notoriously hold the aforesaid heretical doctrines, and hath not since retracted and disclaimed the same, any archbishop or bishop, or any official of any archbishop or bishop, who shall institute the said George Cornelius Gorham to the cure and government of the souls of the parishioners of the said parish of Bampfild Speke, within our diocese aforesaid, will thereby incur the sin of supporting and favoring the said heretical doctrines, and we do hereby renounce and repudiate all communion with any one, be he whom it may, who shall so institute the said George Cornelius Gorham as aforesaid."

This sounds very much like a defiance both of the Primate and the Crown.

The Crown has appointed to the valuable living at Stoke Climsland, which is in the Bishop of Exeter's diocese, a clergyman who is the firm opponent of the Tractarian party. It is supposed by some that this will be another Gorham case.

The one hundred and seventh annual session of the Wesleyan Conference commenced in London on the 31st ult.—More than six hundred ministers were present. Rev. Dr. BEECHAM was elected President.

The Sultan of Turkey has ordered specimens of Turkish manufactures to be sent to the World's Exhibition, to be held in London next year.

SUMMARY.

The Mayor of Pittsburgh having committed a number of vagrants to jail, the Sheriff refused to receive them, and the Mayor arrested him and held him to bail in the sum of \$30,000, to answer to the charge of misdemeanor. He refused the prisoners under the advice of the city physician, who said their reception would be dangerous to the health of the more permanent sick.

The quarterly report of the Chief of the New York Police, to July 1st, shows an increase of 568 misdemeanors per month over the previous five months, although there has been no corresponding increase of crimes of higher grades. The report says, that no less than three hundred thieves make their professional business pilfering from wharves and vessels, and a like number of small grocers, junk men, and boarding-house keepers act as receivers of the stolen

property. The report closes with a recommendation to establish a river police, similar to that which exists in England.

The Fort Smith *Herald* says, that for every hundred persons who have left Arkansas for California, a thousand persons have come in to fill up the vacuum, and that the emigration to the State the past season has been immense.

A Mr. Wiley, living upon the Sabine river, near Van Zandt, Texas, who had separated from his wife, recently visited her at a house in the neighborhood, and proposed a division of the property, to which she consented. He took her behind him on his horse, and proceeded to their former house, which they reached upon apparently friendly terms. During the division of the property, he asked her to walk out in the yard with him. As soon as they left the house he shot her dead with a pistol, and mounted his horse and rode off. A number of citizens pursued and overtook him in Rusk county, and put him to death.

Advices from Montserrat (W. I.) state that that island is reduced to the lowest ebb of misery and wretchedness. Famine, pestilence, and death stalk through the length and breadth of the land in the most hideous shapes. Half the inhabitants are starving, and the other half have not the means of relieving them. Insolvency stalks every man in the face; crops are annihilated, capital is exhausted, commerce languishing, agriculture at a stand, the landed interests uprooted, and the shipping interest destroyed.

At a camp-meeting at Perrymanville, Md., on the 11th, a disturbance occurred, in which a man named WYMAN was struck in the head with a brick, and it was supposed fatally injured.

The town of New Scotland, N. Y., was visited by a tremendous hail-storm a few days ago, which lasted about twenty minutes. The storm covered a track of about two miles in width, extending in a north-east and south-west direction. Trees a century old were prostrated, barns blown down, and corn, fruit, vines, &c., destroyed. The hail under the hedges in some places was a foot deep.

In Cumru, Pa., a horse ran away with a wagon, in which Reuben Althouse was returning from the harvest-field, and in jumping out, he cut himself in the thigh with a grain cradle so badly, that he died to-day.

Dr. Judson, the missionary, is not likely to live long, it is said. He has left his station for the Isle of Bourbon, for his health.

A little girl in Schuylkill county, Pa., has recently recovered from the bite of a copperhead snake.

A large barn belonging to Mr. Baker, and filled with hay, situated about two miles from Ipswich, was struck by lightning on Wednesday evening of last week and consumed, with its contents.

President Mahan's barn, at Oberlin, Ohio, with two hundred bushels of wheat, were burnt by lightning. Several barns in that vicinity were struck. At East St. Johnsbury, Vt., on the 11th, the lightning burnt a barn, killed two horses in a field, and struck three houses and knocked down several persons, but without hurting them very much. The St. Clairsville (O.) paper records the burning of five barns full of hay and grain, and the killing of several cattle, by one storm. . . . Mr. Havens' barns and out-houses in Deckertown, New Jersey, were destroyed by lightning last week. . . . Mr. Silas Shaw was struck dead in his store at Middle Township, New Jersey, by the electric fluid, which burnt the wheat crop of a colored man in Hopewell. We never knew so much damage done in one season by lightning as during the present one.

Among the novelties of the census of the second ward of Oswego, were a woman who was married at the age of thirteen, and one house, two stories high, with four rooms on each floor, containing nine families, consisting of forty-three persons, the tenth family having recently left.

Daniel Campbell, a wealthy brewer from Glasgow, Scotland, on his way with his wife and eleven children to settle in Milwaukee, fell overboard just as the steamer left Erie, Pa., and was drowned, the weight of the money on his person carrying him down. His body was recovered. His life was insured in London for \$3,000.

A mare in Pottsville, with a boy on her back, being bitten by a dog, jumped over a wagon load of manure, and then over an un-planked bridge, a clear leap of 27 feet!

In Litchfield, N. H., Mr. Lyons committed suicide by hanging himself after digging his grave, purchasing his coffin, and, as it is supposed, lying in it over night in his grave clothes, with a dose of laudanum in his stomach, which only made him sleep.

On the arrival of the 6 o'clock train from New York to Philadelphia at Newark, on the 13th, a keg of yeast, which had been put into the baggage car, exploded with a tremendous force, tearing off the top of the car, throwing the keg at least fifty feet in the air. It landed at the feet of a bystander, having knocked one man down, completely covering him with froth, and scattered the contents on the passengers, giving them a very ludicrous appearance. No other harm was done.

Accounts from Texas state, that upwards of 8000 men were under arms, preparing to march to subdue New Mexico, and that 1000 more were ready, if necessary.

In Hawkinsville, Georgia, on the 5th, the post-office was burnt by an incendiary, with all its contents, together with the postmaster's goods and notes worth \$20,000. No insurance.

A house and five barns near Camden, New Jersey, were burnt by lightning on the evening of the 13th.

A man named Hugh Johnson, belonging to a band of burglars, was arrested at Albany last week, while attempting to break into a store. His comrades escaped. Ten shots were fired, one of which struck officer Wilson in the nose, passing through the eye.

In Newcastle, Delaware, a new steamboat has been built by Thomas Robinson, on the hooped plan invented by his father. The vessel is one hundred and twenty feet in length, and is intended for California, whither it is to be carried by ship in pieces. This boat is, we understand, entirely secured by iron hoops, no timbers being used in her.

The Legislature of Wisconsin have made it a penal offence for the owners of land, to allow the Canada thistle to go to seed thereon.

There was an attempted insurrection of slaves in Benton, Ala., about the 4th. The leaders were taken, and one negro mortally wounded.

Schooner *Nelick*, from Oswego, was captured at the mouth of the St. Lawrence, and all on board perished.

On the Morris and Essex Railroad, N. J., on Tuesday, last week, the directors wished to impose an additional five cents fare on passengers who had not procured tickets before entering the cars, which the passengers resented, and when called upon to pay, they turned the officer out of the cars, and hired a new engineer to take the train to its destination.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A general Conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, the second time, will be held, Providence permitting, at Albany, New York, in the Advent chapel, corner of South Pearl and State-streets, (entrance on Pearl), commencing on Wednesday, Sept. 4th, at 7 p. m., and continuing till Sabbath, the 8th, three meetings each day. Preaching by Elders J. V. Himes, I. E. Jones, E. Burnham, and others.

In calling this conference, we have two distinct objects in view: 1st.—By a protracted meeting, to afford opportunity to all who will attend, to become well instructed in the subjects appertaining to that blessed hope, and the glorious appearing of Jesus Christ, in addition to abundant time and opportunity for social conference, exhortation, and prayer. 2nd.—By a conference of the friends of the cause in Albany and that region, to advise and counsel for a more efficient and systematic effort to warn, instruct, and save our perishing fellow-beings. Will not our friends—the friends of the Advent cause, in all that region—from Oswego, Schenectady, Herkimer, Fulton, Saratoga counties, and so on to Albany and Troy, attend? All that can be done shall be done, to accommodate friends from abroad with homes. Friends will be called on to contribute, as the Lord has blessed them, to defray the expenses of the Conference. But above all, let there be much fervent and effectual prayer for the blessing of God on the means; for all will be vain without that.

H. H. GROSS.

There will be a Conference at New Durham Ridge, to commence Sept. 25th, and continue over the Sabbath. There will also be a Conference at West Parsonsfield, Me., to commence Sept. 25th, and continue over the Sabbath. Bro. W. Burnham and Chase Taylor will attend. It is hoped the friends in the adjoining towns will attend.

Bro. A. Sherwin will preach in Waterbury, Vt., Sabbath, Sept. 1st; Morristown, the 2d evening; Westford (as Bro. Collins may appoint), 3d, 4th; North Fairfield, 4th and 5th, 6th; Montgomery, 7th, 8th, and over the Sabbath; Champlain, N. Y., 14th, and over the Sabbath.

Bro. N. Billings will preach at Nashua Wednesday evening, Sept. 25th; Manchester, 26th, 27th; Concord, 27th, 28th; at Bro. Perry's, 29th; Loudon Mills, Friday evening, Oct. 4th, and remain over the Sabbath.

Bro. B. P. Manning will meet with the brethren in London (where Bro. Lock may appoint) Friday, the 30th, at 3 p. m.; Davis Island, 31st, 5 p. m.; Meredith Neck (where Bro. Wiggins may appoint) Sabbath, Sept. 1st.

Bro. D. I. Robinson will lecture at Lawrence Sabbath, 25th; the week following at East Kingston Tent-meeting, and the first week and Sabbath in September at Portsmouth, N. H.

Bro. L. Kimball will preach in Mount Holly, Vt., Sunday, Sept. 1st, and in Low Hampton, New York, Sunday, the 8th.

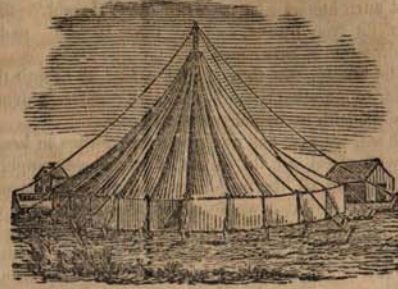
Bro. F. McWilliams will preach in Lockport, New York, Sunday, September 1st.

Bro. D. Campbell will preach at Bro. Ireland's, Sept. 1, 11 a. m.; Smithville (at Bro. Wright's), 3 p. m.; Coburg, 11 a. m.; Court-house, 6 p. m.; Burlington (at Bro. Norton's), 8th, 8 p. m.; at Bro. Perry's, 10th, 8 p. m.; at Bro. Pierce's, 11th, 8 p. m.; Toronto, 12th, 8 p. m.; at Bro. Green's, near Oakville, 13th, 7 p. m.; Nelson, 15th, 11 a. m.; at Bro. Campbell's, 16th, 7 p. m.; Bro. Brown's, 20th, 7 p. m.; Bro. Butcher's, 22d, 11 a. m.; (Bro. Wiggins and Crandall are invited to come and help in the meeting for several days, and the friends generally in that region); Bro. Trussell's, 21st, 7 p. m.

Bro. D. T. Taylor, Jr., will preach in Hebron, N. Y., the 25th, at 5 p. m.; Union Village, 27th (tent meeting); Pownall, Vt., 28th, 3 p. m.; Vernon, 29th, 7 p. m.; Jamaica, Saturday and Sunday, Sept. 7th, 8th.

Bro. S. W. Thurber will preach at South Tunbridge Saturday, the 24th, at 1 p. m., and continue over Sunday; at the South meeting-house in Vershire, 31st, 1 p. m., and continue over Sunday.

TENT MEETINGS, &c.



The second great Tent-meeting will be held in East Kingston, N. H., to commence Aug. 28th, and continue one week. The tents will be erected on the 28th. As this meeting will be the only one that will be held in that region this season, brethren are earnestly invited to attend. The effect of the late meeting at Lynn was most happy, as it reminds the welfare of this cause in that city. Much prejudice was removed from the minds of the people, and a wider door opened for the promulgation of this doctrine in that place. We are greatly encouraged in our work, and enter upon the preparation for this meeting with renewed zeal, anticipating a rich blessing from the Lord to rest upon our feeble efforts to strengthen the faith, comfort the hearts of our brethren and sisters, and spread abroad the evidences of the speedy second advent of Christ.

A good boarding tent will be on the ground, and keeping provided for horses. The place where the tent will be put up is easily found, being less than half a mile from the East Kingston depot, near the main road. Come with tents. H. H. GROSS, E. CROWELL, J. PEARSON, JR., W. BURNHAM, N. BROWN, Committee.

There will be a Camp-meeting in Lincolnville, Me., on the land of Bro. Calvin Dean, five miles from Camden village, commencing Sept. 11th, at 10 a. m., and continue a week. It is desired that as many as can will bring tents with them, and put them up on Tuesday, the day previous. Those that cannot bring tents, who wish to bring their provisions, will find tent accommodations on the ground. Those coming in the boat will land at Camden, where there will be a conveyance to the ground on Tuesday forenoon. Horse keeping free. Brethren in different places are expected to attend. We expect to be favored with the labors of Bro. D. Churchill, J. Couch, and others. Board and all other necessary accommodations will be provided. G. L. MCKINNEY, Com.

A Camp-meeting will be held in Odelltown, C. E., on the farm of Bro. Crookright, about four miles from Routes Point, and two miles directly north of the place where the Champlain Camp-meeting was held last year, to commence Sept. 11th, at 10 a. m., and continue over the Sabbath. Bro. L. I. Shipman, and perhaps Bro. Himes, will attend. Brethren are earnestly invited to attend, and all others who are willing to listen to the reasons of our glorious hope. Those who come by the lake, will land at the Railroad dock, Routes Point, where a carriage will assist them to the ground. The place is a pleasant grove on Odelltown-street, where there is good water, and pasture for horses, free. In behalf of the Advent friends in Champlain and vicinity, E. S. LOOMIS.

There will be a Camp-meeting at Northfield Farms, on the land of Bro. Gage, to commence Sept. 11th, and continue over the Sabbath. We extend an invitation to all our brethren in this region of country, asking them to come, bringing their tents and provisions with them, and engage for the week with us in the worship of the Lord. Entertained by Bro. Gage at his home, those who cannot bring their provisions with them. Horse keeping will also be furnished by Bro. G. Brethren coming in the cars, will stop at the Northfield Farms depot, where there will be carriages in waiting on the arrival of each train. Committee of arrangements—E. Miller, Northboro'; E. G. Scott, Vernon; A. Johnson, A. Gage, C. R. Briggs, Northfield; N. B. Himes, Edwin Burnham, and T. M. Preble, are expected to attend. (Har. copy.)

There will be a tent-meeting at Wilmet Flat, N. H., to commence Aug. 28th, and continue over the Sabbath. Also one in "Canaanboro", to commence Sept. 1st, and continue over the Sabbath. I shall be on the ground the day before the commencement of each meeting, to erect the tent. The friends at each of these places, and adjoining towns, should make a special effort at this good season of the year to make these meetings profitable, and to advance the cause. Bro. J. G. Smith, M. L. Bentley, and myself, will attend. Bro. J. Couch and D. Churchill are invited to attend the meeting at Tullahoma, Tenn. COMMENCEMENT.

There will be a camp-meeting held on the old ground owned by the Messrs. Alexander, five miles from Millsboro' and one mile from Philadelphia Pike, commencing the 29th of Aug. There will be a boarding-house near the ground, at which those who come from a distance can be accommodated. It is hoped that those who come from the vicinity will bring tents. Bro. J. Litch, of Philadelphia, and other ministering brethren, will be present. In behalf of the committee, J. D. BOYER.

A camp-meeting will be held at Brazier's Falls, St. Lawrence co., N. Y., to commence Tuesday, Sept. 17th, and continue over the following Sabbath. Bro. Himes, I. H. Shipman, and E. Burnham, are most earnestly solicited to attend. Brethren from a distance can be accommodated with board on the ground. In behalf of the brethren, Dickinson, July 30, 1850. WM. D. GHOSLIN, IRA WYMAN.

A camp-meeting will be held in West Stafford, Ct., to commence Sept. 10th, and continue about one week. The expenses of the meeting will be very light. We hope that all who are interested will come with tents. Board and horse keeping on reasonable terms. A. Morse, E. Potter, L. Thany, H. Pratt, S. P. Babcock, Wm. Slater, I. H. Lewis, Committee.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 1st, and to continue nine days. Provision will be made for those from a distance. We hope there will be a general attendance of all interested. A. WADLEIGH, H. N. ELLICOTT, N. ROWELL, Com.

We will hold a Tent-meeting in West Dover, Vt., on land belonging to Elder Daniel Leonard, commencing Sept. 1st, at 10 a. m., and continue as long as shall be duty. R. V. LYONS, S. W. BISHOP.

There will be a camp-meeting in Lincolnville, Me., commencing Sept. 11th, and continue over the Sabbath. Particulars hereafter. G. L. MCKINNEY, Com.

BUSINESS NOTES.

J. L. Perot, \$3.—We find no charge for books, and so credit you the whole on the paper, to \$20.

L. E. Jones—Robert Cookson, of Leeds, and C. A. Thorp, of Humes, near Leeds, (Eng.), wish for your publications.

M. D. W.—Yes.

L. C. Widdicombe—Sent you books the 20th by Carpenter's express. At Vermont—We do not now recollect who ordered the paper to be sent you. It was paid for the first volume, but not for the last two—leaving \$2 due.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	55 31
Tracts distributed at the Lynn Tent-meeting	11 00
Tracts distributed at the Bristol	1 50
Previous receipts	49 00
Excess of donations over receipts	20 71

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

BENJAMIN G. DOWNS, of West Parsonsfield, Me., stops his paper, owing

Total delinquents since Jan. 1st, 1850

[NOTE.—We have the happiness to know, that we never released the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

S. W. Dyer, 3 00

V. H. Smith, 1 00

Receipts for the Week ending Aug. 21.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

A. McClure, W. D. Morey, E. H. Sherman, G. Cutting, J. P. Hall, J. Atkins, D. D. Robinson, R. Robinson, Mrs. H. Mills, H. Hill, E. Chamberlain, I. Gould, Wm. Keyes, W. B. Porter, W. C. Porter, E. Schuber, D. Boyce, F. Smith, H. Parker, W. Field, Miss L. Atkins, W. Burdett, W. Backus, J. Ayres, Mrs. L. Atkins, J. Woodward, I. T. Chase, S. Clark, E. Hall, L. Farley, J. Barry, J. Bliss, G. Russell, E. H. Leiland, D. Thompson, C. G. Willey, D. J. Sanford, M. J. Hodgkins, S. Talbot, C. Kimey, J. Widdome, P. Perkins, S. P. Smith, S. M. Whitney, W. H. Kneeland, A. Sherwin, H. Ford, Hon. I. Post, J. Williams, Mrs. E. C. Post, P. Stone, G. H. Chubb (once), L. A. Haskins, W. Lusk, H. Teats, L. N. Watkins, W. Watkins, J. H. Sinclair, J. P. Cornell, N. H. Smith, Mrs. Carter (each to No. 589); I. Adkins, 482; S. Verley, 515; E. L. McKinney, 482; J. C. Caley, 472; E. L. Andrews, 491; J. M. Lindsey, 418; B. R. Wilson, 436—\$1 due; J. J. Jemma, 482; C. Harlow, 472; H. Gray, 482; S. V. Gove, 482; C. L. Page (book and to) 472—50 cents due; Mrs. F. Clark, 482; I. C. Widdome, on acct.; H. Cook—by E. J. C.—24; C. O. Taylor, 482; R. J. Jackson, 482; L. Howe, 428; N. Collins, 482; S. T. Vanecko, 482; J. Outwater, 482; H. Howard, 482; H. B. Willey, 482; L. Goodnow, 482; D. S. Heath, 430—\$2 due; W. F. Hunt, 482; M. Lattinam, 482; A. Rue, 482; H. H. Frost, 482; B. H. Osborn, 482—each \$1.

J. S. Morgan, J. Gill, E. Thompson, A. Houghton, J. Field (each to No. 589); J. Morse, Mrs. S. S. James (to Feb. 1st), L. H. Noy, E. Hall, Jr., S. P. Bush, G. Brigham, L. L. Tuttle (each to No. 386); C. Morse, 334; J. W. Hazen (have no Questions on Revelation), 334; B. S. Reynolds, 334; J. B. Atwell, 334; H. B. Wyman, 334 (Salem)—508 (Waltham); E. W.

ADVENT



Luke 9: 23-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, AUGUST 31, 1880.

No. 5. WHOLE No. 487.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' notices, with their Post-office address, should be distinctly given when money is forwarded.



THE REST OF THE SAINTS.

BY MRS. SIGOURNEY.

"Then also that sleep in Jesus."—1 Thess. 4:14.

How rest the saints in Christ, who sleep
Far from the tempter's power,
While for their loss the mourners weep,
In lonely halls and bowers!

They rest, untroubled by wildering dreams
Of mortal care and woe,
Nor wake to taste the bitter streams
That through these valleys flow.

They rest as rests the planted seed
Within its wintry tomb,
With hope, from all its cements freed,
To rise in glorious bloom.

They sleep as sleep the wearied child
Upon its mother's breast,
Nor fear, nor fear, nor tumult wild,
Invalde their peaceful rest.

Then why with grief, from year to year,
Their blessed lot deplore,
And shed the unavailing tear
For those who weep no more?

Ah! rather in their footsteps tread,
With quickened zeal and prayer,
And lived as lived the holy dead,
That ye their rest may share.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE VI.—FIRST LOVE LOST.

"Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4.

Another instance of leaving our first love will be found in less love for the public worship of God and attendance in the sanctuary. Once you could say, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Once you were as often in your pew as their are sabbaths in the year, and not seldom on the week evenings too; but you began to give up the week-day service because you had no time—you would lose some two and a half, or three, or four, or five per cent. if you were to attend it. Once you were the delighted listener in the house of God, but now, somehow or other, headaches always happen on a Sunday, and clouds and threatening showers are visible in the sky on that day which are invisible on dividend and other week-days; and somehow or other, the way to the house of God has become so long that used to be so short; and if you have a carriage, the horses are always fatigued on Sunday, not improbably because they have been taking you from the opera at one on the Sunday morning, and from the same cause the coachman is worn out too; and so it happens by a multitude of disagreeables that you cannot get to the house of God as you used to do. Besides, the preacher's sermon is so much more dull; you desire to see more flowers in the minister's language, like poppies in a corn-field, which captivate the eye if they cannot feed the hungry—you would like more figures of speech—a few more touching and beautiful descriptions;—you do not like that plain scriptural speaking. Your position is ominous; for you do not, like new-born babes, desire the sincere milk of the word, that ye may grow thereby. It is worse,—your state is perilous. You are called upon to return and repent, and do the first works, and seek unto God that he may revive his work in your hearts in the midst of the years.

Another evidence of dying love, or of departing from the first love, is, when we begin to think the world and all that is in the world less evil than we used to think it. True, we read in a book that we would rather sometimes forget, "Love not the world, neither the things that

are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." All this you once believed, but now you do not believe it; you think the air of the world is not so cold after all—that it is not so uncongenial after all. When your spiritual life decays, you begin to regret that you have been over-righteous, over-strict, and that you may without any great risk become a little more lax, and conform a little more to the world, always determined, nevertheless, to neutralize upon the Sunday the poison which you may have contracted in the week, and manage matters so skilfully and so adroitly that you shall not lose Christ's favor, and yet may have the applause and favor of the world. In short, you resolve to have a box in the play-house and a pew in the Church—a favorite popular actor, and a favorite popular preacher, each beautiful in his place, but either execrable if he dare to step out of it and meddle with what belongs to the province of the other. In short, you would have fiction in Covent Garden and fact at Crown Court: but, alas! a day comes when the last act of the drama will close—when what was comedy will become tragedy—when the actor will be disrobed, and fiction will indeed become fact, and the realities of death, judgment, a lost soul, a rejected Saviour, a nearing eternity, will remind you that the very rebukes of the preacher which gave you offence (as I know rebukes in this place have given offence on this subject) were the rebukes of a friend, who warned you in time, that you were losing your first love rapidly, losing your precious soul, and plunging into eternity without a hope,—a Saviour,—a God.

Another evidence of dying love, and one no less decisive, is latitudinarianism. When we are losing our first love, we begin to have less zeal for evangelical truth, and far greater charity, as we call it, for deadly but attractive error. We begin to think that those things which we thought in our youth, and at our first espousals, to be very dangerous heresies, are, after all, not so very bad. We come to look upon Socinianism, which is the half-way house to infidelity, as liberal Christianity; and on Puseyism, which is the half-way house to popery, as only a great strictness about forms and ceremonies; and we think the minister who propounds on Sunday evening political discussion, and makes on the week-day political speeches, after all a good evangelical minister; and the bishop who imprisons a heretic, or schismatic, as he calls him, and probably would burn him, if he had the power, with others of the same stamp and sentiment, after all a good Protestant bishop; that the matters in dispute between Protestant and Papist are altogether of no moment; and that if a man is quite sincere, it matters little whether he be Mohammedan or heathen, Socinian or Romanist, he is equally sane; as if, for instance, a man that eats sawdust, or sand, or arsenic sincerely, is just as sure to live and be healthy, as a man that eats bread and water sincerely. The sincerity makes us feel for the man,—it does not make poison become bread, or heresy become evangelical and vital truth.

The world, and politicians, and friends applaud you, as a patron of liberality; the Lord Jesus regards you as a specimen of increasing latitudinarianism; and while you think you are growing in good sense and real religion, you are only giving evidence before heaven and earth, that the last sparks of your first love are fading upon the cold altar of your soul. I do not ask you to be bigoted to a crotchet, or exclusive in your charity. God forbid! But I feel that evangelical and vital truth must not be compromised at any price, or for any purpose. Give me these great truths,—justification alone by the righteousness of Jesus, sanctification by the Spirit of Jesus alone, a rule of faith, conclusive as complete in the word of God,—and in all the rest I will be as liberal as you like; but of one jot of these central truths I can make no sacrifice. I would concede the largest prejudice that man can see—I will not compromise the least

vital truth that God has spoken. If I compromise the truth it is latitudinarianism—if I concede prejudice, it is liberality. May God make us liberal! may God keep us from being latitudinarian!

Another evidence of dying love is shown by our having less interest in missions than we used to have. You recollect that when you first felt the Gospel, like Melancthon, you imagined that you could go out and convert the whole world—you deemed no sacrifice for this end too great—such was your zeal, and your sympathy, and your love; when too you first found that you were a saint, you felt that the same grace which had made you a saint had necessitated your becoming a servant. It is a great fact, and we must learn not to forget it, that he who is the greatest Christian is always the greatest missionary; and I am quite satisfied, that all we have done in the missionary cause, with few exceptions, has been to give our superfluities. No man gives charity who gives a mere surplus, or some of the loose change in his pocket. It is real charity, real evangelical liberality to Christ's cause, when a Christian stints himself that he may sustain the cause of the Gospel; when he sacrifices something that he may promote the kingdom of God and of his Christ. I have got the least, generally, of sacrifice from the rich; but many a poor man in this congregation, to my certain knowledge, has made noble sacrifices; and to many a poor man, to give a pound, is a greater sacrifice than for some in this congregation to give a thousand, or five thousand; and whenever we have the grace of Christ powerfully within us, and our first love in its first fervor, then we shall count it a privilege to sacrifice; and what seems sacrifice to some, will be felt by those whom grace constrains, the sweetest and most delightful pleasure.

Another evidence of departure from our first love is greater interest in party disputes, in ecclesiastical quarrels, in controversies about Church and State, and less interest in the great fact that Christ's kingdom is righteousness, and peace, and joy in the Holy Ghost. I do not blame you for having your preference—I do not blame you for leaving one communion, because you may do it conscientiously; but my conviction is complete, that the worst ecclesiastical system upon earth, with good men to work it, must be a blessing; and the best ecclesiastical system in the universe, with bad men to work it, must only be a calamity and a curse. What is wanted is not so much new machinery, as a new spirit to rush through the old machinery. I am quite satisfied that mere outward arrangements should remain as they are; but I will not rest, and I trust, by the grace of God, (I use scriptural language, and I use it in its scriptural sense,) we shall "give the Lord no rest," until every minister of the Gospel shall be a faithful, evangelical one, and every home shall be filled by a faithful and spiritually-minded family. We must work from the centre outward to the circumference, not from the circumference inward to the centre. We must labor to make men better, and all the rest will follow. Let us feel, at all events, that whenever we begin to quarrel about Church and State, about presbytery and episcopacy, about baptism and anabaptism, we are interfering with the more important duties of ministers, and are squandering the time which we ought to occupy with more precious things. As I have told you before, I believe that all Churches, dissenting and established, are to be broken up; and if we are within twenty-four years, as can be proved, of the seventh millenary of the world,—if we are come, as the best and most pious men of the present day believe, upon the very last times, it should be our grand desire to see that we have the right love and the right life, and our loins girt; and when we have a throne in heaven and a home beyond the stars, resting on a Saviour that has bled and died for us, and looking for a Saviour that shall come and take us to himself, we can afford to look down from our serene place with very slight sympathy on the petty quarrels of petty men on petty matters.

Another evidence of leaving our first love is when we make little or no progress at all. I doubt if there be such a thing as a stationary state in human experience. I think men must advance or recede. I do not believe anything is stationary upon earth. Everything moves, everything is under an impulse; and if the impulse is not always upward, it must be downward; though he that grows downward in humility may be growing more than he that grows upward. There is the weeping willow that grows downward, as well as the oak and the fir that shoot upward; and you must not suppose that you are ceasing to grow because you have come to discern more corruption within you—because you see more of shortcoming in all that you do—because you feel more of sin in every thought, and more of alloy in every action, and degeneracy in every motive. The very fact that you grow in the perception of your own lost state, is evidence that you are growing in fitness and capacity for that better state into which the Spirit of God shall introduce you.

Let us ask each himself, Do I love the Lord God, not only as the best Being, but as a just and a holy God? Do I love the justice that punishes sin as well as the mercy that forgives it? Do I feel it to be as precious a truth that God is holy, as that he is merciful? Do I feel that his law does not exact too much,—is not too strict, nor too narrow, nor too exclusive; on the contrary that the law, in all its demands of infinite purity, on thought, word, and deed, is a holy, good, and righteous law? Do I desire to be emancipated from sin as my greatest calamity? Do I prefer holiness, not as the way to reward, but as the purest atmosphere that I can breathe? Do I regard sin as a bitter thing—as the essence of the curse—as the life of the worm that dies not—as the flame of fire that is never quenched—and would I rather suffer than sin? Does Christ appear to me just as the Saviour I want? nothing less will suit me, nothing more do I require. Can I implicitly trust in him? Can I put as much faith in one promise of my Lord, written in this book, as I can in a £5 Bank of England note, and believe that that promise will be as surely fulfilled in eternity, as I believe that that bank note will be turned into gold if I go to the banker, and ask him to do so? Am I less selfish, less narrow-minded, less exclusive? more liberal, more large-hearted, more gracious, more sympathising, more loving, more pitiful, more courteous? Are these things in me and abounding? then I have evidence within me that my love is not extinguished, that its fire burneth as a fire that has had its flame kindled from the Sun of Righteousness, and has the oil, or the unction of the Holy Spirit to sustain it, and keep it alive. If the Holy Spirit leave the heart, then it becomes cold—if the Holy Spirit dwell in the heart, then there is a flame in it that never can die—a light that never shall be extinguished—a glory that shall never become dim. Have you ever prayed this prayer, not the least precious that man can offer, "O Lord, give me thy Holy Spirit?" I cannot be satisfied with asking for faith, grace, or repentance; I must have the Author of them all. It would be blasphemy, were it not truth, when I say that the believer's heart is the fane—the very temple, the chosen dwelling place, the royal palace of the Holy Spirit of truth. Seek that Holy Spirit—look not to your baptism, nor to your Church, nor to any ceremony; look above them all, and beyond them all, and say, "O God, give me thy Holy Spirit, and give it me for Christ's sake." Can he refuse? He cannot. "If ye, fathers, being evil," with all your imperfections, "know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit unto them that ask him?" In order to raise your love to the greatest height, study God's love in Christ. Giving of God as a giver, not as a judge—as giving, never as demanding; always think of him as loving, never as condemning; hear perpetually ringing, like a sweet sound, in the very depths of your soul, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have

everlasting life." Think of that blessed Saviour who crossed a chasm that no angel's wing can fly over, and waded through a sea of sorrow that no human plumb-line can fathom, and descended to an ignominy and shame that even our imagination cannot realize, for no object and for no end but that man, with the weapons of rebellion in his hand, and the feeling of hatred in his heart, might be pardoned—reclaimed—regenerated—accepted—saved.

To obtain this love, do not think so much of the love that you feel within to Christ, but rather of the love that Christ feels to you. The way for you to increase your love to Christ, is to think very little about what you have attained, but very much of the love wherewith Christ has loved you. Did I wish, for instance, to kindle in my heart revenge, and hatred, and ill-will against some particular person, I would not go into my study and say, "Now I am determined to be revenged on that person, and I will therefore try by every means to blow up the coal of revenge within me;" for I never should succeed by any such inner introspection of my heart, in raising within it a feeling of revenge. What should I do then? I would think of the wrong that person had done me,—of the crime he had perpetrated,—of the evil he had inflicted on me,—and, without thinking of anything within me, but only of the outward evil that he had done to me, I should quickly feel, if capable of such passions, revenge burning within my heart, till it blazed into a flame. And so if there were any person I wished to love me, and I were to say to that person, "You shall love me," he would not do it; if I should say, "I will give you £10,000 to-morrow if you will love me," he would tell me, "Love is not a marketable article;" or if I were to say to him, "I will inflict upon you imprisonment, torture, and death, if you do not love me," that person would say, "I may be silent about you, but no torture that you can apply can make love grow in my heart, and no reward that you can offer can create affection." What then must I do? I would go and make some great sacrifice for that person. Were it a mother, and were her child to fall into the roaring cataract, and the shrieks of her agonized affection to call me to the place, I would, at the risk of my life, plunge into the stream, and seize the perishing babe, and bring it safe to shore, and place it in its mother's bosom, and then I would say, "I have commanded you to love me, and you would not; I have threatened, and you would not; I have promised, and you would not; do you love me now?" her answer would be, "I cannot but love one who has showed such love and devotedness to me." And so we love Christ; not because he threatens us, and not because he promises, but, "we love him because he first loved us." Thus, then, think more of Christ's love to you, and less of your love to him; and if your first love has lost its fervor, it will be restored—if it has lost its vigor it will be strengthened, and if it have not all the passion that it had, it will have the fixed and riveted principle prepared for all sacrifices that may occur in the providence of God.

END OF LECTURE VI.

Practical Rules and Cautions

In the Study of Prophecy.

BY THE REV. EDWARD BICKERSTETH.

(Continued from our last.)

6. *Carefully mark the scriptural interpretation of prophecies.* There is much that is symbolical and figurative, but you will find few symbols of the meaning of which the word of God does not give an account. This is often immediately connected with it; like a key tied by a string, close to the lock, that you may have every help for the interpretation; at other times it is given in other parts of the scripture. The New Testament frequently also furnishes a divinely inspired interpretation to the Old Testament prophecies.—See Isaiah 61:1, 2, and Luke 4:21. This will give you not only a clear guide to such prophecies, but a help to the right interpretation of similar predictions. It is a just remark of Mr. Allix:—"The later prophets having always added some new light to those who prophesied before them, it is a good and sure method to expound the old ones by the new, who illustrate the thoughts of those who went before them, and who lay them open in a larger view and brightness." * * * * *

7. *Note, as accurately as you can, the line between what has been fulfilled and what has not.* If we do not this, we may weaken the strong clear evidence of divine inspiration from fulfilled prophecy. Yet distant events are so intermingled in almost all the prophecies, as to require careful caution and discrimination in the application of this rule. The passage which our Lord read from Isaiah 61:1, 2, in the synagogue at Nazareth, Luke 4:16-21, is a striking lesson. He read just as far as it had been fulfilled, and closed the book, and said, "this day

is this scripture fulfilled in your ears;" what follows in Isaiah, "the day of vengeance of our God," had not then arrived. It is a remark of Irenæus, very useful to keep in view, though too generally and strongly expressed, "All prophecies before they are fulfilled, are enigmas and ambiguous to men; but when the time arrives, and the event predicted is accomplished, then they have a clear and certain exposition." This principle may be extended to the whole scheme of prophecy, which will, indeed, not be fully developed, till God's purposes are accomplished in the events foretold.

The particular explanation of *unfulfilled prophecy*, is either not to be attempted, or stated with the greatest humility. The *general meaning* may be clear, when we go quite beyond our province in attempting to point out the particular mode of its fulfilment. Let us rather attain Habakkuk's spirit, "I will watch to see what he will say unto me."—Hab. 2:1.

8. *Attend to the prophetic meaning of the Psalms and Parables.* We have been so accustomed to use them merely for devotional, practical, and moral purposes, as almost to lose sight of their character as prophecies, full of the experience of Christ, and the glories of his kingdom. Mr. Allix says, "I am persuaded that the book of Psalms has in it a greater number of prophecies than any book of the Old Testament. There are well nigh fifty Psalms quoted several times in the New Testament, which shows how properly our Lord made use of that book to instruct his disciples that he was the Christ.—Luke 24:44. It is therefore with great reason that the book of Psalms is, and has been, constantly read in public by the church, there being no book in the Old Testament where the faithful may find so much comfort, and so high raptures of devotion, as those with which the Holy Spirit moved David and his fellow prophets concerning the redemption of mankind, and the different stages through which the church, the mystical body of Christ, was to pass before she came to everlasting glory."

"I am persuaded," continues Mr. Allix, "that it is not at all possible to understand them unless one has always an eye to the various conditions of the church. (1.) As it consisted of the Jewish nation till the coming of Christ.—(2.) As composed chiefly of the Gentiles since Christ's coming. (3.) As being persecuted both under the Roman empire, and under the kingdom of Antichrist. (4.) As intended to be delivered from that oppression by our Saviour's second coming. * * * (8.) As it shall be attacked by Satan when he shall be loosed in the latter days, after which the final judgment is to follow." It adds much indeed to the power and blessedness of the Psalms to view them as they may so largely and properly be viewed, as the words of Christ, "touched with a feeling of our infirmities."

Many of the *parables* of our Lord are most important prophecies. The remarks of Mr. Greswell respecting this point, in his valuable work on the Parables, are instructive. He distinguishes them into two classes, (1.) moral parabolic examples, and (2.) allegorical prophetic histories. Of the latter he enumerates these:—

1st. The sower—Matt. 13th. 2d. The tares—Matt. 13th. 3d. The seed growing—Mark 4:26. 4th. The mustard seed—Matt. 13th. 5th. The leaven—Matt. 13th. 6th. The hidden treasure—Matt. 13th. 7th. The pearl—Matt. 13th. 8th. The draw-net—Matt. 13th. 9th. The good shepherd—John 10th. 10th. The servants waiting—Luke 12:36. 11th. The steward—Luke 12:42. 12th. The barren fig-tree—Luke 13th. 13th. The great supper—Luke 14th. 14th. The prodigal—Luke 15th. 15th. The laborers—Matt. 20th. 16th. The pounds—Luke 19th. 17th. The wicked husbandmen—Matt. 21:33. 18th. The wedding garment—Matt. 22d. 19th. The virgins—Matt. 25th. 20th. The talents—Matt. 25th.

These he considers historical and prophetic vehicles of facts, rather than doctrines, and that in all these there is either clear or presumptive indication of their being in general allegories, and each in particular prophecies, and that it is a farther confirmation of this truth, that to ten of the number recorded by Matthew and Mark, the phrase "the kingdom of God," or "heaven is like," is prefixed, and that to the 13th and 16th, recorded by St. Luke, it is virtually prefixed.—The subject matter of the parables consists of a series of prophecies; the "mysteries" or secrets of the kingdom of God; the concealment of which for a time was wise and necessary.—Mark 4:11, 12. The great danger in such views of the parables is lest our minds should be diverted from the all-important personal application in our search after a supposed prophetic meaning. Let the reader be on his guard against this.

9. *Study and compare the best Interpreters of Prophecy.* Sir Isaac Newton said most justly, that among the interpreters of the last age, there was scarcely one of note who had not made some discovery worth knowing, and this observation is true to the present day. This may much encourage explaining books of an estab-

lished character on this subject, and by comparing different opinions and systems, you will see, indeed, more of the difficulties, but you will have more materials for forming your own judgment. Only it is needful to remember that there is a broad difference between a human interpretation, and an inspired prophecy. "What is the chaff to the wheat?" The prophecy will stand for ever, and become brighter and clearer as years roll on; the human interpretation may be weakened or confirmed, strengthened and increased, or overthrown, just as it accords with the infallible mind of God. This is eminently true in the interpretation of mystical numbers, and their commencement and termination.

However desirable it is first to study the simple word itself, yet to expect to understand the more difficult parts of prophecy by our own meditations on them, without the help of others, is a vain thing. The Ethiopian Eunuch needed a Philip to understand the prophecy respecting Christ's first coming; and we need the aid of the lengthened and patient studies of learned and pious men, as well as our own deep meditations, to understand the predictions of his second coming. Such men have not labored, prayed, and written in vain.

But do not make a mistake on the other side. It must not be imagined, from the long list of books at the end of this Treatise, that such an extended study of human writings is requisite to a right understanding and use of the prophecies in general, much less of any part of them. It is convenient to have such a list, and it may assist in pointing out works to those pursuing any particular branch of this study; but it is by no means necessary, in order to read the prophecies with advantage, to have such an apparatus. They who keep the mystery of faith, in a pure mind and conscience, and, with holy purposes, humbly set about the meditation and search of this word, may, though not learned in human knowledge, draw from it necessary instruction, moral discipline, comforting hope, and assured faith. They will every where meet the testimony of Jesus, nor can they overlook those prophecies which describe his person, character, history, kingdom, and its privileges.—And if they attain not all the meaning of other prophecies, and cannot demonstrate their fulfilment from history, they may yet collect from them, general statements for their edification, nor will they doubt of their fulfilment; thus all kinds and degrees of men believing and loving the name and word of God, may receive solid advantage from reading the prophetic word.

10. *Attain historical knowledge.* This is not so difficult with regard to the interpretation of prophecy as might be imagined. The historical knowledge here wanted, is not the history of the human race (though that is glanced at and comprehended), but the history of nations connected with the church of God. Dean Woodhouse observes:—"When the people of God were to become subservient to the four universal monarchies, the character and succession and fates of these monarchies were predicted; but the main object, continually kept in view, was their deliverance from these successive yokes by the superseding dominion of the Messiah.—This supreme and universal dominion gradually and finally to prevail, appears to be the grand object of all sacred prophecy; and revolutions of worldly power among the gentiles, seem to be noticed only at those times when they impede or promote it." Historical knowledge, therefore, is not of importance to that extent which some imagine, and which would render it impossible for an unlearned Christian to pretend to know the meaning of plain predictions in the Bible. Prophecy deals not in minute and recondite things, but in large, broad, comprehensive features. A comparatively slight knowledge of history, such as Josephus, Milner, Mosheim, Fox, Prideaux's Connection, Rollin, Gibbon, a history of the Jews, of Turkey and Modern Europe, and of the French Revolution, furnish, will go a great way in throwing historical light on the word of prophecy. It is a remarkable providence that the infidel historian Gibbon should furnish the chief historical light to interpret the books of Daniel and Revelation.

Prophecy is the narration of things to be done, history that of things done; prophecy cannot therefore be complete without history, for its fulfilment must be sought in history; history is not only the light of the times, but the light of prophecy. But still it should not be supposed that no one can read the prophetic word profitably, unless accurately instructed in history. This is the attainment of very few, and if so, few would attain the advantage of the study of prophecy, and this most noble study would be confined in a narrow compass. It is sufficient, therefore, for ordinary students to have some more compendious knowledge of the greater changes which have happened in the state of the world, and especially of the church. But in a public interpreter of the prophetic word, a more accurate knowledge of history and greater skill is required. *Geographical knowledge* should be added to Historical. Reland and Wells, with good scriptural maps, will be valuable to help us.—(To be continued.)

The Faithful Preacher.

I imagine myself in the pulpit, and in fancy I look around the congregation. It presents a varied appearance; human nature is exhibited under many forms. There are young and old, rich and poor, learned and illiterate. I am naturally led to inquire, What are these beings who are seated before me? For what purpose are they come? And what must I say to them? Every one of these has a mighty interest that requires his attention. If I cast a glance into futurity, I see, at the distance of a century, each of these creatures in a state of unspeakable happiness or misery. Long before that time has elapsed I myself shall be in another world, where, in all probability, I shall see some of the beings who are assembled to listen to the words that shall fall from my lips. Nay, more than this: those very words must have an influence upon their future destiny. I am placed here to distribute the elements of life. To some, perhaps, they will become the means of death; for I know that such fearful transmutations often take place. Since, then, I sustain so near relationship to these spirits, does it not become an overwhelming inquiry with me, How shall I fulfil the responsibilities arising out of that relation? I stand in a most awful place, where the destinies of precious souls seem to hang upon my conduct. I might have occupied one of these seats, and thus have been freed from this burden. But since I have taken it upon me, should it not create a deep seriousness of spirit, a thrilling anxiety as to the result of my efforts, a yearning desire that shall swallow up every other, and make me feel as if I had no interest, and even no existence, apart from that of these spirits? I feel within me a tendency to treat the whole affair with indifference, and to pass it over as one among a series of acts which form the common routine of human existence. I am come to preach a sermon; the people are come to hear one; and that is all. But instantly I check the indulgence of such reflections as these. A multitude of spirit-stirring inquiries instantly present themselves. Are eternity, and heaven, and hell, objects that should be viewed with indifference? Does not the fearful doom of perhaps a majority of those before me at all interest me? Can I think of the miseries of a lost soul, (and, O terrible thought! there is reason to fear that some of those who hear me this night will be numbered among the lost,) and feel no emotions of pity? Do not the bowels even of common humanity yearn over the unconverted, who are now exposed to evils almost too appalling to contemplate? My soul feels the awful justice of sentiments like these; they enter the spirit with the majesty of truth; and I am convinced that to dismiss them would be a profanation of the place in which I stand, and a violation of the character which I sustain. But Oh, what is the character of that preaching whose tone shall be in harmony with these sentiments? I endeavor to place myself out of myself, and to picture the man I should be this night.

In imagination I leave the pulpit, and seat myself among the audience. I observe the preacher enter the sacred place, and watch each step and mark every movement of his countenance. He moves as if he were upon some great business. There is a seriousness about his demeanor which the spectators feel. His entrance produces a change in the emotions which pervade the assembly. If emotions and ideas could take a visible form, those of a worldly character would be seen to vanish, and thoughts and feelings of deep solemnity to take their place. I see him seated in the pulpit. He does not look like an ordinary man. There is a solemn, and unearthly anxiety in his look. All the powers of his mind appear concentrated upon one object, far different from the whole range of sublunary cares. He has been in a higher state of existence. He has come from a moral elevation which humanity seldom reaches. His spirit reflects the light of heaven. He glances at the assembly; but, although that glance is momentary, yet it speaks volumes, which those who mark can easily understand. His hearers feel that their best interests are dear to him. They sympathize with the travail of his soul. He opens the sacred volume, and all listen as if God himself were speaking. He announces the subject of discourse, in which all must feel interested. In commencing he is deeply serious, although far from being loud and boisterous.—The thoughts and feelings which have been confined in his breast at first escape in gentle accents. He addresses the understanding of his audience, knowing that they require to be informed before they can be excited,—that the way to the heart is through the understanding. His descriptions are clear. His pictures are vivid. His aim is direct. His hearers cannot mistake him. They feel the tendency of his thoughts, and they eagerly anticipate the object at which he is aiming. There is no dry detail; no eccentric starting from the line which his peculiar and solemn circumstances have marked out for him. As he proceeds along, he seems to gather a mysterious energy, arising not

from wire-drawn theory, or splendid creation of fancy, but from the clear plain statements of truth. The light which he at first scattered now begins to diffuse heat. He soon becomes an altered man. The powers of the world to come are seen to take possession of his spirit. He draws the curtain which conceals the invisible. Earth and all its busy scenes vanish.—Heaven and hell are revealed. Every countenance reflects the light of the one or the gloom of the other. There is not a careless or inattentive man in the place; all are compelled to look in the direction in which he points.—He now feels that he has got access to the souls with whom he is surrounded, and he does not fail to improve the precious moment. He urges with divine energy the things which belong to their eternal peace. He presses with resistless eagerness the inquiry, "What shall I do to be saved?" He appeals to the conscience in a tone which it dares not refuse to answer. The affections and passions are raised at his command. Love, and fear, and hope start from their slumbers, and the whole moral being becomes intensely awake.

Such is the man that I ought to be. "Who is sufficient for these things?" Rev. J. Hessel.

The Blessedness of Persecution.

Yes! persecution is blessed; blessed in its effects on individual believers; blessed in its influence on the Church. The religion of Jesus needs no better promoter (with God's controlling providence) than persecution. Men may slumber over their eternal prospects and interests while all is quiet; Christians may fall asleep and rest at ease in Zion while all is hushed in the repose of night; but let the winds of persecution arise, let the dark cloud of misrepresentation and calumny overshadow, and soon the glories of a work of faith and the beauties of Christianity shine out upon the darkness, tenfold brighter from its contrast. Men must even unwillingly behold its purity, strength, and dazzling glory; enemies must be convinced, disarmed, won.

Our Master has said, "Blessed are ye when men shall persecute you." Yet, methinks, we too often mistake his meaning. We too often think this to refer to the increased condemnation of our persecutors. We ought not to suppose that He who prayed, "Father, forgive them," and who has taught us to pray that the forgiveness of our sins may be proportioned to our forgiveness of others, in the petition, "Forgive us our trespasses as we forgive those who trespass against us," should or could teach us to rejoice in the condemnation of others. No; the blessedness is not in this—it is far holier, more glorious, more exalted. It is a blessed influence upon the heart, and consequently upon the life. When persecuted either in our temporal interests or by slander, reviling and misconstruction of actions or motives, the frame of mind not unfrequently becomes gradually humbled, which is accompanied by a feeling of our weakness; and the result is that our thoughts and affections are led to Him who is our strong, sympathizing, kind, loving, devoted Elder Brother—Jesus, our sure Protector, our Advocate, our Mediator, our only dependence. Then casting away everything earthly, we wrap ourselves, hide ourselves in his bosom; and leaning upon his strong yet gentle arm we say, "Lord, to whom shall we go, but unto thee?" It is, therefore, blessed in its effects. Driven to Jesus thus, and graciously received, we cannot fail to obtain in this close, delightful communion, very much of his spirit. And then with our faith strengthened, our hope more abundantly confirmed, we in gladness of heart show forth the peaceable and beautiful "fruits of the Spirit; which are love, joy, peace, long-suffering, gentleness, goodness, truth, meekness, and temperance,"—qualities which angels love and men admire. In the exercise of these, our feelings toward our fellow-men are strong, earnest desires that they may be brought under the same influences, and possess the same experience. Hence, in conformity to the instruction of Jesus, "we bless them that curse" us, "and pray for them that despitefully use" us. What a triumph over the natural disposition of men! What noble, exalting, soul-uplifting effects! Oh, then, let us not murmur nor repine, when persecutions assail us. Though wave after wave of trouble sweep over us, let us look through them all to the smiling, approving Jesus beyond, and say with one who has gone to his reward, "We glory in tribulation." Let each one of us seek by prayer the grace of God, which shall cause us thus to think and thus to be affected. Then shall we continually look away from the trifles of the present world to the bright glories of heaven, and rejoice that we are allowed to "lay up treasure" there, free from the rust of earth. Then, when our work here shall be accomplished, and our bodies are laid in the tomb, our souls shall be received into the mansions prepared for us "in that city which hath foundation, whose builder and maker is God." Christian Intelligencer.

Divine Government of the World.

Let us fancy ourselves on some eminence commanding a view of time as well as space. We are looking at events through a chronological telescope that has the effect of accelerating the slow pace of ages and revealing their minutest influences, even as the glass of Galileo magnifies the objects in space, and brings them apparently nearer to our vision. The car of history is seen coming down the railroad track of time. The locomotive of natural law is rolling on its ever-moving machinery. Behind it comes in sight the long train, full freighted with human hopes and destinies—the destinies of individuals, of nations, of races, of the world. All, to appearance, is moving forward with the most uninterrupted rapidity and regularity.—Every physical power—the combustion, the steam, the force of gravity, the cyclical movement of the wheels, the regulative friction of the rails, are all acting in most harmonious co-operation. But lo!

We look again;—the cars are on another track. Our time-accelerating magnifier shows the long train taking a different direction from that which previous observation and a calculation of previous forces would have marked out. How is this? An invisible hand, a supernatural hand, has turned the switch, and cars, and freight, and passengers are posting on, it may be, to swift destruction—and yet no law of nature is broken—no wheel, or cog, or crank, or lever out of place—no energy of fire, or air, or steam, or gravity, turned away, in any respect, from the most natural result of the most unbroken causation. Who shall say how few, or how many, of these concealed switches lie all along the path of nature and the track of time—far away from the ken of the keenest science or the most wide-reaching philosophy of history, and yet, ever and anon, turned by unseen, though not unbidden hands—turned, it may be, at times, not with noise, and "observation," and crash of nature's laws, but quietly, and smoothly, and silently, like the *vehiculum mundi* of Euripides—and yet with an energy that no human power could resist, and with a fore-ordained certainty which renders all the adverse speculations of human science and philosophy of no avail. Who shall dare to say, that the Almighty Architect of the Universe, and the All-wise Controller of natural and moral history, has omitted a provision for his own intervention, the leaving out of which would be justly thought a most serious defect in the work of any human engineer? Is it charged against our comparison, that not only the switches themselves, but also the power that turns them, may be so regulated as to be parts of the machinery, or the natural hinges of those developments in which there may seem to be a rising above or turning aside from the course of ordinary law? Bring in others, then, we reply, and others back of them, if necessary, and farther back, and farther back still. Be it ever so remote, and ever so hidden, there must be some point, somewhere in time and space, at which the Supernatural Power, the finger of the Arch-Superintendent, touches, when it pleases him, the physical machinery. It must be so, or every element of a moral system perishes. It is demanded by the conscience. We can not pray in faith without it; we can have no trust in Providence; we can have neither the fear, nor the love of God. But we must pray—we must believe; otherwise our souls must have no true life. This, then, is the argument. To one who thus feels, it is this which makes the doctrine rational, and rational, too, after the highest order of rationality, although it may seem to stand opposed to some of the most confident assumptions of a merely scientific naturalism.

Prof. Lewis's Phi Beta Kappa Discourse.

A Novel Suspension Bridge.

"They are coming towards the bridge, they will most likely cross by the rocks yonder," observed Raoul.

How—swim it?" I asked. "It is a torrent there!"

"Oh, no!" answered the Frenchman, "monkeys would rather go into fire than water. If they cannot leap the stream, they will bridge it." "Bridge it! and how?"

"Stop a moment, Captain—you shall see." The half human voices now sounded nearer, and we could perceive that the animals were approaching the spot where we lay. Presently they appeared upon the opposite bank headed by an old gray chieftain, and officered like so many soldiers. They were, as Raoul stated, of the *comadreja*, or ring-tailed tribe.

One—an aid-de-camp, or chief pioneer, perhaps—ran out upon a projecting rock, and, after looking across the stream, as if calculating the distance, scampered back, and appeared to communicate with the leader. This produced a movement in the troop. Commands were issued, and fatigue parties were detailed, and marched to the front. Meanwhile several of the *comadrejas*—engineers no doubt—ran along the bank, examining the trees on both sides of the arroyo.

At length they all collected around a tall cotton-wood that grew over the narrowest part of the stream, and twenty or thirty of them scampered up its trunk. On reaching a high point, the foremost—a strong fellow—ran out upon a limb, and, taking several turns of his tail around it, slipped off, and hung head downwards. The next on the limb, also a stout one, climbed down the body of the first, and whipping his tail tightly round the neck and forearm of the latter, dropped off in his turn, and hung head down. The third repeated this manoeuvre upon the string, and rested his fore paws upon the ground.

The living chain now commenced swinging backwards and forwards like the pendulum of a clock. The motion was slight at first, but gradually increased, the lower-most monkey striking his hands violently on the earth as he passed the tangent of the oscillating curve.—Several others upon the limbs above aided the movement.

This continued until the monkey at the end of the chain was thrown among the branches of a tree on the opposite bank. Here, after two or three vibrations, he clutched a limb, and held fast. This movement was executed adroitly, just at the culminating point of the oscillation, in order to save the intermediate links from the violence of a too sudden jerk!

The chain was now fast at both ends, forming a complete suspension bridge, over which the whole troop, to the number of four or five hundred, passed with the rapidity of thought.

It was one of the most comical sights I ever beheld, to witness the quizzical expression of countenances along that living chain!

The troop was now on the other side, but how were the animals forming the bridge to get themselves over? This was the question that suggested itself. Manifestly, by number one letting go his tail. But then the *point d'appui* on the other side was much lower down, and number one with a half-a-dozen of his neighbors, would be dashed against the opposite bank, or soured into the water.

Here, then, was a problem, and we waited with some curiosity for its solution. It was soon solved. A monkey was now seen attaching his tail to the lowest on the bridge, another girded him in a similar manner, and another, and so on, until a dozen more were added to the string. These last were all powerful fellows; and running up to a high limb, they lifted the bridge into a position almost horizontal.

Then a scream from the last monkey of the new foundation warned the tail end that all was ready; and the next moment the whole chain was swung over, and landed safely on the opposite bank. The lowermost links now dropped off like a melting candle, while the higher ones leaped to the branches and came down by the trunk. The whole troop then scampered off into the chapparal and disappeared!

Captain Reid's Adventures in Southern Mexico.

Ascent to the Ball of St. Peter's, Rome.

A Government order having been obtained, we started, a few mornings since, to ascend the ball. This document is from the state office, signed by the Minister of the Interior, who in the formula, washes his hands of all blood-guiltiness if you should fall from any of the altitudes, and dash out your brains, a comfortable prestige for those who are given to be nervous. The first stair, which mounts some four hundred feet perpendicular to the lattice, is spiral slope, which laden mules can traverse. All here is clean and white as dimity. Arrived on the roof of the attic, you find a colony of workmen and their houses, the statues of the Saviour and the Twelve Apostles, and around you a superb prospect. These colossal figures viewed close are rude enough. St. Matthew's thumb is an awkward bit of stone, a foot long; this gives the just effect from below. The second stair, somewhat narrower, lands you above the capitals of the pillars, from which the dome springs. Here we walked round the circular balustraded gallery, and again corrected the impressions of distance. Cherubs' dove-like eyes were found to be rough, uneven bricks; and mosaics, which seemed exquisite from the pavement, were like a road commencing macadamization. The pavement of the Church itself had dwindled to the resemblance of a chess-board, and the Baldacchino (ninety feet high) seemed a child's cradle. Yet another stair, and a long one, winding between the two shells of the cupola; it is narrow, of course, but as wide as some garret stairs. When we emerged from this, we were four hundred feet above the pavement, and the great fresco at the crown of the vault lay a little under our feet. From one of the "candlestick" portals we gazed on a scene difficult to describe. Rome was reduced to compressed domes and jagged lines formed by the palace roofs; here and there an overgrown gable or crested ruin towered above the horizontal masses, like the hull of the Dreadnought among our Thames lighters. Some of the shadows projected were very fine. The Tiber,

apparently motionless, lay curled on the umber-tinted Campagna; the Latin and Sabine hills swept the sky in undulating lines of blue. So-racte heaved a dark serrated ridge, and seaward, Ostia might be seen crouching on the water's edge. Some fifty steps lead from hence to the metal ladder which admits you to a round orifice into the ball. Within this singular retreat you may amuse yourself with tapping at the hollow shell, and listening to the music of the spheres. The diameter is some eight or nine feet, and you can converse very comfortably on the cross-bars. People may think the above dimensions scanty for a drawing room; I can only say the ball is as roomy as some of the cabins in our "magnificent accommodation" steamers. After this we descended from our altitudes as safely as the benevolent minister of the Holy See could wish.

Francis' Journey in Italy and Sicily.

Dying Words of Wilberforce.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward putting his arms around that friend he said, "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven.—Let us talk of heaven. Do not weep for me, dear F.—do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness, till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with his friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more."

The Poetry of the Bible.

We wonder not at the simple faith of the old pagan pantheists, who saw their god in the glorious sun, heard him in the winds whispering through the forest groves, and felt him in the silent beauty of earth and sky. To this the Greeks added the classical mythology which sprang from the cultivated brain of that highly civilized people; and the Hebrews, whose religious ideas were far in advance of the Greeks and all other ancient nations, added the sublime conception of God himself, as the active ruler and governor of nature, riding upon the wings of the wind; shaking the earth and making the pillars thereof tremble, quieting it by the south wind, and making the morning stars sing together for joy, wrapping himself about with thick darkness, and employing the lightning and the thunder as the ministers of judgment. Thus, in all the aspects of nature did the Hebrew recognize his God; and alike in the sunshine, the rain, the fire, and tempest, did he hear "the voice of the Lord." Hence the sublime grandeur of the inspired Israelitish poets stands out with startling brightness from the material Pantheism of remote times, and their great thoughts have descended through the circling ages of the world, to beacon the way of truth and life to all men.

Eliza Cook's Journal.

FAITH.—Some of you seek for faith the same way as you would dig for a well; you turn the eye inward upon yourself, and search amidst the depths of your polluted heart to find if faith is there; you search amid all your feelings at sermons and sacraments to see if faith is there; and still you find nothing but sin. Learn Martha's plan. She looked full in the face of Jesus; she saw his dust-soiled feet and sullied garment, and eye of more than human tenderness. She drank in his word: "I am the resurrection and the life;" and spite of all she saw and all she felt, she could not but believe.—The discovery that Jesus makes of his love and power as the head of living believers, and the head of dead believers, revived her fainting soul, and she cried, "Yea, Lord, I believe." Faith comes by hearing the voice of Jesus. McChesney.

Repentance is a magistrate that exacts the strictest duty and humility, because the reward of it is inestimable and everlasting; and the pain and punishment it redeems men from, is of the same continuance, and yet intolerable.

Clarendon.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 31, 1850.

THE MESSIAH.

"We have found the Messiah, which is, being interpreted, the Christ."—JOHN 1:41.

When JOHN, the forerunner of CHRIST, was baptizing in Jordan, the One who sent him to baptize with water, had said to him, "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." When JOHN saw this he "bare record that this is the Son of God," and exclaimed: "Behold the Lamb of God, which taketh away the sin of the world." One of JOHN's disciples, ANDREW, hearing JOHN thus speak, findeth his own brother, SIMON PETER, and gives joyful utterance to the declaration in the text of having found the CHRIST. Whom did he suppose was the Messiah?

The Messiah was an object of prediction, and of general expectation previous to his appearance.—"There was a man in Jerusalem, whose name was SIMEON; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the LORD'S CHRIST. The special revelation to SIMEON, decided the nearness of the event; but the nature and office of the personage to come, on which the expectation was based, was revealed in the Jewish Scriptures.

As we are looking for the Second Advent of the same Jesus, we may well consider the testimony there presented of Him. When man had fallen from his primeval state of innocence, the first faint intimation was given that the Seed of the woman should bruise the serpent's head. From that and onward the promises of a coming SAVIOUR were more and more clearly enunciated. To bring back rebel man to his allegiance to God, and to restore the earth to a condition in which God can pronounce it very good—this is the work of the Messiah. Says Dr. HERSCHELL:

"I believe this declaration of God to the serpent to be the first promise of that Deliverer who came to redeem man and his habitation from the effects of the curse; who, at the consummation of the ages, or preparatory dispensations, *συντελεια των αιωνων* 'hath appeared to put away sin by the sacrifice of himself;' (Heb. 9:26); by which sacrifice all who trust in Him are even now delivered from the power and dominion of sin; that Deliverer whose glorious appearing, 'without a sin offering unto salvation,' we yet look for: even that 'time of the restitution of all things,' (Acts 3:21), when the creation shall again be 'very good,' and 'the tabernacle of God is with men, and He will dwell with them.'—Rev. 21:3.

When Eve gave birth to her first born, she rejoiced in the hope that she had gotten the man promised from the LORD—for so critics admit the passage to read.

Says Mr. HERSCHELL:

"It is evident that Lamech expected a period of deliverance from the curse; and it appears probable that he thought his son might be the promised deliverer. 'And Lamech lived an hundred and eighty-two years, and begat a son; and he called his name Noah [*rest*], saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.'—Gen. 5:28, 29. That this view of the signification of Noah's name is not foreign to Jewish commentators is proved by the following quotation from Rabbi Solomon Ben Melech, in the notes to the new version of the Old Testament. 'Noah was the first patriarch born after the death of Adam, with whose decease the curse inflicted on the earth because of him, would, as Lamech hoped, be withdrawn.' Lamech must have looked not merely to the death of Adam as removing the curse, but to his son's being instrumental to the expected deliverance; else he would have said, 'This one [*rest*] shall comfort us.'"

The son of BEOR gave utterance to the prediction: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel. . . . out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

ISAIAH had in vision a distant view of the Messiah in his kingdom when, in the year that king UZZIAH died, he saw the LORD sitting on a throne high and lifted up, and his train filled the temple. . . . And one cried unto another, and said, Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.

In the 7th of Isaiah those refusing to ask a sign of Judah's continuance is told that "a virgin shall conceive and bear a son, and shall call his name IMMANUEL"—"GOD WITH US."

In the 9th we hear the sublime declaration: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:6.

Said JEREMIAH: "Behold the days come saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23:5, 6.

The Psalmist breaks forth: "O clap your hands, all ye people, shout unto God with the voice of triumph. For the LORD Most High is terrible; he is a great King over all the earth. He shall subdue the people under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah."—Psa. 47:1-4.

Says MICAH: "But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Mic. 5:2.

EZEKIEL had a view of the future glory of the Messiah's reign when he looked toward the east: "And behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. . . . So the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places."—Ezek. 43:2, 5-7. "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entered in by it, therefore it shall be shut."—Ezek. 44:1, 2.

DAVID said of him: "The LORD said unto my LORD, Sit thou at my right hand, until I make thine enemies thy foot stool."—Psa. 90:2.

These, and similar Scriptures, were the ones which caused the Jews to look forward with eager anticipation to the appearing of a remarkable Personage. They taught, that the One who was to come was to be the son of DAVID, and yet a greater than DAVID. When therefore the SAVIOUR asked the Jews respecting the Messiah: "What think ye of CHRIST? whose son is he?" they had no difficulty in replying, "The son of DAVID;" but when he inquired "How then could DAVID call him Lord? and how, if he called him Lord, he could be his son?" they were unable to answer him a word, and feared to ask him any more questions. The SAVIOUR, however, himself subsequently answered these questions in his affirmation to JOHN in Patmos: "I am the root, and the offspring of DAVID, the bright and morning-star."—Rev. 22:16. He was the Root from which DAVID proceeded, as well as the Offspring which proceeded from DAVID, and was therefore both DAVID'S Lord and Son—a seeming paradox to baptized infidelity, which sees in "DAVID'S greater Son" a man, and yet nothing but a man. When the woman at the well found the Messiah, and when the chief priests put to him the interrogatory, "Art thou the CHRIST?" they referred to the predictions respecting him. In looking for his second appearing, it is well to keep in view the glorious predictions made respecting him,—lest at his coming it shall be proved that we have looked for an entire different being than the One who is to come. We need so to look that at his coming we may exclaim with THOMAS, "My LORD and my God." O if it should not prove to be "our LORD" who shall appear, how dreadful will be the disappointment to those who have looked for another.

To the SAVIOUR there seems to have been commissioned the care of the church in all ages. We find him wrestling with JACOB, and going before Israel; and now we plead His gracious promise to be with his people to the end, when he shall again appear. The LORD said to MOSES: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."—Ex. 23:20, 21. "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."—Ex. 13:21, 22. "And the people spake against God, and against MOSES, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died."—Num. 21:5, 6.

This was at Massah; and therefore MOSES says to them: "Ye shall not tempt the LORD your God, as ye tempted him in Massah."—Deut. 6:16. DAVID, referring to the same event, says: "And they sinned yet more against him, by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel. . . . Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their rock, and the High God their Redeemer. . . . Yet they tempted and provoked the Most High God, and kept not his testimonies."—Psa. 78:17-21, 33-35, 56. And PAUL decides the whole question, by affirming that "they drank of that spiritual Rock that followed them: and that Rock was CHRIST." And he entreats Christians not to "tempt CHRIST, as some of them tempted, and were destroyed of serpents."—1 Cor. 10:4, 9.

With such Scriptural testimony of the Messiah for whom we look, we may well with the Psalmist exclaim: "The LORD is my defence; and my God is the Rock of my refuge."—Psa. 94:24. Let us, with the sons of ZEBEDEE, be enabled to affirm, that we have found the Messiah; and then we may unite in the inspired anthem:—

"O come, let us sing unto the LORD:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the LORD is a great God,
And a great King above all gods.
In his hand are the deep places of the earth:
The strength of the hills is his also.
The sea is his, and he made it:
And his hands formed the dry land.
O come, let us worship and bow down:
Let us kneel before the LORD our maker.
For he is our God;
And we are the people of his pasture, and the sheep of his hand.
To-day, if ye will hear his voice,
Harden not your heart, as in the provocation,
And as in the day of temptation in the wilderness:
When your fathers tempted me,
Proved me, and saw my work. . . .
Unto whom I swear in my wrath
That they should not enter into my rest."—Psa. 95:1-9, 11.

TRIBULATION.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."—Rev. 3:19.
(Concluded.)

III. *Tribulation rebukes us.* "As many as I love I rebuke and chasten." It is God's way of pointing out what he sees amiss in us, calling our attention to it and condemning it. It is his way of saying, "I have somewhat against thee," or "I have not found thy works perfect before God." The rebuke of God is a solemn thing. It cannot be called anger, or a frown, or punishment; all these have passed away; from all these we are delivered for ever. Yet still there is something in the rebuke of God that should make us stand in awe. He rebukes the world, and it trembles and flees away in terror. But when he rebukes his saints, it is that they may draw near, though with reverence and godly fear. A parent's rebuke is much to a loving child, how much more is the rebuke of our God!

He administers many rebukes, some lighter, some severer. To the former especially we often give but little heed. The touch of transient pain; a few days' illness; a slight indisposition; a passing weakness; some common domestic care or vexation; the severance of friendship; some short parting from one we love; some unkindness where least we looked for it; some disappointment on which we were not calculating;—these are his fatherly rebukes. I do not here speak of the sharper and sorer ones, for we are not so apt to overlook them. They force themselves upon our notice. We cannot mistake them. But these briefer, commoner, slighter ones, need to be pointed out; for they are so little recognized, so much undervalued or unheeded, as if the hand of God were not in each one of them; as if, because they were so slight, so mild, so gentle, they were not to be owned as the laying on of a father's hand, but casual things, coming and going, we know not how or why.

I feel that this is a much-needed admonition to the saints of God, for the point adverted to is a much neglected one. Our continual tendency is to overlook any slight ailment or trouble as not worth noticing, and as not coming from God. We are thrown into a raging fever, till our life is despaired of; and in this we do not hesitate to own the finger of God.—We take a slight cold or sustain some slight injury; and here the finger of God is oftentimes not perceived at all. The gentleness of the rebuke makes us forget that it comes from God! Strange! Should not its gentleness call forth immediate thanksgiving.—Should not its gentleness be accepted as a new token of paternal love and care?

Ah it is thus that we provoke God to inflict heavier blows. We compel him to send the heavier chastisement by our inattention to the lighter. We make bitter trial absolutely necessary. We bring it upon ourselves. How gently God rebukes for a while! If we may speak after the manner of men, he just hints or whispers his reproof. He is most unwilling to chastise with severity. He tarries long. He tries other means. He sends milder trials, that we may be led to self-searching and repentance, and thus he will be spared the necessity of inflicting a heavier blow. But we trifle with his gentle rebukes, till he is constrained to lift up his voice and speak in a tone which can neither be mistaken nor overlooked. Oh how sad that we should thus, by our heedlessness and perversity, draw down upon us sorrows which God would fain have spared us! Let us learn the meaning and the use of small trials;—of slight rebukes. Let us count none too small or slight for our most serious thought. It will save us much. It will teach us many a blessed lesson in an easy, pleasant, gentle way.

IV. *Tribulation arouses us.* We often fall asleep. We dwell on the world's enchanted ground, and often, ere we are aware, we are soothed to sleep, forgetful of the quick passing time. And while we sleep, all goes wrong. Our faith waxes feeble; our love is chilled; our zeal cools down. We lose our earnestness, our boldness, our energy, our freshness, our simplicity. All our movements are those of a man but half-awake. Our schemes are carelessly formed and drowsily carried into effect. With how many in our day is it thus?

But God will not have it so. He cannot allow such indolence and listlessness in his work. Such sloth makes but poor work either in a man's own soul or in his efforts for the souls of others. We must be awakened at whatever cost. He does it gently first. He causes us to hear some distant noise;—it may be the tumults of the nations, or it may be the tidings of some terrible disaster afar off. He means by this to awaken us out of our sleep. Perhaps this fails.—Then he comes nearer and makes his voice to be heard in our own neighborhood, or within the circle of our kindred. This surely will arouse us! Perhaps not. Then he comes nearer still, for he cannot allow us to slumber away our precious hours. He speaks into our very ears. He smites us upon some tender part, till every fibre of our frame quivers, and every pulse beats quicker. Then we start up and wonder how we slept so long. But oh! how difficult is it sometimes to awake us! It takes many a stroke before we are thoroughly aroused.

Ah! let us beware of the world's enchanted ground. Many a saint has fallen asleep on it, and only been awakened by severest chastisement. Let us beware of sloth and ease, lest, being led on from step to step, we be overtaken by sleep which may yet cost us a bleeding,—it may be, almost a broken heart.

V. *Tribulation solemnizes us.* It is a gay world in which we live, and we are prone to fall into its levity. Around us are the sights and sounds of mirth by which a vain world is seeking to cheat away its ever-fretting uneasiness, or drown its deeper sorrows.— Oftentimes the saints seem to catch the tone of levity and frivolity, making mirth with the most mirthful, jesting with the most foolish, singing the world's songs of vanity, and joining in its idle words, as if its friendships and its pleasures were not forbidden things. Apart, however, from the contagion of the world's influence, our tone is apt to fall low, and our deportment to lose that solidity and seriousness which becometh saints. We get light and airy; we give way to the current of vain thoughts; we do not set a guard upon our lips; foolish talking and jesting is too much indulged in, even among the children of God. Our words are not "with grace seasoned with salt."—We forget the admonition, "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." And this levity, this frivolous habit grows upon us. Seriousness becomes a thing reserved entirely for the closet or the sanctuary.—We grieve the Holy Spirit, who cannot dwell amid levity and mirth any more than amid profanity and crime. He retires from us, driven from his abode by the laughter and jesting with which we were making it resound. He can no longer dwell in a temple which, from being the house of God, we have turned into a hall of revelry, a haunt of mirth and song.

I do not mean that the saint is ever, even for a moment, to be gloomy. Gloom and melancholy are not the inmates of a soul that has tasted the joy of pardon, and is walking with a reconciled God in blessed light and love. No. He rejoices "with joy unspeakable and full of glory." But still, as has been well said, "true joy is a serious thing."—True joy is deep. It is the waking up of the heart's deep springs. Mirth and levity are not joy. They are too shallow and empty to deserve the name. All is hollow. In coming to him who is the fountain of all gladness, the saint of God bids farewell to gloom. Tribulation he may have, but not gloom. That has

left him for ever, since first he knew the SAVIOUR and opened his ears to the joyful sound. Peace is now his heritage. It is not so much as if joy were abiding in him as if he were abiding in joy. It is not so much as if joy were poured into him as if his heart were ever pouring itself out into a vessel of joy; so deep, so calm, and so abiding is the gladness of the redeemed of the LORD.

But still it is not *levity* that is their portion; it is *joy*. And this joy is not only far superior to this vain mirth, but it is utterly inconsistent with it. This levity is as much an enemy to real joy as it is to holiness and spirituality. Hence it must be rooted out of them. God cannot suffer it in his children.—His desire is that they should be holy. This element of earthliness must be purged out. They must be made solemn and thoughtful. For this end he sends affliction. In a moment, perhaps, he smites him to the earth; or by some more slow but withering, crushing calamity, he purges out the foolishness that had wrought itself into their inmost being. His purposes is to make them *thoughtful*, serious, and solemn. And what he sends to them is fitted to make them *think*, and that in a way in which they have never done before. The blow he inflicts lays them down in the dust. It in a moment puts to flight all levity. It withdraws them from an airy, shadowy world, and sends them into the very inmost recesses of their spiritual being, or forward to the infinite eternity, whose vastness and reality they had been little heeding. It brings them into contact with solid certainties, and that makes them thoughtful. It brings them acquainted with sorrow, and sorrow drives off all levity. Sorrow and levity keep no companionship. Affliction awakens them to a sense of their selfishness. They look around them and see, as for the first time, the world they live in, with its sins and sufferings. They had seen these before, but now they seem quite new, and clothed with a reality which had hitherto been unfelt. It is through sorrow that we see truth best. It is when seen through this sad medium that all objects assume their right proportions. Shadows then evaporate; realities compass it about. And *realities* make us solemn. It is shadows that make us light and vain.

Thus God solemnizes his saints, and brings them, in this respect, into closer sympathy with the mind of CHRIST. All was solemnity with him. And the nearer we are brought to resemble him, the more will this calm, this blessed, this *happy* solemnity possess us. We shall live solemn lives and do solemn deeds. Our looks and tones will be all solemn. We shall be earnest men; men who have no relish for levity, because it is so incompatible with the deep peace which is their portion, and who have no time for it, because eternity is so near.

VI. *Tribulation quickens prayer.* It sends us to our knees. In the day of prosperity a man has many refuges; in the day of trial but one, and that is God. To this refuge he betakes himself. Prayer, perhaps, was something to him before, now it is all. Man's arm has failed, and there is none to lean upon but God. Prayer becomes now a far more real thing than ever. Its value and its importance are seen in a new light. It is prized now as it never was prized before.

We cannot do without it. Of necessity we must now pray, and send up our cries from the depths. It is real asking, a real pleading now. As a mere form it has passed away. What new life, new energy, new earnestness are poured into each petition! It is the heart now that is speaking, and the lips cannot find words wherewith to give utterance to its desires. The groanings that cannot be uttered are all that burst forth and ascend up into the ear of God.

There is new nearness to God now. It is close dealing with him now. New arguments suggest themselves wherewith to plead; new desires spring up; new wants disclose themselves. God's fulness and our own emptiness are brought before us so vividly that our soul's longings are kindled, and our heart crieth out for God, for the living God, as the hart panteth for the water-brooks, so we are made to pant after God. It was DAVID's sorrows that quickened prayer in him. It was in the belly of the whale that JONAH was taught to cry aloud. And it was among the thorns and in the fetters of Babylon that MANASSEH learned to pray.

Such are a few of the blessings that flow from chastisement. Only a few have been mentioned, yet there are many. And this the saint knows. Each sorrow brings with it its own train of blessings; and thus, though not joyous but grievous, it yieldeth the peaceable fruits of righteousness.

But in all this we must see a father's love. We shall lose much of the benefit of trial, perhaps all of it, if this is overlooked. It is out of the deep love of Him who gave for us his only begotten Son that sorrow flows down to us. Let us ever rest on this.—He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things! And surely the blessings of chastisement are among these "all things." All

things work together for our good. Love can do us no wrong. That is a blessed impossibility. In all that it sends of suffering it is only opening new channels in which to pour itself into us, as well as deepening and enlarging the vessel that it may contain the more. Every sorrow not only is the proof of love, but draws after it larger streams of love. It is love making way for itself because the place is too narrow. The inflicting of the wound is love; much more the healing of it. Surely all is love. There is no unkindness, no harshness, no inattention to our feelings, no needless causing of grief.

Beloved, "it is well." We could not do without affliction. We should neither know ourselves nor God. The depths of his varied love would be as a sealed spring. He wants to teach us all his love.—He is seeking for occasions to show it; and if he cannot find them, he must *make* them, rather than that we should not taste the riches of his immeasurable love. And shall we call him unkind for this!—Shall we have hard and rebellious thoughts of him for this? Shall we count it a wrong done to us to have new streams of love flowing in upon us which sorrow has opened? Shall we shrink from that which opens up to us more the Father's heart?

Who can tell or measure the deep love which chastisement implies! We may, perhaps, be able to measure the love which sends us days of gladness,—but the love which draws the cloud of sorrow over our skies is too deep to be measured or weighed. God's interest in our welfare is to be seen in everything that he bestows; but most of all in his chastisements. How deep must his interest be, how affectionate, how tender, when, in order to secure our welfare, to make us holier, and to add to the weight of our crown hereafter, he can consent to send suffering upon those whom he loves so well. This is love,—paternal love, in its truest, kindest form.

Beloved "it is well." Let us learn, then, to "glory in tribulation." The world, perhaps, submits to it, but it is ours to glory in it. The world tries to bear up under it; but it is ours to give thanks for it. The world may try to get over it as an evil that cannot be helped; let us know how *good* it is to be afflicted. He who is infinitely wise and loving calls it *good*, and shall not we?

Beloved, "it is well." We are not worthy of affliction. We are not worthy that God should take such pains with us to prepare us for his kingdom. Yet he does so. And he will continue to do so to his chosen ones; for it is through much tribulation that they must pass to the Kingdom. And in this let us "greatly rejoice, though now for a season, if need be, we are in heaviness through manifold temptations, that the trial of our faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of JESUS CHRIST."

THE "PAMPHLET."

We are at length able to announce to our readers the appearance of the long-threatened pamphlet. The manner of its issue is characteristic, and corresponds with the concealed movements of the writers, from the commencement of their efforts to blacken our character, and wrest from our hands the *Advent Herald*.—On endeavoring to obtain a copy, we learned that those concerned in its publication, had expressly ordered, that none should be circulated in Boston (except among their friends,) until after the publication of this week's *Herald*. The reason given for this course was, that we might not have an opportunity of noticing it in this week's paper. Of course there can be no other motive in this than to prevent us, as long as possible, from exposing the wickedness of the authors of the pamphlet. In the meantime, however, quantities were distributed in other places, and a note from Bro. BURNHAM (in another column) shows that it was in New York on Monday, or before that day. A friend obtained for us a copy on Tuesday afternoon, but it was too late to allow of more than this notice.

The pamphlet contains 136 pages, and is entitled, "The Trial of Elder J. V. HIMES before the Chardon Street Church; together with a Vindication of the Course taken by Prof. J. P. WEETHEE and Elder GEORGE NEEDHAM relative to the late difficulties.—Published by order of the Church."

The above is the title-page. We call attention to this point, viz., Would a stranger to the late difficulties, on reading the above, imagine that the trial, as it is termed, took place, not before the Chardon-st. Church, but before a number who went from that Church,—the chief actors in "the trial" being the very men who were concerned, weeks before we were apprised of it, in movements to ruin us? Yes, this "trial" is that to which we called attention in the *Herald* of Aug. 3d. We wish another fact to be noticed: the late course pursued by Elders W. and N. is vindicated by the pamphlet!

We have never before met with, in the same compass, in any other book, so many barefaced and unblushing falsehoods, and malignant perversions and misrepresentations of language and actions, as are

contained in this pamphlet. Words, expressions, and actions are unblushingly imputed to us that we never dreamt of. We most sincerely believe, that the men engaged in this work, knew that they were uttering falsehoods. It shall not be our fault if this wickedness is not exhibited in its true colors. This, God helping us, will be done in good time.

Reason, justice, Christianity, demand, that all who profess to be governed by those principles, should act in accordance with them. Now we ask every one who appreciates honesty and truth, Have Elders W. and N. shown, in their concealed attempts to destroy our character, (at the same time treating us as if there was nothing to disturb our amicable relations,) that they were actuated by friendly motives? For six weeks, or two months,—up to the time of the New York Conference,—these men were writing letters to individuals in various parts of the country, at the same time associating with us, without breathing a syllable that they had doubts of our honesty, or throwing out the slightest hint that they desired an explanation of any matter which they were dissatisfied with, or did not understand. And yet, this pamphlet vindicates that course! If such conduct is to be vindicated, we would rather continue, to the end of our days, the object of like slanders, than to remain for an hour in the position of those who can descend to such a depth as to utter them.

Up to the time of the Conference in Boston, no charges were publicly preferred against us; and all who were present know what efforts were made to induce Elders W. and N. to proclaim publicly what has since appeared they had circulated privately. Nothing of a tangible character could be elicited until the appearance of Eld. N.'s seven contemptible emanations, purporting to have no other foundation than "rumor" and "common fame," and dignified with the appellation of "charges." Yet, with no more proof of our dishonesty than these seven charges afford, for weeks previous Elders W. and N. were engaged in circulating the most unjust reports to our injury. This we have the proof of, that will be substantiated under oath if necessary. From what Elder N. said before the Conference, he led that body to believe that he was already furnished with proofs of our gross dishonesty, and that he only waited to be called on by the Chardon-street Church to make them known.—And yet these seven "charges" were all that he presented! and these his co-workers would not suffer to be investigated before the church, nor he,—after getting them up, and secretly employing them, and others a great deal worse, to our injury,—would assume the responsibility of preferring them! Can such wickedness be committed, and the actors in it prosper? We do not believe that they can. The prompt and effectual quietus put upon the "charges" by a council of brethren,—whose characters place them beyond the charge of unjust partiality,—made it necessary for Elders W. and N. to seek for something else, by which they might recover from the odium they felt was resting upon them. The present pamphlet is the result of their efforts, and will add to their guilt and shame in the estimation of every just man.

We have letters from individuals, to whom Elders W. and N. communicated their designs, and we only await the reception of others, (which we are expecting daily,) to exonerate ourselves. Besides this, we have information that Elder N. has written to one with whom he corresponded, requesting that he would *burn his letters!!* We ask every man who abominates duplicity and cunning, to tell us if such a request could have been made by a man, who felt justified in doing what he had done!

We have neither time nor space to speak farther on this subject this week. We shall again appeal to a council of brethren,—men of known probity and piety,—call on every person whose name appears in the pamphlet to confront us face to face, and abide whatever decision may be made. We are prepared to confront any and every one who has made, or can make charges against us.

Bro. I. E. JONES writes us from New York, that Bro. TURNER, E. BURNHAM, YOUNG, and himself, after reading the pamphlet, went to the Bergen campground,—where Elders W. and N. were,—and proposed to them that a mutual council should be called, and the matter thus settled; but that the proposition was "repelled in a manner not to be described."

We shall endeavor to convince those of our brethren who have reposed confidence in us, that we have done nothing that should forbid the continuance of it. We ask, Is it reasonable to suppose, that if we were guilty, we would thus publicly commit ourselves to acquiesce beforehand in the decision of a council of good men? Is it probable that fifteen or twenty men, or any number that might be selected, of known piety, would in such capacity acquit us if guilty? It would be an impeachment of their piety and common-sense to suppose such an act. We ask our readers seriously to reflect: Whether it is innocence of guilt that seeks, and courts, and prays for a full investigation, with an unqualified commitment to abide the result of such investigation? Whether it is innocence or guilt that refuses such an investiga-

tion, and determinedly rejects the measures that would settle the matter at once. We call upon our brethren to answer those questions in the fear of God, and act in accordance with the responses of their own hearts. In the meantime, we shall proceed to show to all who have eyes to see, and ears to hear, the reasons that prompted the recent outrage on our character,—the mode of pursuing it,—and the end the actors had in view. We have not the slightest apprehension for the result. We conclude this article with the last paragraph in the pamphlet:—

"Bro. Himes, are these things so?" Such will be the question asked Mr. Himes, by many honest-hearted believers; after reading this pamphlet, and on his denial, they will reject the most solemn testimony of many men whose character for veracity has never before been questioned. To such we say, that the testimony of Mr. Himes, under these circumstances, would not be allowed in a Court of Justice, as it involves his own character. You should not, therefore, receive it, except with great caution, as he has been shown to prevaricate in so many instances."

Finally, we unqualifiedly deny the truth of every charge, implicating our character, contained in the pamphlet.

PS. We would say, that the pamphlet is sold at 25 cts. At 12 1-2 cts., with the number printed (five thousand copies), they would make a profitable return. If our friends will wait a little, we will furnish them a copy of all that concerns us, with our reply, for four cents. The reply to the pamphlet may occupy an entire sheet of the size of the *Herald*; in that case, to save the increased expense of having it done in another office, we may have to postpone the *Herald* next week, for which we ask the indulgence of our readers.

Persons having any facts which will aid us in our defence, will please send us their certificates forthwith.

Wesleyanism in England.

We announced in our last, that the Wesleyan Conference was in session the week when the last steamer left Liverpool. The *British Banner* of Aug. 7th commences an article in this strain:—"At this moment, City-road Chapel presents to the reflecting passer-by a strange and most un-English spectacle. There it is! with five hundred or six hundred men met to do the business of a great community, not one soul of whom is suffered to be present to either hear or see the transactions! Both Houses of the British Parliament are, in effect, open: the humblest may obtain admission to hear the voice of the legislators who frame the laws; courts of justice, from the lowest to the highest, are open; and every man, of every country, whether Englishman or alien, may spend a live-long day in these sanctuaries of British justice. Not so the great Court of Parliament which legislates for the realms of Methodism." Mr. DUNN, whom our readers will remember as one of the members expelled from the Connexion a year ago, got into the Conference by some means, causing an effect, as the *Wesleyan Times* has it, like "the sudden descent of a huge wasp into the midst of a picnic party of timid young ladies." He was, however, literally ejected by main force.

While the interest in relation to matters of reform in the Wesleyan body continues to increase, no concession is looked for from the Conference: the same tyrannical and arbitrary course is persisted in that marked the session of last year. Credit must be awarded to the Conference of being impartial in their lopping off of offending branches in the old oak of Methodism. No matter how good, how beloved and respected, how talented, or how long a man has been a minister, or how pure may be his character, if he dare harbor, shelter, or feed any whom the Conference has expelled, or countenance them in their meetings, the Conference guillotine immediately descends, and the victim is exposed as a lasting warning to those whose necks are in danger of becoming stiff through disuse.

Dr. DIXON,—who was in this country a little more than a year ago,—spoke in the Conference of the agitation, and said that the Connexion must come to an adjustment, and intimated, as the alternative, the loss of 50,000 members. This was spoken on the question of receiving a delegation from the reformers; but no, true to its iron rule, the Conference would not receive it, nor be satisfied with anything less than an unconditional submission. But, in no way discouraged by the rough treatment they have received, the reformers are disciplining their forces with commendable prudence and skill. Their motto is that of O'CONNELL—"Agitate! agitate!" They deprecate voluntary secession, declaring that their safety consists in adhering to the Connexion, and by pouring in light upon the minds of the people, they will thus be enabled to rescue its government from the hands of a "clique," who have for years used it for their own benefit. The delegates from a large number of circuits, were to meet on the 19th inst., to take into consideration the present aspect of affairs, and to counsel with each other. Much interest was manifested among the Methodists in relation to the contemplated meeting. We shall doubtless receive an account of it by the next steamer.

A Mr. ORRIN, of Colchester, who had been a member of the Wesleyan Society for fifty-five years, and a leader, local preacher, and trustee, was expelled on the following charges: 1. Reading and circulating the *Wesleyan Times*. 2. Seeking a chairman for a meeting of the expelled. 3. Allowing his name to be placed on a hand-bill as a seller of tickets for a public tea-meeting. 4. Assisting at the tea-meeting by giving a tray. 5. Entertaining one of the expelled ministers at his house. 6. Being a member of a committee for acting contrary to the word of God; for accompanying Mr. DUNN to the Wesleyan Chapel, and assisting to introduce him into the meeting there. These charges were not substantiated by letter, witnesses, or evidence, yet ten hands were held up declaring the charges proved, four of the leaders declining to vote at all. A Mr. PAYNE was expelled on similar grounds. One of the items in his awful indictment was—"Conversing with persons in the country upon Wesleyan reform."

Such instances of tyranny are not rare; they have been occurring very frequently during the past year. Our readers will remember the outburst of our choleric contemporary in New York—the *Christian Advocate & Journal*—who charged us with slander, falsehood, &c., and appeared disposed to think that our anticipation of an incurable breach in the Wesleyan body, was worthy of very little credit. But we shall see;—the end is not yet.

CORRESPONDENCE.



"THE CROSS WITHOUT A SCREEN."

The cross, the cross present,
That all the world may see,
How God in mercy sent
His Son to die for me!
Present the cross without a screen,
And make the love of God be seen.

The cross, the cross lift up,
That it may catch the eye
Of those without a hope,
Who for deliverance sigh.
The cross alone will end their grief—
Christ crucified can give relief.

The cross, the cross makes known
The justice of our God:
Nought could for sin atone,
But our Redeemer's blood.
He loves the sinner—hates his sin—
And to his kingdom lets him in.

The cross should always stand
Connected with the crown,—
The road to Canaan's land,
From Calvary comes down.
The multitude on Zion seen,
Must view the cross without a screen.

J. M. O.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH. — LECTURE I.

The Events Introductory to Christ's Discourse. — His Royal Character and Claims.

"And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 24:1, 2.

The discourse of our Lord recorded in this chapter, is justly considered one of the most important portions of the prophetic Scriptures; and as such, all classes of religionists in Christendom have labored in its exposition and illustration. As believers in, and advocates of, the doctrine of the Personal, Visible, and pre-Millennial Advent of Christ, is one of the main pillars of our faith, and hence, deserves to be attentively considered. There are several points in the chapter which appear perfectly obvious, even on a cursory perusal. First, it is plain that we have a general prophetic history here given us of the leading events of the Christian dispensation, to its end. Secondly, that Christ has described in plain terms the manner of his coming, and assured us of its public, visible character: like the lightning, which shines from one part of heaven to the other. Thirdly, that there is no period between the prediction and his second coming in which righteousness will prevail; or in other words, there is no place for the temporal millennium.

But before we proceed to an analysis of the chapter, we will pause, and examine the circumstances which drew forth the remarks of the Saviour recorded in this chapter.

This gospel is called the book of the generation of Jesus Christ, the son of David, the son of Abraham. As the son of Abraham, he was and is heir to all the land of Canaan, as promised.—Gen. 17:8. And hence Isaiah calls it Immanuel's land. As the son of David, he was and is heir to the throne and kingdom of his father, as promised.—Psa. 132:11.

The history of his appearance to assume his rights of inheritance and royalty, is recorded in chapter 21st, followed, in chapters 22d and 23d, by an account of the specific results of his rejection by that nation. The prophet (Zech. 9:9), had foretold the manner in which he would appear to claim his royal rights.—"Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

About six days before the passover, at which he was to suffer, he undertook the fulfilment of the prediction. As recorded (Matt. 21), he sent two of his disciples to the adjacent village, to obtain the ass and the colt. They followed his direction, and brought the beasts, and sat him thereon. And the attending multitude, being the nation at large, who had come up to that feast, acknowledged his claims,—they spread their garments in the way: others cut down branches of trees, and strewed them in the way; and going before and following, cried saying, "Hosanna to the son of David: blessed is he that cometh in the name of the Lord." Or as recorded in John 12:13, they cried, "Hosanna, blessed be the king of Israel, who cometh in the name of the Lord." Individual action only affected individual character and interests. But national and official action affected national character and interests. Let this point be well considered. The transaction here recorded, I consider the most important of any which has ever transpired in its annals. And the event is an important key to the correct understanding of the Holy Scriptures.

From the days of Zedekiah, the last of Judah's kings, about 587 B. C., the throne of David had been desolate. Nebuchadnezzar was on his way to Jerusalem to besiege it. Jehovah sent a message by Ezekiel to the king of Israel, saying, "Thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end; thus saith the Lord, Remove the diadem and take off the crown. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it. And it shall be no more until he come whose right it is, and I will give it him."

That Christ was the heir to the throne of David, the Scriptures abundantly testify. Accordingly, when

Gabriel announced the birth of Christ (Luke 1:31-33), he declared that the Lord God would give to him the throne of his father David, and that he should reign over the house of Jacob forever, and of his kingdom there should be no end.

The Jews understood that the Messiah was to be the son of David, and so answered him, when he asked them, "What think ye of Christ? Whose son is he?" They said, The son of David." Again, they expected when he came he would continue forever. Thus, when Christ said to them, "And I, if I be lifted up, will draw all men unto me;" the people answered and said, "We have heard out of the law that Christ abideth forever: and how sayest thou the Son of man must be lifted up? who is this Son of man?" They also understood that the Messiah's kingdom was that foretold by Daniel (2:44): "The God of heaven shall set up a kingdom which shall never be destroyed." With them, therefore, the terms kingdom of God, or kingdom of heaven, and reign of Messiah, were synonymous. Hence, when "John the Baptist came preaching in the wilderness of Judea, and saying, The kingdom of heaven is at hand," they understood the reign of Messiah was at hand. When, "after John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand," they understood the same fact to be announced; viz., that the Messiah was soon to begin his reign.

But while in the performance of his mission, Jesus was moved with compassion toward the multitude, because they fainted, and were scattered abroad, as sheep having no shepherd. "He said to his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest that he will send forth laborers into his harvest."

He then qualified and sent forth his twelve apostles with this charge: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." "When they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."—Matt. 10. Because they could not go over the cities of Israel till the Son of man be come, "after these things (see Luke 9th, 10th chaps.), the Lord appointed other seventy also, and sent them" out to preach the same message: "Say unto them, The kingdom of God is come nigh to you."

It will be seen by the foregoing missions of John, Christ, the twelve, and the seventy, that the message was exclusively Jewish. The Gentiles were not warned at all; no, nor yet the Samaritans. The right of primogeniture belonged to the Jews as it originally did to Esau; but they, like him, sold their birthright. And is there no reason to fear, reader, that those to whom the promised blessing now belongs should come short through the same example?

But the note of warning had been given them, and the time for the entrance of the Messiah into the temple, whither the prophet Malachi had said he would suddenly come, and Zechariah had said he would ride upon an ass' colt. And accordingly, he did appear to fulfil the predictions. But who may abide the day of his coming? and who shall stand when he appeareth? These prophetic inquiries were uttered in view of the appearance of Christ in his royal character at Jerusalem, at his first advent, and the refinement and purification spoken of in subsequent verses, would, no doubt, have been realized, had they received the Lord. But rejecting him, the curse followed, as pronounced by Moses and predicted by Malachi.

The official transaction, or rejection of Christ, is recorded.—Matt. 21:23. Let it be remembered that in the recognized character of king of Israel, he had possession and control of the temple, whither the people had escorted him, proclaiming his royalty.

"And when he was come into the temple (the second day), the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things, and who gave thee this authority?" He proceeded, by parable, to show them their crime, and to convict them of treason, by which they were justly doomed to lose their birth-right, the perpetuation among them of the kingdom of God, or theocracy. And in reply to his questions, they, like David before Nathan, pronounced their own judgment. The parable by which they were convicted, was that of the householder, who planted a vineyard and let it out to husbandmen, and went into a far country. When, at the time of the fruit, he sent his servants to receive his portion, they, and their successors, were beaten, stoned, and killed. Last of all, he sent his son. The husbandmen said, This is the heir; come, let us kill him, and seize on his inheritance. They caught him, cast him out of the vineyard, and slew him. Such was his parable. They perceived that he spake of them; but when they sought to lay hands on him they feared the people; for all took him for a prophet.

He asked them, "What therefore will the Lord of the vineyard do, when he cometh, to these husbandmen?" They said, He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, who shall render him the fruits in their season." Jesus said to them, "Therefore I say to you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." He continued (as recorded in Matt. 22d and 23d chaps.) to denounce judgments and woes on the nation, and especially the Pharisees, lawyers, and Scribes. He closed them all by convicting them from their own concessions of being the successors and children of those who killed the prophets; and that all the judgments due the nation, should come on them. He declared his previous willingness to have gathered Jerusalem's children, "but ye would not!" And then he said, "Your house is left to you desolate. For I say to you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

The 24th chapter of Matthew opens, as in our text, by specifically pronouncing the destruction of the temple.

These references to his coming again, at a time when the children of Zion will say, "Blessed is he

that cometh in the name of the Lord," led his disciples to ask him, saying, "When shall these things be, and what shall be the sign of thy coming and of the end of the world?"

The nature of the coming here spoken of is a subject of the greatest importance to the Christian church, as it is a point on which a diversity of views exist, but one on which it is strange the professed disciples of the Saviour should ever have been divided.

The preceding history will reflect light upon this important theme. We have only to ask, "What was the form in which the prophet Zechariah predicted the king of Israel would come to Zion?" He foretold that he would ride upon an ass amidst the great rejoicings of Zion's children. "Did he literally come in that form in his own proper person?" He did. "All this was done that it might be fulfilled which was spoken by the prophet."—Matt. 21:4.

"How was Christ's prediction of the same event, 'Ye shall not have gone over the cities of Israel till the Son of man be come,'—accomplished?" In the most literal form, and as the son of David, king of Israel.

If both Zechariah and Christ predicted his coming to Jerusalem at that time, and both had a literal accomplishment, why not the reference to his coming there again, to be proclaimed king, be as literally realized? There can be no reason assigned why it should not be thus. And the entire history of the fulfilment of prophecy warrants the belief that thus it will be. Yes, "every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. Even so. Amen."

How solemn, and how glorious the thought, that our glorified Head,—our Judge and King,—shall once more manifest himself on earth, and, as foretold by the prophet Daniel, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, as joint heirs with Christ.

They inherit the promise originally made to the Jewish nation, by Moses. "Ye shall be a kingdom of priests and a holy nation." This is transferred to the Christian church. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Pet. 2.

Thus the kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof.

The children of Jerusalem were addressed and assured,—"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." And Jerusalem's children, which she shall have after she has lost her others, as predicted in Isa. 49:20, are to be gathered from the Gentile world, and she is to clothe herself with them all as with an ornament. And these are the children who will welcome their returning Lord and king. The Lord grant that we may be gathered among them.

LETTER FROM A PART OF THE CHURCH IN WORCESTER, Mass.

The following communication is from the portion of the church in Worcester who continue to sustain Elder NEEDHAM in the course he has chosen to pursue against Bro. HIMES. Those who cannot fellowship such unscriptural proceedings, have withdrawn from him, until he is willing to justify himself before a mutual and impartial committee of his brethren.

Voice from Worcester.

Whereas, this church has witnessed for some time past efforts in different parts of the country to get up an influence by means of addresses and resolutions, and bring it to bear on certain persons, both for good and evil, by acting on these addresses and resolutions in church capacity, duly signed by the Pastor and Deacons, or Clerks of said churches, as the case might be, and then sending them to the "Advent Herald" for publication, thereby prejudicing the public mind [Note 1]; and whereas, we look upon all such action as premature, both as respects those commended and those censured, and as designed to create a public sentiment in favor of, or against the parties implicated, without knowing the facts in the case [Note 2]; and whereas, we look upon such action as antiscritural, inasmuch as our Lord has commanded us to "judge not according to appearance, but render righteous judgment," and inasmuch as the same gospel directs us how to proceed in the case of private offences (Matt. 18th), as well as public ones (1 Cor. 5:1-5, 7; and 2 Cor. 2:4-8, 10), which have not been complied with in one of the cases named [Note 3]; and whereas, we hold that the church of God in any locality, as Rome, Corinth, Worcester, &c., is the only place known or recognized by the Gospel, as the tribunal for the discipline of offenders, especially when those offenders are in fellowship with those bodies either as pastors or members [Note 4]; therefore—

1. *Resolved*, that we view the late action of the churches named, as hasty, ill-advised, and as violating a principle of liberty and right secured to each church by the Head of all, which we will by no means surrender to any. [Note 5.]

2. *Resolved*, that we look upon such action as an invasion of our rights to discipline our members, and we must earnestly and affectionately call on our brethren to undo as speedily as possible the evil they have done, in introducing into the body at large a precedent, which, if followed, must invade the holy precincts of every church in our land, and render every man, who may chance to become obnoxious to those who have the power to bring the principle to bear on him, a prey to that which is as hostile to the Gospel, as the bulls of the Roman Pontiff. [Note 6.]

3. *Resolved*, That "we enter our solemn protest" against every such infringement of the rights of others; and that, as we would not dare, inasmuch as we fear the indignation of the Head of the church, to take up, try, condemn, and publish to the world, unheard and unknown, a member of Hester-street Church, N. Y., or any other, so we will resist, by all Scriptural means, every such encroachment on our rights as Christians. [Note 7.]

4. *Resolved*, That express commands of our Lord (in Matt. 13th), and of his apostle (in 1 Cor. 5:1-5, 7), have in our opinion been violated by our brethren

of the churches in New York, Brooklyn, Albany, Buffalo, Philadelphia, Homer, and all others who have meddled with the matter in church capacity, in the censure they have inflicted on our Pastor, and the Pastor of the late Chardon-street Church.* [Note 8.]

5. *Resolved*, That such conduct is less generous or just, than the Jewish law, which "condemned no man till it heard him and knew what he did" (John 7:5), or that of HEATHEN ROME (Acts 19:38; and 25:10), which always gave a man liberty to speak for himself, before it judged him. [Note 9.]

6. *Resolved*, That if any brother has anything against our Pastor, we invite them here, and will hear their complaints, and if he is guilty of wrong, we shall feel bound to deal with him according to the gospel. Until Scriptural action is had, we do most earnestly and respectfully request our brethren abroad to desist from this wholesale "crusade" against his character. [Note 10.]

The Church in Worcester have deferred all judgment in the case, until they shall have heard both sides of the question. [Note 11.]

The above was introduced by Bro. Child to a meeting of the Church on Lord's-day, Aug. 18th, and passed without a dissenting voice, and ordered by vote to be signed and sent to the "Advent Herald," Boston, and "Advent Harbinger," Rochester, for publication. [Note 12.] F. R. MAYERS, Sec'y.

Worcester (Mass.), Aug. 19th, 1850.

Note 1.—Has that church seen no effort to prejudice the public mind against Bro. H., by private letters, and confidential communications, and now by the issue of a pamphlet? Is it right for them to commit their deeds in the dark, and then when they refuse to come out to the light, is it wrong for the brethren everywhere spontaneously to remonstrate publicly on the enormity of their course?

Note 2.—Who is to blame for the facts being withheld? After waiting, waiting, WAITING in vain, for any development, they have been obliged to speak, to draw out what otherwise might have been forever withheld.

Note 3.—Have they no censures for those who attempted to blast the reputation of a brother, contrary to all those Scriptural rules? and shall he who set them at naught plead them, when remonstrated with and rebuked for thus setting them at defiance?

Note 4.—The church is a unit; and the body as a whole have taken the only course they could take, when they see a fraction of it in a given place denying a brother his Scriptural rights, and leading their aid to his enemies to crush him, they can but speak as they have spoken.

Note 5.—Is it ill-advised and unscriptural for the churches named to rebuke an unscriptural proceeding? and then, is it well-advised for the party in Worcester to take the course respecting those churches which they charge them with doing, and rebuke them for?

Note 6.—Those who have spoken, view things differently; and will doubtless continue to exercise their own discretion in such cases. Had the secret workers succeeded in poisoning the minds of the brethren, so that they all had risen up against Bro. HIMES, as Elder Junson told them at Providence they were going to do at the New York Conference, would that have been no interference with the private rights of members?

Note 7.—Why, then, not rebuke those who defamed the character of a brother, and sought to crush him, unheard and unknown? Do they mean by this to condemn that act? "Thou who sayest a man should not steal, dost thou steal?"—Bible.

Note 8.—Does the "voice from Worcester" make no infringements of these rules, when they now do what they condemn in those churches?

Note 9.—And yet the Pastor of this Church can do this very thing, refuse to come to the light, and yet be sustained!!!

Note 10.—"Against his character!" We have heard of men before, who, to avoid pursuit, raised an outcry to throw on to others the thing committed by themselves, but were not expecting the same here. Why did not their Pastor take this course with Bro. H., instead of writing to Syracuse, N. Y., and elsewhere, to first destroy confidence in brethren?

Note 11.—Did not they, before the late Conference in Boston, hear their Pastor tell his story, and then, on his ex parte statement, vote his justification? We were so informed by several members then present.

Note 12.—How could they suppose the last paper named could be so hypocritical as to publish this, when it had just rebuked any expression of opinion until both sides could be heard. They could not, surely, suppose that that rebuke was hollow-hearted, and was spoken merely because the expressions of opinion had been in favor of the wrong party! Nor could they suppose it would so immediately demonstrate its sincerity, by publishing the first thing that came on the other side, in the face of its own "regrets!" They pay a poor compliment to its integrity.

The "without a dissenting voice" means, from those present. The twenty-seven who met at another place, and others absent, are not included among those not dissenting.

* For "Pastor of the late Chardon-street Church" read, late Pastor of the Chardon-st. Church.—Ed.

LYNN TENT-MEETING.

This meeting has just closed, and we leave the place where we have enjoyed the privilege of meeting kindred hearts, and of realizing the blessedness of Christian affection, feeling fully satisfied that this effort has not been in vain. We were favored with a most delightful location, for a city. It was sufficiently public, and yet retired, in one of the best neighborhoods in Lynn. The weather, for the most of the time was very fine. None of our meetings were interfered with by unpleasant weather. The attendance was very good. Quite a good representation from the surrounding regions, and a goodly number from places more remote. The citizens of Lynn turned out in large numbers. They gave a respectful, and apparently candid hearing. Numbers expressed their deep interest in the meetings, and many manifested it by acts of kindness and hospitality—the remembrance of which will ever excite grateful emotions. We never saw the Tent filled with larger, or more interested audiences. On the Sabbath, and in the evenings, the Tent could by no means accommodate the crowds which assembled to hear.

The ministers in attendance were, Bro. Himes, E. and W. Burnham, H. Plummer, J. Pearson, Jr., E. Crowell, D. I. Robinson, J. Daniels, and Heath, all of whom preached. The preaching was of a character to enlighten and sanctify. There was not one discordant sentiment presented during the entire meeting to our knowledge. Nothing but Christian affection characterized the labors of this meeting.

The order in the meetings.—It was remarked by many who attended, that they never saw better order anywhere. On one evening an individual attempted to disturb, by asking irrelevant questions; but he was taken care of by Caesar, and we were no more troubled. It was truly interesting to see the multitudes attending the ministry of the word, with so much patience and quietness. The authorities of Lynn have our sincerest thanks for the interest and prompt vigilance they manifested in securing order in our meetings.

The effect of this meeting.—Many of our brethren and sisters spoke of the benefit they had received during this meeting, and I doubt not that they will more fully realize the good hereafter. There were several cases of deep conviction. There was a great amount of prejudice removed, in relation to us and our views. Our meeting ended on Friday evening. The Tent was continued on the ground over the second Sabbath, when Bro. Robinson preached two sermons in it, to large congregations.

Much more has been accomplished by this meeting than we anticipated. To the Lord be rendered the praise.

On last Sabbath I preached in Boston to that part of Chardon-street Church which "eloped," but which still worships in Chardon-street Chapel. I think their "eloping" has done them good, for I never saw so large a congregation in Chardon-street Chapel before; and certainly I never saw them so much alive and interested in religion. The Conference meeting, in the evening, was a most heavenly season. May the Lord help them ever to "elope" from that which is evil, and remain with that which is good.

LEMUEL OSLER.

Salem (Mass.), Aug. 18th, 1850.

LETTER FROM F. GUNNER.

DEAR BRO. HIMES:—I can offer no apology for having withheld from you the expression of my sympathy during your recent conflict, other than that of astonishment and surprise, on finding that names which I have honored, and brethren who had publicly linked their interest with, and were regarded by many as promising to become pillars in the defence of our holy cause, should so far have forgotten themselves, and the plain, straight-forward course of Christian action marked out in the inspired Word, as to "arraign" an Elder on common-fame charges, without having first expostulated with, or entreated him personally. And I am the more surprised, when from the "Herald" I learn, that abundant opportunity was afforded them to answer in full your anxious question, "Whereof am I accused?" Truly, we are living in eventful times—a man's enemies are they of his household.

I confess to you, that I have been unwilling to regard the authors of this dissension as either designing or wilful in their plans, and sincerely desire that some amicable adjustment may yet take place.

I have been written to, and inquired of personally, as to the meaning of all this, and still fear to express my opinion, nor can I now, entertain a doubt in reference to your integrity, while your indomitable perseverance in the cause of Truth, even your enemies must admire. Had there been a flaw in your moral character, I feel persuaded that long ere this it would have discovered itself to view, and have been exhibited to the multitude, by your outside opposers, with greedy delight. Still, to regard you or your accusers as faultless, would be vain, for all have sinned, and come short of the glory of God.

I have heard you say, Bro. Himes, "that a man should have accorded to him the influence of his whole life, nor be condemned and disgraced because his action at the present may be wrong." Do not, therefore, withdraw your sympathy and prayers from those on the opposite side, who at present array themselves against you to "differ and accuse," yet still may see differently and agree, which latter may God speedily grant.

That you may be blessed with the assurance of his grace, and enjoy the communications of his love, is the wish and prayer of yours, now as ever.

Philadelphia (Pa.), Aug. 12th, 1850.

REMARKS.—We ought to despise ourselves, if we entertained any vindictive feelings towards our most bitter enemies. We wish such, and all transgressors, to forsake their sins by righteousness, and their iniquities by turning unto the LORD. For evil-doers to turn from the error of their ways and live, will give more pleasure to the Christian than any evil consequences overtaking them. Our hope and prayer has been, that these brethren might see the cruelty, the

unjustness, the unrighteousness of their vindictive crusade against us. Although after such a sad departure from the line of rectitude it would be impossible again to feel that confidence in them, as safe managers, which we once reposed in them, yet we could heartily forgive them, and do all in our power to forget the past, could we see any heart-felt contrition and godly sorrow, for the distraction and evil in which their misguided course has involved the cause of CHRIST.

LETTER FROM F. M'WILLIAMS.

DEAR BRO. HIMES:—I was glad to hear by Bro. Tanner of your intention to visit Buffalo. I hope that, in the order of Divine Providence, you will accordingly. We need it very much. May the Lord preserve and strengthen you, in body and mind, and qualify you for the all-important work in which you are engaged.

It is not strange that you should meet with opposition. The faithful servants of God have always been in like circumstances. Few of them have ever (in my judgment) occupied a more prominent position. The first teachers of Christianity had to prove from the Scriptures that Jesus of Nazareth was the Messiah foretold by the prophets, bringing their predictions before the people, and showing their fulfilment in the person and teaching, miracles, death, and resurrection of Christ. Here were the evidences of the first advent of the Messiah. But yours is to present the evidences of the second advent in precisely the same way, taking the predictions of the prophets, and, in addition, of the apostles, and showing their fulfilment in the political, scientific, and religious world, at the present time. And as the authenticity of the Old Testament was proved by the apostles in the above way, so is it and that of the New Testament, by Second Advent lecturers, or preachers. Besides, the latter event is the perfection of the first, and the final carrying out of God's plan with regard to man, and the inheritance forfeited by sin. They met with opposition, and sealed the truth with their blood. You have not yet resisted unto blood: you have not yet been called to make such a sacrifice. But you have made sacrifices. We thank you—thank you most cordially. The Advent people and the cause of truth have gained thereby. To God be all the glory, through Jesus Christ our Lord. The reward will soon come. Be faithful until death or the coming of the Just One, and the reward of grace will be given. Your brother waiting for full redemption.

FROM THE ADVENT CHURCH IN STANSTEAD, C. E.

DEAR BRO. HIMES:—We feel it our duty, as servants who are waiting for the return of the Nobleman from the far country, to say a word in relation to your trials. Part of the work which he left us to perform during his absence was, to bear one another's burdens, and we do not see that we can assist you in bearing yours, in any better way, than by expressing our sympathy with you. Our hearts have been pained at the course pursued by those who once stood high in the cause of our coming King. We consider that the treatment which you have received from them, has not been Christ-like, even if you had been guilty. We are glad that the facts, which sustain your honesty and integrity, have been so plainly set before the public. We would rejoice to see those brethren retrace their steps, and thus unitedly assist in the great work of sounding the alarm, but we do not expect it. Yet do not you fear: the cause is of God, and he will sustain it. Trust not in an arm of flesh, but in the living God. The trials of a Christian in this world are all necessary, to teach him humility; as it has been well expressed by an old writer, that a Christian is compared to an earthen vessel, and when a man intends to purchase a vessel of this kind, he knocks upon it to see if it sounds well; so God knocks upon his children, by affliction, to see if they sound well under it, or take it patiently; and if so, he will soon turn their darkness into light, and their sorrow into joy.

We are satisfied with the manner in which the "Herald" is conducted, and would not like to see it placed in any other hands. Our desire is, that it may be sustained, so that it may indeed be what it purports—a herald of the Bridegroom.

Go on in your work; let not your trials discourage you; look to Jesus, and to the crown which lies beyond the cross. To this end you have our sympathy and prayers.

The above expression of our sympathy with Bro. Himes, was unanimously adopted by the believers in the Advent near, assembled in the Temperance Hall, Aug. 18th, 1850. (Signed)

D. WHITE, Chairman. A. KIMBALL, Deacon.

Extracts from Letters.

Bro. L. C. COLLINS writes from Mystic Bridge (Ct.), Aug. 19th, 1850:—

BRO. HIMES:—I believe we are now both in advance on our subscriptions, but we have thought, as there seemed to be an effort on the part of some evil-minded persons to injure you and the "Herald," that it might be some encouragement to you to see that these efforts have only tended to make old friends a little more prompt. Will not other subscribers—one and all—go and do likewise! I believe, in various ways, these last trials you have had will turn to your account. Yours affectionately.

Bro. B. SWEET writes from Belvidere (Ill.), Aug. 19th, 1850:—

DEAR BROTHER:—I prize the "Herald" very much for the good it contains, and the cheer it brings from week to week. And I hope its enemies will never be able to break it down, and that it will continue to circulate while time lasts. I hope you, my brother, will hold on with good courage till you shall join that glorious company that John saw, that had come up out of great tribulation, and had washed their robes, and made them white in the blood of the

Lamb. My prayer is for you, that your enemies may be confounded, and you permitted to go on in your labors of love, unmolested any more by those who would destroy the cause in which you have so faithfully, and (I believe) successfully labored. I subscribe myself your brother in Christ.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, of consumption, at Wrentham, Mass., Aug. 25th, SEDGWICK C. SCOTT, aged 26 years.

FELL asleep in Christ, in Manchester, N. H., July 17th, 1850, Sister CHASTINA HOWARD, wife of Bro. Henry Howard, daughter of John and Rebecca Smith, of Grantham, N. H., aged 26 years. Sister Howard embraced the Gospel when quite young, and carried out its holy principles by a life corresponding therewith. She embraced the good news of the coming kingdom in '42, and continued to rejoice in hope thereof, firm unto the end. Bro. Howard sorrows because of her loss, but not without a good hope of soon again enjoying her society, blooming with immortality.

Geo. W. FOSTER.

DIED, in Bethel, O., July 16th, 1849, WM. DALLAS GLASGOW, son and only child of Dawson and Christiana Glasgow. He was born Feb. 29th, 1844. He died in full assurance of a better world. On being asked, a few moments before he died, by his mother, "if he wanted to stay with his papa?" to which he shook his head. "Where, then, do you want to go?" said she; whereupon he commenced singing, and sung, pointing upward with his finger, till his voice was stopped by death. I would like to see some good poetry, from some brother or sister, with reference to this death. Your sister looking for the Saviour.

ROSANNAH BECK.

Sodom and Gomorrah.

"And he looked at Sodom and Gomorrah, and lo! the smoke of the country went up as the smoke of a furnace."

O dread was the night, when o'er Sodom's wide plain
The fire of heaven descended;
For all that then bloomed shall ne'er bloom there again,
For man hath his Maker offended.

The midnight of terror and woe hath passed by,
And death-spirit's pinions are furled;
But the sun, as it beams clear and brilliant on high,
Hides from Sodom's dark, desolate world.

Here lies but that glassy, that death-stricken lake,
As in mockery of what had been there;
The wild bird flies far from the dark, nestling brake,
Which waves its scorched arms in the air.

In that city the wine-cup was brilliantly flowing,
Joy held her high festival there;
Not a fond bosom dreaming (in luxury glowing)
Of the close of that night of despair.

For the bride, her handmaiden the garland was wreathing,
At the altar the bridegroom was waiting,
But vengeance impatiently round them was breathing,
And Death at that shrine was their greeting.

But the wine-cup is empty, and broken it lies,
The lip which it foamed for is cold;
For the red wing of Death o'er Gomorrah now flies,
And Sodom is wrapped in its fold.

The bride is wedded—but the bridegroom is Death,
With his cold, damp, and grave-like hand;
Her pillow is ashes, the slime-weed her wreath,
Heaven's flames are her nuptial band.

And near to that cold, that desolate sea,
Whose fruits are to ashes now turned,
Not a fresh-blown flower, not a budding tree,
Now blooms where those cities were burned.

Starting Newspapers.

The facility with which newspapers are started, would very naturally lead some among the uninitiated to conclude that their publication is a very desirable and lucrative business. The experience of thousands, however, tells a very different story. Leigh Hunt has just published an "Auto-biography," in which some very interesting facts in connection with this subject are developed. He says that he has, in his time, commenced no less than eight different newspapers or magazines, political, literary, or theatrical, and in only one instance did he reach the paying point—that was the case of the "Examiner," which, however, speedily declined until it fell into other hands. This is a curious fact, considering that Hunt is one of the most popular and fascinating writers in the language. It proves what has often been said, that in the newspaper business, a peculiar talent is requisite for success.

We may say, without exaggeration, that not one in a hundred of all the newspapers that are started, ever reach the point of paying their expenses. We have plenty of men in our country who can beat Leigh Hunt in the number of their failures—men who are haunted through life by a newspaper mania; who start a fresh one before the obsequies of the last that died under their treatment are performed—and will do the same; ever hoping, ever failing, and never learning, until pitying death removes them from the temptation of type. Like some of these, Hunt lacked the business tact, the necessary experience and information, and the uniformity of character required to become a successful editor.

Independence.

—We cannot keep

A breed of reasoners like a flock of sheep;
For they, so far from following as we lead,
Make that a cause why they will not proceed.
Man will not follow where a rule is shown,
But loves to take a method of his own;
Explain the way with all your care and skill,
This will he quit, if but to prove his will!

Crabbe.

Offence.

For every trifle seem to take offence,
That always shows great pride or little sense,
Good nature and good sense must always join,
To err is human, to forgive Divine.

Pope.

Perseverance.

"Go to work, keep to work, hold on, and never give up."

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

WANTED—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [3y. 27]

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Saml. Brown. Jefferson-street.
Auburn, N. Y.—H. L. Smith. New Bedford, Mass.—H. V. Davis.
Buffalo, N. Y.—M. Palmer. Newburyport, "Dea. J. Pearson, Jr., Water-street.
Cincinnati, O.—Joseph Wilson. New York City.—Wm. Tracy, 75
Derby Lane, Vt.—S. Foster, Jr. Delancey-street.
Detroit, Mich.—L. Armstrong. N. Springfield, Vt.—L. Kimball.
Edgington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 16
Glauville Annap., N. S.—Ellis Chester-street.
Hallowell, Me.—I. C. Wellcome. Portland, Me.—Peter Johnson, 37
Hartford, Ct.—Aaron Clapp. Summer-street.
Homer, N. Y.—J. L. Clapp. Providence, R. I.—G. R. Gladding.
Lockport, N. Y.—H. Robbins. Rochester, N. Y.—Wm. Busby.
Lowell, Mass.—E. H. Adams. Salem, Mass.—L. Osler.
Low Hampton, N. Y.—D. Bosworth. Toronto, C. W.—D. Campbell.
Massena, N. Y.—J. Danforth. Watertown, Sheffield, C. E.—R. Hutchinson.
Worcester, Mass.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. No home that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

- | | |
|---------------------------|---------------------------|
| No. 1. Mary and the Babe. | No. 5. The Dove. |
| 2. Young Samuel. | 6. Mary Loved Her Father. |
| 3. Moses. | 7. The Celestial City. |
| 4. Noah and the Ark. | 8. The Dream. |

AYER'S CHERRY PECTORAL.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Silliman, M. D., &c., &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

"New Haven, Ct., Nov. 1, 1849."

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of Consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.
Hamden ss. Springfield, Nov. 27, 1848.

This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me Gratefully yours,
J. D. FIELDS.
Portland, Me., Jan. 10, 1847.

If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.

Prepared by J. C. Ayer, Chemist, Lowell, Mass. [at 16-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like."

E. BURNHAM, Exeter, N. H.
Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plates, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

BLAKENEY'S Gold Pen Manufactory, 43 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cans. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

WETHERBEE & LELAND,
[my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Drapery, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c., &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York.

[my. 4.] B. T. YOUNG, A. A. JAYNE.

THE ADVENT HERALD.

BOSTON, AUGUST 31, 1850.

EDITORIAL CORRESPONDENCE.

BRO. BLISS:—On parting with you, after a pleasant ride of five hours, I arrived in Hartford, Ct., with friends, in safety. I was cordially received by Dea. CLAPP and family, and though weary, I was happy of the privilege of attending the prayer-meeting with the brethren there. We had a happy season. Some brethren were present from the meeting in Bristol, who informed us that a lawless band of men had broken up the camp, and the friends had gone home. I however went on in the morning (Saturday, 17th), and resumed the meeting on the camp-ground in the afternoon, and continued it over Sunday. The attendance was large, very orderly, and candid. The consistent and Christian deportment of the brethren, under the violent usage they had received from the men just referred to, had secured to them the sympathies of the citizens generally, so that the meeting turned out to the advancement of the cause in that region.

It gave me great pleasure to find at this meeting so many faithful brethren, who were the fruits of our meeting in New Haven, in 1843. I had often felt sad at the supposed failure of Father MILLER's labors at that time, because the interest in the city was perverted, and after a time seemed mainly to die away. But how greatly was I rejoiced to find in the surrounding towns rich fruits of those efforts. The ablest and firmest supporters of the cause in that region, were the fruits of that meeting.

My reception by the brethren and community in Bristol and vicinity, was kind and hearty; evidence of their confidence in my integrity, which my enemies have of late made such efforts to traduce. I have no words to express my gratitude for their kindness.

On Monday (Aug. 19th) I took the cars for New York. Desiring to see Bro. ADRIAN and the brethren, I stopped a few hours, on the way, at Bridgeport. I had a very interesting interview with Bro. A. and several of the faithful brethren. They are well united with Bro. A., and laboring and sacrificing nobly to build up the cause in that place. May God give them success. I arrived in New York in season for refreshment and rest, before the evening service. I was received by BRO. TRACY, E. BURNHAM, and others. The evening service at Hester-street was well attended. It was a joyous meeting to me. Bro. TURNER, the Pastor, and the Church, greeted me with a truly Christian spirit and friendship, which, at this time serves as a cordial to cheer my heart, and drive away its sadness. I had two meetings with them, which were fully attended, and encouraging. The Pastor (Bro. T.) has been quite unwell of late, but is recovering. Bro. EDWIN BURNHAM's visit to him at this time is timely, and will be crowned, we trust, with a blessing to all.

On the 21st, I visited Bro. I. E. JONES, in Brooklyn. His health continues good, and his labors are abundant. He is highly esteemed by his people, who are well sustained by his labors. We had an excellent meeting with them in the evening. The cause, on the whole, in New York and Brooklyn, is well sustained.

On the 22d, I came to Hartford, Ct., again, and gave a lecture in the Advent Chapel, to a good audience. I had not preached to them for a long time, but was greeted with warm expressions of friendship by my old friends. Interesting scenes of the past were revived, when I visited that city with Father MILLER, and introduced the subject of the Personal Coming of the SAVIOUR. Many changes have taken place since,—some beloved friends have been called to sleep in Jesus, others have removed, and a goodly number remain faithful. The LORD give them prosperity.

On the 23d I arrived, in company with Dea. CLAPP and others, at the Camp-meeting in Wilbraham. The camp was located on a beautiful hill, near the railway depot. Everything was arranged in the most convenient manner. I need not say that the ground was fitted up by Bro. HIRAM MUNGER, who is a great adept at this business. Bro. WALTER PRATT conducted the meeting, which was managed with wisdom, and the strictest order. There were a dozen or more tents on the ground, which were well filled with brethren from all parts of the surrounding country. A large number of preachers were present. The preaching was excellent and timely. It was in truth a union-meeting—not a jarring note throughout. The prayer-meetings were excellent, and were attended with God's blessing in the salvation of a number of souls, and in the reclaiming of many backsliders.

The weather was pleasant until Sunday, when we had a whole day of "set rain." But the meetings were held in four large tents, having preaching and prayer-meetings through the day. Though many were deprived of the Sabbath service, yet those on

the ground enjoyed an unusual day of profit and blessedness. The sky became clear in the night, and a beautiful morning dawned upon us, for the parting scene. Several hundred gathered in the circle, and took the parting hand in the shouts and songs of the happy saints, who anticipate the speedy gathering of all the saints in the great jubilee, never more to part.

The same day (26th) I returned home, to spend a few days, before the Exeter Tent-meeting. I am happy to find the Church in Boston still holding up their heads, rejoicing in hope. The war against them has not intimidated them, nor cast them down. We ask the prayers of our brethren, that we may be kept in the "love of God, and the patient waiting for CHRIST."

Our brethren, whom I visited in this late tour, will receive my thanks for their kindness and united support. As my health is improving, I hope to make such provision for the Church in Boston, as to be able to journey more than I have of late. J. V. H.

The "Herald."

This paper has been made what it is by much hard labor and sacrifice. We have spared no expense or toil to make it a rich blessing to its readers, and the Advent cause. But we have not yet reached the point of perfection at which we aim. We have still other improvements to make, to enlarge its usefulness.

Our numerous correspondents will see to it that their department is well filled with interesting communications; our editorial department will still be made instructive and profitable; our news—foreign and domestic—will be made more and more interesting to all.

We are arranging with some of the best writers, in addition to those we have had, to contribute to our columns in future.

In brief, we intend that the *Advent Herald* shall come behind in nothing that can make it excel in real usefulness. The late crusade against us has affected its circulation; but our friends can make this up, and we hope they will make a new effort to do so. We wish our friends to circulate the *Herald* and procure new subscribers, to commence with the 7th No. of this volume. Any person who shall thus procure four new subscribers, with pay in advance for six months—one volume—shall be entitled to a fifth copy for a like period, for their trouble; or for one new subscriber, with advanced payment for one year—two volumes—we will credit such person two volumes and a half, instead of two.

The "Pamphlet."

We hope it will be read by all our friends. In reading it will please to remember, that we disavow the statement imputed to us in reference to Elders White, Bachelder, Judson, and Turner; that words are put into our mouth which we never uttered; that Mr. Buffum's statement in reference to us is an entire misrepresentation; that the case of Mr. Nichols is distorted, as also that of Dr. Pierce (that in reference to the latter will reflect no credit on him); that Mr. Dow's statement will be of service to us, the \$100 being extorted from us, (as we told Dow & Jackson at the time,) in violation of every principle of justice, they possessing no rightful claim to any of our property, having received all that was due them; that neither Mr. D. nor his partner ever had any other than a pecuniary interest in the paper, the former being a Universalist, and the latter of no religious profession; that the bill of coal,—which the "pamphlet" says was \$125,—amounted to less than \$10! that we have never questioned Mr. Weethee's literary attainments, or his former character; that things we have said reflecting on him relate to his recent course, (of which we have painful proof,) and have only been stated in self-defence; that Mr. Hamblin's statements are so monstrous as to excite our astonishment, we not knowing how to believe that he could say what is thus reported of him. And so of the rest—these being mere specimens.

A Response to the "Pamphlet."

BRO. HIMES:—"That Pamphlet" has at length come forth. I have one word to say through the *Herald* in relation to it,—viz., Mr. WEETHEE says in it, in relation to a "confidential conversation" he had with me, that I stated to him some things which he did not know before, and that he has never revealed what I told him, &c. Now, is this remark for effect, because he knows I have some influence in New England? What is it for? Why did not Mr. W. reveal what I told him? Did I request him not to? Why, in the name of honesty, do you not out with those things, friend! I call on you to do it—I dare you to do it. I have nothing in the dark. Ah, you know it would amount to nothing. You know my conversation was in relation to Bro. HIMES as a public man, and not in relation to his private character. You know that I told you over and over again that I thought him an honest man, and a sincere Christian. You dare not speak or write to the contrary.

I am ready to meet all my conversation with you in open daylight. Come forth, then, from your hiding place, and let us have it. I despise from my soul this creeping, serpentine, covered up, silent, hypocritical, canting maneuvering. Mr. WEETHEE! I am known in New England, and all who know me, know that I act openly. EDWIN BURNHAM.

New York, Aug. 25th, 1850.

Our Work.

The work in which we are engaged is not yet finished,—we are not yet laid on the shelf,—we shall not be laid there (God helping us) by those who wish to supplant us. The God whom we have served in the Advent cause during the last ten years, will not permit our enemies to prevail. Their "weapons will not prosper." We are in the field again (in God's mercy), with a sufficient measure of health and energy to prosecute our work with some degree of our former success; and we intend to leave no means untaken to enlarge our sphere of usefulness, both by the

press and by public lectures. Let all the brethren and sisters abroad rally anew to the work of God! Never was there a time when we might accomplish more than now.—"There remaineth very much land to be possessed, and we are well able to go up and possess it!"

Our Wants.

The late crusade against us, and the Advent cause, has affected us in every department of our labors; it has been most seriously felt on the interests of the office; it has kept us from our proper work, and perplexed and distressed us. Our support has been cut off in every way that our enemies could devise to do it, until we are now actually embarrassed. And to add to all this, we shall have another bill of expense to meet, in defending ourselves from the renewed attack on us, in the pamphlet they have just given to the world. Let all who feel any interest in the integrity of the cause now wake up and lend us a helping hand. If brethren will sustain us, they shall have the pleasure to see the cause triumph.

To Correspondents.

BRO. HIMES:—How do you understand Rev. 5:13—when, and how will it have its accomplishment?

J. M. O.

In the regenerated earth.—Ed.

BRO. P. B. MORGAN wishes us to say, that in consequence of an affection in his throat, his appointments at the North will be deferred for the present.

THE CONFERENCE advertised in our last, to be held in Albany, on the 4th of September, will be postponed to the 25th of the same month, in consequence of the N. Y. State Fair occurring about the 4th.

SUMMARY.

—As the steamer *Natchez* was going up the Mississippi, lately, it was overtaken by a hurricane, which blew overboard a buggy that was on board, in which two of the deck hands happened to be asleep at the time. One of them awoke in time to scramble out, but the other was carried overboard with the vehicle, and has not been heard of since.

—A mad dog in Bridgeport entered a lady's school. The teacher had presence of mind enough to pour a pitcher of water upon it, which threw it into convulsions, which gave time for the escape of herself and the children.

—Miss Bowlin, now of Hart county, Ky., recently took poison to destroy herself, and, while under its influence, and being informed by her physician that she must die, made a disclosure, which implicates Joseph Campbell and Riley Hill, of Brown county, in a murder said to have been committed some eighteen months ago. She recovered, and has since testified at a trial of Campbell before an examining court. He was held to bail in \$100. Hill was already in confinement under a charge of another murder. Miss B. says she came suddenly upon the men in the woods, when they had the body of a man with them; that they compelled her to swear secrecy, and that she has been in fear of her own life ever since. With a razor cut her throat from ear to ear, almost severing her head from her body. Mary Ann gave out a scream, staggered to the sill of the shed door, and fell over the steps on her face a corpse. Mrs. Secord was found in the orchard with her hands over her throat, the blood streaming therefrom, and the razor in her hand. Her throat was horribly mangled, and the windpipe severed. She expressed a desire to live. It is the opinion of the doctor that her wounds are mortal, though she may live a few days. It is supposed that the murderess was actuated by jealousy.

—Dr. J. G. Clarkson, of Columbia, Pa., while returning from his afternoon visit to his patients, suddenly lost the sight of one of his eyes, and died soon after his attendant drove him home.

—A blueberry was lately picked in Georgetown, Me., which measured one inch and seven-eighths in circumference.

—On the Contoocook Valley Railroad two engines came in collision on the 17th, when several Irish laborers were hurt, one fatally, and the engines suffered \$1500 damage.

—A dreadful murder and suicide took place at Fishkill village, N. Y., which the following is an account of. Bro. Secord, upon his horse to go to church. Mrs. Secord, Mrs. Berry, and Mary Ann Smith, a servant girl, were left in the house. Mary Ann, about nine o'clock, went up stairs to dress herself, preparatory to going to Sunday school. She came down and passed into the parlor to the looking-glass, and was in the act of tying a ribbon round her neck, when Mrs. Secord came suddenly behind her, with a razor cut her throat from ear to ear, almost severing her head from her body. Mary Ann gave out a scream, staggered to the sill of the shed door, and fell over the steps on her face a corpse. Mrs. Secord was found in the orchard with her hands over her throat, the blood streaming therefrom, and the razor in her hand. Her throat was horribly mangled, and the windpipe severed. She expressed a desire to live. It is the opinion of the doctor that her wounds are mortal, though she may live a few days. It is supposed that the murderess was actuated by jealousy.

—An insurrection, in which 400 slaves were to be engaged, is said to have been discovered in Lowndes county, week before last. The rendezvous of the negroes was fired upon by the whites, killing one slave and wounding twenty others, when the rest fled. It is said the slaves were incited to the insurrection by an abolitionist, for whose apprehension a reward of \$8000 was offered. Subsequent accounts say that this is a hoax.

—It is thought that the result of the census now being taken in New York, will show a population of 500,000.

—An interesting young lady, Miss Sarah Fulton, died in Franklin county, La., on the 4th, from the bite of a mad dog, about three weeks previous.

—John Ryan, at work in a marble quarry at West Stockbridge, was ground to pieces by the sudden falling upon him of a large block of eight tons weight. A fellow-laborer barely escaped.

—The Court in Harrisburg, Pa., was occupied last Friday in hearing testimony on a case where some negroes, charged with stealing horses in Virginia, were brought up on a writ of habeas corpus. It appeared that the negroes were slaves, and had stolen horses to escape with. The Court decided, that the slave who steals a horse to escape with, commits no crime—no criminal offence, and thereupon ordered that they should be discharged. About a dozen men from Winchester, Va., assembled at the prison-door, and attempted to seize and handcuff the slaves as they came out. A great crowd of whites and free blacks also assembled, and a general riot immediately commenced. One slave effected his escape, amidst a shower of stones and clubs—the other two their masters. With assistants, succeeded, despite all resistance, in handcuffing. Several negroes were stabbed, others injured, and the owners of the slaves slightly hurt. The Court immediately issued warrants against the owners and all engaged, for assault and battery, with intent to incite a riot. The slaves and masters are now in jail, and a large number of other arrests have been made, which the Court are now engaged in disposing of. The Court also ordered a posse to be employed for dispersing, at all hazards, the Irish assembled in front of the jail, which they succeeded in doing without much resistance.

The gravel train on the Kennebec and Portland Railroad was thrown from the track on Saturday morning last, by timber having been maliciously placed upon the track by some persons unknown. Four Irishmen were killed, and several badly injured—some so severely as to leave no hope of their recovery.

—William Shearer, who lately died in the Indiana State prison, to which he was sentenced for robbing the mails, protested his innocence on his dying bed, with the certain prospect of death before him within an hour. He had been a Member of the Legislature, county surveyor, and had enjoyed a good reputation. The proof on which he was convicted was very slight.

BUSINESS NOTES.

J. Litch—Send the "Pneumatologist" to L. Bowles, of Ashford, Ct. He has paid \$1 for vol. 1, which we have credited to your acct. B. Sweet—Bible books cannot be sent by mail. We therefore send them in paper binding.

L. C. Collins—Send your books by Adams & Co.'s Express Aug. 24. O. R. L. Crozier—The "Children's Herald" has been regularly mailed to you at Rochester. We have sent you again the back Nos. of the present volume.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations.....	113 51
Previous receipts.....	49 00
S. W. Bartlett.....	1 00
J. E. Hastings.....	1 00
T. E. Putney.....	1 00
Excess of donations over receipts.....	71 51

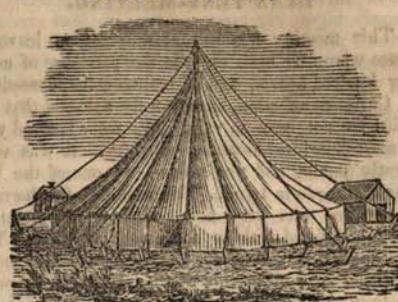
TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

L. Robbins.....	3 50
S. Stouck.....	2 00

We acknowledge the receipt of \$5 from Bro. J. W. S. Napier, to aid us in meeting the expenses of the warfare against us.

TENT MEETINGS, &c.



There will be a Camp-meeting in Lincolnville, Me., on the land of Bro. Calvin Dean, five miles from Camden village, commencing Sept. 11th, at 10 A. M., and continue a week. It is desired that as many as can will bring tents with them, and put them up on Tuesday, the day previous. Those that cannot bring tents, who wish to bring their provision, will find tent accommodations on the ground. Those coming in the boat will land at Camden, where there will be a conveyance to the ground on Tuesday free. Horse-keeping free. Brethren in different places are expected to attend. We expect to be favored with the labors of Bro. D. Churchill, J. Couch, and others. Board and all other necessary accommodations will be provided. G. L. MCKINNEY, Com.

A Camp-meeting will be held in Odelltown, C. E., on the farm of Bro. Cronkright, about four miles from Rouses Point, and two miles directly north of the place where the Champlain Camp-meeting was held last year, to commence Sept. 11th, at 10 A. M., and continue over the Sabbath. Bro. I. H. Shipman, and perhaps Bro. Himes) will attend. Brethren are earnestly invited to attend, and all others who are willing to listen to the reasons of our glorious hope. Those who come by the Lake, will land at the Railroad dock, Rouses Point, where brethren will assist them to the ground. The place is a pleasant grove on Odelltown-street, where there is good water, and pasture for horses, free. In behalf of the Advent friends in Champlain and vicinity, E. S. LOOMIS.

There will be a Camp-meeting at Northfield Farms, on the land of Bro. Gage, to commence Sept. 17th, and continue over the Sabbath. We extend an invitation to all our brethren in this region of country, asking them to come, bringing their tents and provisions with them, and engage for the week with us in the worship of the Lord. Entertainment by Bro. Gage at his house for those who cannot bring their provisions with them. Horse-keeping will also be furnished by Bro. G. Brethren coming in the cars, will stop at the Northfield Farms depot, where there will be carriages in waiting on the arrival of each train. Committee of arrangements—E. Himes, Northfield; E. G. Scott, Vernon; A. Johnson, A. Gage, C. E. Griggs, Northfield. N. B. Bro. Himes, Edwin Burnham, and T. M. Freble, are expected to attend. (Hr. copy.)

A camp-meeting will be held at Brazier's Falls, St. Lawrence co., N. Y., to commence Tuesday, Sept. 17th, and continue over the following Sabbath. Bro. Himes, I. H. Shipman, and E. Burnham, are most urgently solicited to attend. Brethren from a distance can be accommodated with board on the ground. In behalf of the brethren, Dickinson, July 25th, 1850. M. D. GHOSLIN, LRA WYMAN.

A camp-meeting will be held in West Stafford, Ct., to commence Sept. 16th, and continue about one week. The expenses of the meeting will be very light. We hope that all who feel interested will come with tents. Board and horse-keeping on reasonable terms. A. Morse, E. Potter, L. Tidley, H. Pratt, S. P. Babcock, Wm. Slater, I. H. Lewis, Committee.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 21st, and to continue nine days. Provision will be made for those from a distance. We hope there will be a general attendance of all interested. A. WADLEIGH, H. N. ELLICOTT, N. ROWELL, Com.

There will be a Grove Meeting at Windsor Locks, Ct., commencing Sept. 12th, and closing the Sunday evening following. Brethren in East Windsor, Windsor, Suffield, and Enfield, are cordially invited to attend. M. L. CURTIS.

If the Lord will, there will be a Camp-meeting in the vicinity of Chelmsford, Mass., near where it was last year, about the middle of September. Particulars hereafter. H. L. YELLES, Lowell; O. RICHARDSON, Dracut; L. WHITE, Westford.

We will hold a Tent-meeting in West Dover, Vt., on land belonging to Elder Daniel Leonard, commencing Sept. 5th, at 10 A. M., and continue as long as shall be duty. R. V. LYON, S. W. BISHOP.

There will be a camp-meeting in Lincolnville, Me., commencing Sept. 11th, and continue over the Sabbath. Particulars hereafter. G. L. MCKINNEY, Com.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A general Conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, the second time, will be held, Providence permitting, at Albany, New York, in the Advent chapel, Blount's Building, corner of South Pearl and State-streets, (entrance on Pearl), commencing on Wednesday, Sept. 25, at 7 P. M., and continuing till Sabbath, 29th, three meetings each day. Preaching by Henry V. Himes, I. E. Jones, E. Burnham, and others.

In calling this conference, we have two distinct objects in view: 1st—By a protracted meeting to afford opportunity to all who will attend, to become well instructed in the subjects appertaining to "that blessed hope, and the glorious appearing of Jesus Christ," in addition to abundant time and opportunity for social conference, exhortation, and prayer. 2d—By a conference of the friends of the cause in Albany and that region, to devise and counsel for a more efficient and systematic effort to warn, instruct, and save the perishing idol-worshippers. Will not our friends,—the friends of the Advent cause,—in all that region,—from Osego, Schenectady, Herkimer, Fulton, Saratoga counties, and so on to Albany and Troy,—attend? All that can be done shall be done, to accommodate friends from abroad with houses. Friends will be called on to contribute, as the Lord has blessed them, to defray the expenses of the Conference. But above all, let there be much fervent and effectual prayer for the blessing of God on the means; for all will be vain without that.

H. H. GROSS.

There will be a Conference at New Durham Ridge, to commence Sept. 13th, and continue over the Sabbath. There will also be a Conference at West Frieslandfield, Me., to commence Sept. 26th, and continue over the Sabbath. Bro. G. H. Gage, W. Bushnell, and Chase Taylor will attend. It is hoped the friends in the adjoining towns will attend.

There will be a Conference in Pomfret, Vt. (near Snow's store) to commence September 6th, at 3 P. M., and continue over Sunday, S. W. Thurbur will be present.

Bro. Ira Wymann will preach in Jamaica, Vt., Sunday, Sept. 1st; Wilmington, 2d, 3 P. M.; Vernon, 4th, 5 P. M.; Northfield Farms, Mass., 5th, 3 P. M.; Erving, 5th, 3 P. M.; Ware Village, Sabbath, 5th.

Bro. A. Sherwin will preach in Waterbury, Vt., Sabbath, Sept. 1st; Morristown, the 2d, evening; Westford (as Bro. Collins may appoint), 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and over the Sabbath; Champlain, N. Y., 14th, and over the Sabbath.

Bro. N. Billings will preach at Nashua Wednesday evening, Sept. 25th; Manchester, 26th, 4th; Concord, 27th, 4th; Pittsfield, Sabbath, 28th; Loudon Mills, Friday evening, Oct. 4th, and remain over the Sabbath.

Bro. B. P. Manning will meet with the brethren in Loudon (where Bro. Lock may appoint) Friday, the 30th, at 3 P. M.; Isle La Motte, 3 P. M.; Meredith Neck (where Bro. Wignam may appoint), Sabbath, Sept. 1st.

Bro. D. I. Robinson will lecture at Lawrence Sabbath, 25th, the week following at East Kingston Tent-meeting, and the first week and Sabbath in September at Portsmouth, N. H.

Bro. L. Kimball will preach in Mount Holly, Vt., Sunday, Sept. 1st, and in Low Hampton, New York, Sunday, the 5th.

Bro. F. McWilliams will preach in Lockport, New York, Sunday, September 1st.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

R. PLUMMER, of Bangor, Me., does not take his paper from the office. He owes.....	4 00
C. C. ROSE, of Lorraine, N. Y., refuses to take his paper. He owes.....	4 00
Total delinquents since Jan. 1st, 1850.....	52 50

Receipts for the Week ending Aug. 28.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

D. Barber, J. Carless, E. Dickey, C. Baylies, Wm. O. Austin, S. W. Austin, J. B. Smith, C. O. Butts, R. Collins, N. Carlier, M. J. Davis, J. Ordway, R. Fess, J. E. Sawtell, M. P. Patten, L. Allen, E. Cross, Wm. Saxby, J. Winchester, J. M. Cowles, E. Ayers, E. H. Pense, T. Matthiessen, R. Winter, V. Wheeler, R. R. York, G. Vose (each to No. 308); E. A. Rathbone, 321; P. Norrell, 334; L. Robins (50 on C. H.), 334; J. Truesdale, 336; M. Sovereign, 317; S. R. Smith, 322; S. S. Rogers, 432; A. S. Caswell, 432; L. H. Benson, 430; C. Hitchcock, 432; J. A. Sawyer, 244; M. E. Whitaker, 321; W. Snow, 521; J. T. Fess, 432; L. Groat, 436; L. A. Greene, 432; Dea. Mixer, 432; J. Brown, 432; R. Baker, 432; J. Kelsey, 508; Wm. Remant, 432; D. Bates, 321; Wm. E. Hitchcock, 432; J. Dean, 432; A. McDaniel, 435; S. Stone, 334; H. C. H. Payne, 518—each \$1. T. E. Putney, A. Davis, H. Cutler, D. White, S. Patten, W. L. Phelps (50 on C. H.), 334; W. B. Bessett, J. Goff (each to No. 308); J. G. Meder, 334; N. Cavin, 432; H. Sharp, 334; L. C. Collins, 334; G. W. Libby, 432; M. Cristie, 340; J. Cummings, 334; J. Lougee, Jr., 432; E. Thayer, 319; M. Wilson, 334; J. Arthur, 334; S. F. Bradley, 432; S. W. Bartlett, 439; L. Morton, 317; L. Morton, 432; H. Calkins, 334; E. G. Scott, 435; C. Bemis, 334; C. Bradley, 432—each \$2. J. Burdick (\$1.50 for C. H.), 303; G. G. King (and \$2 for tracks, &c.), 388; R. Beck (C. H. 48 cts.), 308; J. Towle, 434; J. McKelwaine, 435; J. Allen, 334; C. Patten, 435—each \$2—B. Sweet (and books, 20 cts.) 313—\$5.

ADVENT



HERALD

LUKE 9: 20-31.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, SEPTEMBER 7, 1850.

No. 6. WHOLE No. 488.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their post-office address, should be distinctly given when money is forwarded.



LONGING FOR CHRIST.

"EVEN SO, COME, LORD JESUS."—Rev. 22: 20.

The Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still, in weeds of widowhood,
She weeps, a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died,
And, as they left us, one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn,—
We laid them but to rouse them
Till the last glorious morn.
Come, then, Lord Jesus, come!

The serpent's brood increase,
The powers of hell grow bold,
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy, and true, and good,
Wilt thou not judge thy suffering Church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
To see thee face to face,
To share thy crown and glory then,
As now we share thy grace.
Should not the loving Bride
The absent Bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!

Kelso Tracts.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE VII.—THE DIVINE PRESCRIPTION.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."—Rev. 2:5, 6.

In my first discourse I directed your attention to the eulogium pronounced upon the Church at Ephesus, as it is related in the second verse of this chapter. I showed you, first, Christ singling out the excellencies of a Church before he states and condemns her sins, in order that the eulogium pronounced upon what is good may thus be made the vehicle by which he will convey, not less pointedly, but with less obstruction, the verdict of condemnation upon the evil. Man's plan is to pounce upon the evil, as wasps pounce upon over-ripe fruit, and then barely to admit the good. God's plan is to pronounce upon the good, and give all the credit that can be given to it; but in faithful words, and yet with an affectionate spirit, to prove and denounce the evil. So our Lord tells this Church, "I know thy works;" my omniscient eye has seen them all. How delightful is this thought, that the cup of cold water given by the trembling hand of a believer, and the rich dowry that is cast into the Christian treasury by a king, are equally seen and accurately appreciated by Him who searches the hearts and tries the reins of the children of men. And "I know thy labor and thy patience, and thy faithfulness, how thou canst not bare them which are evil," and also thy protestantism, "how thou hast tried them," by the law and by the testimony, "which say they are apostles," assume to be apostles, "and are not, and hast found them liars." "I have known," he says, "thou hast borne much reproach"—so must Christians still, in proportion to their faithfulness and protestantism—

"and hast had patience." "Let patience have her perfect work;" and "thy labor," he says, has been single-eyed, disinterested, beautiful, holy; for thou hast labored not for thine own *clat*, aggrandizement, or renown, but "for my name's sake;" and your labor, too, has been seconded, for thou hast not only labored for my name's sake, but thou hast not fainted. So beautiful and glowing is the commendation pronounced upon the Church at Ephesus! And then with what exquisite delicacy—with what Christian courtesy, if you will allow the expression, is the condemnation introduced! Never is rebuke so poignant as when it is pronounced by the lips of love; does a true Christian feel his sin to be so sinful, as when it is pointed out by him who has washed him in his own blood, and made him a priest and a king unto his God. "Nevertheless I have somewhat against thee;" and what is that somewhat? "Because thou hast left thy first love."

This was my subject last Lord's-day evening. I showed you what was the evidence of a Christian departing from his first love;—less delight in the Bible, less delight in prayer, less care about truth; the idea that he that persecutes it may be a good Protestant, and he that denies it a good evangelical minister; and that every man will be saved, believe what he likes, provided he is sincere. Whenever a Christian is on the inclined plane, and beginning to go downwards from the warm sun of true love, you will see that one of his first steps is indifference to the essential and vital importance of evangelical and scriptural truth. I then said, that the next evidence of this declining love was, what is just the besetting sin of all you who are not decided in this congregation, trying to balance Christianity and the world; having a seat in the church and a box in the playhouse—a favorite actor in the one and a delightful preacher in the other—determined that each shall do his best in his place, but that neither shall dare uncharitably to interfere with the other; endeavoring most carefully so to balance your conformity to the world with the peace of your conscience, that you shall keep the one shielded from compunction, and yet cherish, love, and delight in the others. Be on your guard. I believe in the perseverance of saints; but that does not prevent me from stating broadly and distinctly, that when these symptoms begin to develop themselves they are the signs of a fading, a departing gospel, a dying soul.

Let me now turn your attention to the prescription. We have seen, first, the health in the shape of commendation; we have seen, next, the disease and its symptoms. Let us now regard the prescription for its cure; and this prescription, let me say, is addressed, not to the Church of Ephesus only, but to you. Truth, my dear friends, is not a thing of one century that becomes a lie in the next; nor is truth something of latitude and longitude, that may be true in Rome, false in Paris, and neither the one nor the other in London. Truth is like its God—the same yesterday, to day, and forever. What was true when addressed to the Church at Ephesus, either as descriptive of its excellencies, its disease, or its cure, is just as true and as applicable in the days in which we live, and in the place in which we now sit. Do not suppose that this is a prescription for the Church at Ephesus, but not for the congregation in Crown Court. It is not so; it is God's prescription for human kind—it is a leaf from the tree of life, to be laid upon the agonized and bleeding heart of humanity—it is God's cure for man's sin, as precious to you as ever it was to the Angel at Ephesus, or the meanest worshipper in his congregation.

This prescription is contained in these words: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and take away thy candlestick out of his place." Let me now very plainly lay this before you. First, there is retrospect, "remember from whence thou art fallen; secondly, there is repentance, "repent;" thirdly, there is reformation, "do the first works;" and lastly, there is a menace,

a threat, that if she did not do so, her candlestick, i. e. her visible privileges, should be removed from its place.

First of all, there is a retrospect; the retrospect is the exercise of memory. We are thus taught that God means every power to be wielded in his service. I do not believe that there is a single faculty in the human bosom to which Satan has any right, or which the world can command as its own monopoly. I believe that all the powers of man are meant to serve God—all the affections of God to twine and cluster around the throne of God—and all the influence of man to be baptized from on high, and dedicated to the glory of him who has redeemed us by his blood, and made us kings and priests unto God. Man is to be the priest of the world, reflecting all the goodness that has passed before him—his imagination lifting up that goodness in the most beautiful expressions, and his voice setting forth the excellencies of him who has called him out of darkness into his marvellous light. Take a retrospect of the past—you who are conscious of dying love; ask yourself what once you were, and what you find yourselves to be now. Remember the first responsive emotion of love that you felt to him who snatched you like a brand from the burning. Remember the enthusiastic devotion to his cause, that distinguished you by day and was like a sunlight around you by night. "Call to remembrance," in the language of Scripture, "the former days;" compare what you feel that you are, with what you know that you were; compare the paradise to which grace raised you, with the cold and miserable state into which your own estrangement has plunged you—the sunlit crag to which the goodness of God had lifted you, with the cold and dark valley into which your fading first love has now left you. Are you not conscious of a mighty change? Do you feel that the transition I have described is not a sketch of the fancy a delineation of what you yourselves are conscious of responding to? What is this retrospect for? It is in order that by the exercise of it we may retrace, by God's grace, our steps. I do not mean to say that a Christian will always have the warm and enthusiastic feeling that he had "when first," to use the language of the hymn, "he saw the Lord." This, I believe, will sober down and partake more of the strength of principle, and less of the glow and warmth of a passion. But yet there will be a mingling of the warmth of the one with the steadiness and firmness of the other. I do not say that it is evidence of departing love that the first glow of your early feeling has sobered down, for what you have lost in fervor you may have gained in fixity and strength; and when sacrifices are required, you are no less prepared joyfully and readily to make them. To illustrate what I mean, suppose a son has an ardent attachment to his parents, that attachment does not show itself by an excited and enthusiastic feeling that plays like lightning amid his heartstrings without shade or suspension; but let his parents be in jeopardy, then that son will show how he loves them, by rushing to rescue them from their danger. I alluded this morning to the touching conduct related of Ensign Pennicuk in the recent action in India, who on seeing his father fall, lest even the dead body of his parent should be dishonored by the foe, rushed to the spot, and perished in defending his remains.

There may thus be deep and ardent affection not felt at every moment, indeed, but ready to pour forth its strong and powerful expression when the crisis comes which demands its exercise and afflux. If you then have departed really and indeed from your first love, are you happier for it? Has your departure from God added to your peace? Has not a cold shadow crept over your hearts, dense in the ratio of your distance from God? Has your weakened desire to know his blessed word made you, on the whole, more merry? You know it has not; you know there are thoughts within, you can neither crush nor endure—compunctions and undefined fears which all the opiates in the world cannot deaden. You learn by contrast that the highest Chris-

tianity is the highest happiness, and that the greatest distance from God is the nearest to hell. What is heaven? Nearness to God—union and communion with him. What is hell? Distance from God. And just in proportion as one's first love fades, in the same proportion one ceases to be happy.

Never can man know or taste the highest possible happiness, till he knows and feels the certainty of salvation. It is God's great law that it shall be so. Holiness and happiness are inseparable. The whole gospel is just a command to be happy, an entreaty to be happy; and the man that knows and loves his Saviour feels free of the universe, because he has the blessed enfranchisement of the New Jerusalem. That man walks the world with an elastic footstep, who looks down with unconcern upon the field of battle, and the field of death, if needs be, looking for a more certain, and a blessed and glorious resurrection.

Thus, then, is memory brought to play its part in restoring us to our first love. No one can have studied the Scripture without noticing how often memory is thus used. We find a beautiful instance in the book of Deuteronomy, where Moses says, Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord chasteneth thee." Memory was thus called into action in the bosom of an Israelite, that by comparing the goodness he had tasted in the past, he might feel more the responsibilities that devolved upon him in the present. So we read again: "Remember thy Creator," "Remember the Sabbath-day;" and in that striking instance of the conversion of Peter, in the Gospel of Mark, we read, that when Peter began to curse and to swear, and immediately the cock crew; "then Peter called to mind the words which Jesus had said to him;" i. e. Peter called up and collected together in his memory what Jesus had said unto him—all the love he had tasted, all the benefits he had reaped, all the miracles he had seen, all the sympathy that Jesus had expressed; and then when memory made to rush into his soul the recollections of a thousand blessings, his heart smote him with the conviction of his aggravated sins: thus the exercise of memory added to the compunctions of conscience, and made Peter go out and weep bitterly. So much, then, for the first part of my subject, the retrospect.

The second prescription is repentance. "Remember from whence thou hast fallen, and repent." What is repentance? Ask the Church of Rome, and she will tell you it is wearing a haircloth girdle, going on a pilgrimage to Jerusalem, or marching in a wild crusade, or repeating a thousand paternosters with the lips, without one "our Father" in the heart. In a word, she will point to her translation of the Bible where she has rendered it, not "repentance," but "penance." Penance is a very easy thing; repentance needs for its creation Omnipotent love. I venture to assert that I could get many a man to march a thousand miles with pebbles in his shoes, rather than to repent and renounce one darling lust, one cherished sin. The priest can command penance, the living God alone can create repentance. The Church of Rome, wherever the word "repentance" is found in our version, renders it to "do penance," except in one passage, where it is said that Christ "is exalted to give repentance;" there she has deviated from her usual course; she dared not translate it "penance;" in this instance she has therefore rendered it, just as we do, "repentance." But why? Because, as long as she renders the

word "do penance," man, the poor victim of her wiles, does it because it is prescribed; but if the Church of Rome were to render it, Christ is "exalted to give penance," the victim would say, "If I can get penance from Christ, why should I perform it?" It would be like a ray of the Gospel—a gleam of grace; it might lead him from the thralldom of error into the glorious liberty of the Gospel of Jesus. What is repentance, then? It is not a transitory outburst, but an abiding feeling; it is not exclusively tears, but tears and smiles combined, like a rainbow round the human heart—dewdrops and sunbeams woven together. It is not a feeling, as I have said, of first love, so much as a great principle within us. Repentance is not the momentary outburst of to-day, followed by the coldness of to-morrow; it is that genuine sorrow for sin which has something of the fervor of a passion, but more of the fixity and permanence of a holy principle.

Such is repentance. I may state it more particularly to be sorrow for sin itself, and not simply for its consequences. Any one repents when he feels the consequences of his misconduct; but a believer grieves and is sorry, not because of the consequences only, but mainly because of the sin which he has committed. Pharaoh could cry, "Take away the frogs," when they came upon him as the punishment of his sin; but David only could pray, "Take away my sins." Judas repented when he saw the consequence of his treachery; Peter repented when he saw his sin. The one felt the effects to be intolerable, the other felt the sin to be grievous in the sight of God. Such is one great mark of genuine repentance—it is sorrow for sin as sin, and not merely for its consequences.—(To be continued.)

Practical Rules and Cautions

In the Study of Prophecy.

BY THE REV. EDWARD BICKERSTETH.

(Continued from our last.)

11 *Keep in view the great end of all Prophecy, Christ Jesus.* "To testify concerning the Christ as the Messiah and Saviour of the world, was the one grand purpose of the Scripture Prophecies, to which other topics were only collateral and subordinate. Many of these relate to his personal character and office; others to the establishment and progress of his spiritual kingdom. Divines have accordingly arranged the prophecies concerning Christ under two general heads, dividing them into such as relate to his first coming, which had their full and entire completion in his person; and such as relate to his second coming, comprising a long series of events preparatory to that final close of the Christian Dispensation, some of which are already accomplished, others are now fulfilling, whilst others are still awaiting their completion at some distant period. The prophecies respecting the rise or fall of particular persons, families or states, have reference in most, if not all, instances to the same object." Whatever is told us of one to come, not named, but emphatically glorious, which cannot be shown to be fulfilled in any other, is to be viewed as belongs to Christ. Deut. 18:18; Psalms 8th, 16th, 22d, 40th, 69th, 88th, 118:22, 23; Isaiah 4:2; 7:14, 15; 42:1, 53:1, 2; Zech. 3:8; 12:10. The same scriptures declare also his sufferings and humiliation mingled with his glory.—Psalm 69th; Isaiah 53d. The scripture turns on this point, his sufferings and his glory; its lines meet in this centre, and this makes the study of it so sweet and delightful to one who loves his Saviour.—It all relates to his beloved Master's person, coming, return, kingdom and glory. The predictions of scripture may, in fact, all be comprehended in one view; they are the unfolding of the first prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This contest goes on through all ages; and the predictions, while they almost invariably include the crisis and close of the warfare and the full triumph of the Redeemer, are given in such comprehensive wisdom as to the constantly instructive and applicable in all the varied parts of that war which is ever raging between the seed of the woman, Christ and his church, and the seed of the serpent, Satan and the children of that wicked one.

12 *Remember one great use of Prophecy is the sanctification of the heart.* It is not the mere understanding of the meaning of prophecy, that is, valuable, unless it has a holy and edifying influence on our life. It is not merely, "Blessed is he that readeth, and they that hear the words of this prophecy"—but there is a farther end—"and keepeth those things that are written therein."—Rev. 1:3. The design of the prophecies is not only instruction and consolation, but also being made holy. The varied times and circumstances of the Church, described in the prophets, teach us the peculiar duties suitable to those times, and strongly bind us to the performance of those duties. Thus we are taught how we may stand in the post of observation as faithful watchmen—steadily

regarding the steps of Providence, and looking to the glorious end and issue of all the griefs and afflictions of the church, and of our own also, if we are steadfast in faith and hope, breathing out the ardent desire and hope of the church, "even so come, Lord Jesus!"

We speak not as if prophetic knowledge and an expectation of the near advent of Christ were necessary to our salvation. A great difference must be made between what is necessary and what is profitable. What is necessary, is simply, "faith, working by love."—Gal. 5:6. But things may be very hopeful, and profitable, and quickening to our souls, that are not needful to the existence of spiritual life. And in this view it must be remembered how much the promises of salvation are connected with "looking for Christ," (Hebrews 9:28; Titus 2:13; Phil. 3:20; 2 Pet. 3:12); and "loving his appearing." 2 Tim. 4:8. A practical expectation of the coming of Christ has many special promises, and is a peculiar character of those who will be accepted of him in the day of his appearing. And this is the more important to us now, when so distinct and extended a testimony has been borne to this truth by the servants of Christ.—By not attending to and keeping the saying of prophecy, you lose also a blessing which God has promised.—Rev. 22:7. And who is so spiritually rich as to be willing to lose one blessing?

Prophetic, however, like all other parts of divine knowledge, may only puff up; and we should be sensitively alive to this danger.—There can hardly be imagined a more subtle snare of the enemy than that a man should become acquainted with an important part of divine truth, obnoxious even to Christians in general,—that he should "have the gift of prophecy, and understand all mysteries and all knowledge," (1 Cor. 13:2)—that he should confess the truth and suffer reproach for it, and all the while have merely the system and theory, and be without the grace of truth. What a prayer is that of our Lord, "Sanctify them by thy truth!"—John 17:17. Truth applied to the heart by the Holy Ghost, is sanctifying. It should be our desire, that our religion may not be merely that which nature can attain, but that which by its fruits is proved to be supernatural and divine; thus shall we know "the workmanship of God, created in Christ Jesus unto good works" (Eph. 2:10); and so shall we be found at the last to have "oil in our vessels with our lamps, when the Bridegroom cometh."—Matt. 25th.

To these practical Rules the author would add a few CAUTIONS.

1. *Do not be stumbled at the various and opposing interpretations of learned and good men.* In events, whether fulfilled or yet to be fulfilled, where we have no infallible interpreter, this was to be expected. It is so in all subjects, human and divine. Even the inspired prophets themselves (Pet. 1:10), "who prophesied of the grace that should come, inquired and searched diligently, searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." If they had to inquire and search diligently to ascertain dates and periods, and only obtained a general knowledge that "not unto themselves, but unto us they did minister the things which are now reported unto you;" no wonder that human writers come to different conclusions.—But do not imagine on that account that the search is vain for you, and the study hopeless and unprofitable. Far, very far from it. Leading views you may obtain of the utmost value.

Bishop Van Mildert most justly remarks: "Those who duly consider the prodigious extent and complicated nature of the plan of prophecy, will not only be convinced that to devise and execute it, is far beyond the power of man; but will be prepared to meet with something of intricacy and even obscurity in the detail of the plan, which the limited powers of the human understanding may not be able completely to unravel. They will perceive that a scheme of divine wisdom, to be carried on through all ages of the world, and embracing an infinite diversity of times, persons, and places, must require means to conduct and unfold it, of which it is impossible that man should be a competent judge.—Hence they will be led to examine the subject with humility and reverence. But whatever shade of doubt and difficulty may still hang over some particular predictions (concerning which the most learned and sagacious may continue to entertain some difference of opinion), it is nevertheless impossible for any unprejudiced persons to deny, that there is a prodigious mass of solid and incontrovertible evidence to be collected from history in verification of the scripture prophecies."

They are excellent remarks of a very able modern writer: "Justice is to be exercised in judging of the opinions and statements of others. This constitutes candor. It consists in giving a fair hearing to their opinions, statements, and arguments, and weighing fairly and honestly their tendency. It is therefore opposed to prejudice, blind attachment to preconceived opin-

ions, and that narrow disputatious spirit, which delights in captious criticism, and will hear nothing with calmness that is opposed to its own views: which distorts or misrepresents the sentiments of its opponents, ascribing them to unworthy motives, or deducing from them conclusions which they do not warrant. Candor accordingly may be considered as a compound of justice and the love of truth. It leads us to give due attention to the opinions and statements of others; in all cases to be chiefly solicitous to discover truth, and in statements of a mixed character, containing perhaps much error and fallacy, anxiously to discover and separate what is true. It has accordingly been remarked, that a turn for acute disputation and minute and rigid criticism is often the characteristic of a contracted and prejudiced mind, and that the most enlarged understandings are always the most indulgent to the statements of others; their leading aim being to discover truth." The only danger is this, lest anything of a doubtful and sceptical spirit should creep upon us. It is to be guarded against by the deepest reverence for the word of God, and entire submission to all its plain statements.

2. *Remember an important distinction between the facts predicted, and the time when they shall take place.* Respecting the facts predicted, we may attain a much greater degree of knowledge and confidence than we can respecting the time. The history of the interpretation of prophecy shows this. The most able expositors have anticipated events. Their works are not useless on that account, indeed, for the explanation of the event may be correct, when that of the time is wrong. I deny not also that it is our duty to search into the time and to state our conclusions modestly, especially as we come nearer the end, when there are special promises of light and knowledge.—See Daniel 12th. But as Gurtler justly remarks, "We should not rashly or confidently define the moments of future time, in which those remarkable works of God, which are to take place in the world, and in the church, are to be accomplished.—Acts 1:7; Mark 13:32. To hold the thing revealed tends to piety and comfort; the time of that which is future, if scripture shows any thing concerning it, it is right and proper to meditate upon; but accurately to fix the time before it arrives, is a fruitless attempt."

The chief triumph of those who would discourage the study of prophecy, has been the failure of many who have specified particular times; and it may be asked, Why has God, who promised such a blessing on the study of prophecy, permitted this? Not merely to humble the pride of human wisdom, nor merely to make prophetic writers more cautious, but also with regard to his people, to try their faith in the clearly predicted event, notwithstanding the uncertainty of the time; and with regard to his enemies, who hate him and his word, that they might be stumbled and hardened; and so their wickedness manifested, and the divine justice in their everlasting condemnation be made clear. (To be continued.)

"Lead us not into Temptation."

No man knows what he is, nor of what he is capable, until he is tried. This is true of intellectual capacity and force of character. Great crises are said to make great men; they rather produce them, call them out, develop their latent energies of mind and soul. But what is true of the nobler qualities of human nature, is even more generally true of its baser qualities.—Temptation will often develop in a man a disposition and a capacity for wickedness, the imputation of which he would have spurned with indignation and horror. Thus it was with Hazael, the chief officer and favorite servant of Benhadad, King of Syria. The king being sick, sent Hazael to Elisha, who was then at Damascus, to inquire whether he should recover of his disease. The answer of the prophet seems ambiguous. He said "Go say to him, Thou mayest certainly recover;" by which he meant that there was nothing in the nature or symptoms of his disease to forbid recovery; but he immediately added, "Howbeit, the Lord hath showed me that he shall surely die." Hazael took Elisha's meaning—he saw that the prophet read him, and had divined his purpose of destroying his master by treachery and violence. "He settled his countenance steadfastly until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do to the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women." A dreadful array of crimes to lay in advance to the charge of one not yet invested with command. Hazael felt stung by it, and exclaimed, "What! is thy servant a dog that he should do so base a villain?" The prophet only replied, "The Lord hath showed me that thou wilt be king over Syria." As if he had said,

"You have never yet been in power; you have not been tempted; you do not know of what wickedness you are capable, and you cannot know till you are tried." Hazael went home to his master mortified yet indignant at Elisha's opinion of his character. "What!" we may imagine him to have muttered, "is that what this prophet thinks of me? Would he make me a tiger? Does he think me capable of treachery and cruelty for which I would hang a dog? and that, too, when I have never perpetrated an act of cruelty in my life, and have no power to commit what he would charge upon me? Is that the way these religious men judge other men's characters? This is their doctrine of human depravity. I can never believe anything so harsh and unreasonable. Nothing but the sacredness of his character saved that bearded bigot from feeling my displeasure. I a murderer and a tyrant, indeed! But then he seemed to be sincere, for he wept while he said it. . . . And he told me too, that I should be king of Syria. Well, that is good news; and yet I don't see exactly how it is to be, for he said that my master might get well. Did he suspect me of intending to murder him?"

With these thoughts Hazael entered the chamber of the sick monarch, who eagerly inquired, "What said Elisha to thee?" Hazael answered, as if delighted with his message, "He told me that thou shouldst surely recover."

All night long did Hazael dream of the prediction that he should be king over Syria, and plan how he might bring it to pass. "And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on the king's face, so that he died. And Hazael reigned in his stead." "Is thy servant a dog that he should do this thing?" Yet the dog did it; the liar, the hypocrite, the murderer!

No sooner had Hazael ascended the throne than he sought to extend his dominions by invading the land of Israel. He smote them in all their coasts; he took their border cities, and laid siege to Jerusalem itself. Through his whole reign he was to the Israelites a terror and a scourge. Their strongholds he set on fire; their young men he slew with the sword; he dashed their children in pieces; he carried on war with relentless cruelty, sparing neither old age, delicate women, nor helpless infants. His name became infamous as a tyrant and an oppressor. "What! is thy servant a dog that he should do this thing?" And yet he did it all. Nor was it in the least unnatural that he should at last commit those crimes, the bare suggestion of which had filled him with horror. This is a frequent occurrence. A prominent and melancholy illustration is furnished in that Boston tragedy, whose actor has just made his ignominious exit from the stage.

Suppose that at one of those literary and scientific re-unions held at Cambridge last autumn, the subject of Human Nature had been introduced for discussion, and one holding the Orthodox doctrine of depravity had asserted the transcendent deceitfulness, and the desperate wickedness of the heart of man. The assertion, would of course, have been disputed by those who look upon depravity as an occasional and incidental thing—the result of circumstances, and not a uniform and unvarying concomitant of human nature. Some, with much self-complacency, would probably have denounced the assertion as a libel upon mankind. But the champion of Orthodoxy, taking the Bible view of man's character, affirms his conviction that all men have by nature essentially the same moral character, and to put the case strongly, he makes it personal. "Gentlemen," he says, "I believe that you and I, with all our science and cultivation, have within us passions and propensities which, in certain circumstances, might betray us into the worst crimes. I can conceive it possible for you, Dr. —, or you, Professor —, to be put in a position where you would even commit murder to gain your end." "So then," sneeringly replies the party addressed, "that is your Orthodox doctrine of depravity; and you are so bigoted in your adhesion to your creed, that for the sake of consistency, you will make the most extreme and impossible suppositions; you would make me out to be a dog or a tiger." "I intended no offense, sir," replies our Orthodox friend, "I only made an extreme supposition which I would apply to myself as readily as to you." "Well," rejoins the other, "I am thankful that I hold no such monstrous absurdity."

In three months from the date of our imaginary conversation, this believer in the purity and the perfectibility of human nature unaided by grace, takes the life of a fellow man under circumstances of the most horrible malignity.—And yet there was nothing unnatural in that revolting deed—nothing but what human nature as it is, is adequate to do. He who was found guilty of that atrocious crime by the verdict of twelve intelligent and candid men—men who, if biased a tall, were predisposed for his acquittal—men who sought daily that wisdom which is from above, and who acted under a sense of their accountability to God—men whose verdict

was wrung out with sobs and tears from anguished hearts; a verdict, to which a bench, eminent for dignity, learning, and impartial justice, upon careful revision saw no ground of exception, and which after all the presumptuous questioning of less informed parties, was at last confirmed by the prisoner's own confession—he who committed that atrocious crime, for which he is soon to suffer the dread penalty of the law, is not a monster, is not an anomaly in the species; but with the slight differences of constitutional temperament, he is just such a man as any who have read with horror the evidence of his guilt. And while, following the example of Scripture, we would seek to inculcate such lessons of truth, and such warnings of Providence, as are suggested by his crime and its detection, we would not excite toward him one feeling of aversion other than what is justly excited toward the crime for which he is condemned. While that crime must be regarded with horror, the criminal should be looked upon with pity; not with that mawkish sympathy which, forgetting the safety of the community, would rescue the guilty from penalty; nor with that sentimental philosophy which would shield the individual offender under the false constitution of society; but with a deeper, more heart-felt compassion, arising from the consciousness of one's own frailty and guilt—a compassion which does not expend itself in efforts to defeat the end of justice, but which pours itself forth in supplication, with strong crying and tears, that God would have mercy upon the soul even of the murderer. Instead of regarding that miserable, guilty man as a wretch, a monster, a fiend, we would rather think of him with the emotions with which a reclaimed sinner beheld a criminal on his way to execution.—“There goes John Newton but for the grace of God.”

Instead of studying the physiognomy, the temperament, and the phrenological developments of Dr. Webster, in order to account for his crime; instead of trumping up stories about cruelty of disposition in early life, or tracing alleged or supposed influences, educational and social, under the idea that this is a special case, we should study the development here made of the natural heart of man, that we may learn the depths of human depravity, and the need of divine grace; for truly the heart is deceitful above all things, and desperately wicked.

N. Y. Independent.

Trust in Providence.

Philosophy develops many beautiful truths, and enlarges the boundaries of human knowledge. It teaches man the number and nature of the elements around him, and shows him how many of them may be serviceable to his convenience; yet it cannot give him the complete mastery. He may trim his sails before the winds, and fly over the tossing billows, rejoicing in the triumph of science and art; but when the fearful torrent gathers all its power, and, clothing itself with the blackness of darkness, comes down upon his path, his frail vessel is too feeble to resist, and it perisheth beneath the dashing waves. His house may be built with strong foundations, and with massive walls; but the violence of the hurricane prostrates it, or the flames of the raging fire consume it. Though he is the head, and the lord of the lower creation, yet how feeble does he sometimes find himself! Invisible the terrible pestilence rides upon the wings of the wind. It steals through the silence of the night, and travels amidst the busy tumults of the day. No walls, or bars, or screens, arrest its course. Mingling with the food which he eats, and the air which he breathes, it lays the strong man low, and levels with sudden prostration of talent, of beauty, and of vigor. Nor are the elements alone too strong for man. The individual is powerless amidst the combinations of his race. Society spreads its strong net-work around him, and, though he may struggle in its meshes, he finds himself frequently a captive. The tongue of slander destroys his reputation; fraud seizes and appropriates his possessions; government invades his rights, and impairs his liberty of speech and action, and even pollutes the sanctity of the rights of conscience. Divested of friends, the dungeon becomes his abode, and he dies by the hand of man.

Must man be in bondage to these elements? Must he tremble before the storm, fly before the pestilence, or sink in abject submission to the will of society? Such must be his fate, if there be no higher power, no court of appeal. But the Christian beholds God sitting “in the circle of the heavens.” On the enraged winds he lays his hand, and they sink to rest. At his voice the noise of the billows is hushed in silence. The pestilence may be abroad, but a voice whispers, “A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.” Men combine in anger; property and station may vanish, but again he hears the voice from above, proclaiming, “These light afflictions, which are but for a moment, work out a far more exceeding and eternal weight of glory.” Malice, envy, fraud, and

oppression, may league together with terrible strength; but God's word shall be fulfilled, that “all things shall work together for good” for him for who puts his trust in God.

Christian, look away from earth. The turbid and dashing waters of the stream of time may, in their hurried flow, threaten thy destruction. Already thy brain may be growing dizzy, and thy strength may be failing. Look to the shores of eternity. God reveals that land of beauty and of glory, to fix thy hopes, amidst all the desolations of earth. Eternity will repay thee for the sufferings of time, and God will make thee to triumph over all thine enemies.

Western Christian Advocate.

A Scene in Hayti.

A few evenings since, as I was taking a walk through the city, I met a crier ringing his bell, and announcing some proclamation; but as it was not in French I could not understand the purport of it. The voice of a crier always attracts attention here, as in this way all orders, laws, creations of nobility, &c., are published through the city. Calling at the house of a friend, I learned that it was a government order that the city be illuminated on that and the next evening, and that the next day would be observed as a “fete” (festival) day, when masses would be said for all the heroes who had died since the first revolution on the island. It was announced, moreover, that this fete was by order and at the expense of the Empress. While sitting with this family, I happened to cast my eyes into the street, and observed that it was lighter than usual. Ordinarily the streets are very dark, as there are no provisions for lighting them. I walked out of the door at once, in order to have a full view of the demonstration. On looking down the street, which is one of the finest in the city, I saw one, two, three, or more lamps, or small wax candles, placed upon the sidewalk before each door, and twinkling away to the full extent of their capabilities; and this was the illumination. The ordinary light shed by the lamps in the streets of New York, compared with this, is as mid-day to star-light.

But slim as this commencement was, I was aware that the “grand service” at the church would be quite a different affair, and well worth seeing, as the emperor and entire court would be present. I therefore made my way to the church before seven o'clock the next morning. Several companies of soldiers had already arrived, and others were approaching. The church is a large, low, wooden edifice, built in the cheapest style. It is surrounded on all sides by a pavement ten or fifteen wide, which is covered by the extension of the roof of the church. This outer gallery, as it is termed, is esteemed as much a part of the church, and is usually as much occupied as the part that is enclosed.

The church was most monastically and masonically decorated, with folds of black cloth, completely dotted over with “skull and bones,” cut from white paper, interspersed with small pieces of paper, intended to represent the heart. These were suspended profusely about the pillars, doorposts, altar, and other parts of the church, making quite a miniature Golgotha. About mid-way from the altar to the front door, a hearse-like structure was erected, covered over with black cloth, and surrounded with crosses, candles, &c., to represent the tomb of the departed dead, for the release of whose souls this ceremony was made. Here, having surveyed the scene, I had the fortune to meet a “chevalier” with whom I was acquainted, who very kindly offered to secure me a seat that I could not otherwise obtain, which would afford me a full view of the Emperor, Empress, and other distinguished persons; and also of the altar and all that was passing.

Companies of soldiers were drawn up on different sides of the church, and several pieces of cannon were stationed near by. The Senate had arrived in a body under an escort of soldiers. Some other distinguished persons were then escorted to the church with great pomp. Then a signal was given that the Emperor was near; and at once the air was rent with ringing of bells, the thunder of cannon, the stirring strains of bands of music, and the more martial sounds of the bugle, the fife, and the drums. In the midst of this tumultuous demonstration, the Emperor and cortege arrived, and halted before the church door. He rode a very good gray horse, and was accompanied by several generals, and a large body-guard on horseback. The Empress and her daughter, about ten or twelve years of age, were in a carriage, preceded by three or four other carriages, in which were some of the most distinguished ladies of the court.

I had secured a position which afforded me a perfect view of this scene. As the company arrived, l'Abbe Cessans, the head priest of the island, accompanied by two other priests, came out of the church, and met the Emperor upon the steps, bowed to him graciously, and conducted him to his seat near the altar; the Duchesses, Countesses, &c., came out of the church in a body, met the Empress at her carriage, and conducted her to her seat. I then

took my reserved seat, which was immediately in front of the Emperor and family, and but a few feet from them.

The internal structure of Catholic churches is peculiar, the body of the church is without seats, and is occupied by persons who either stand or occupy chairs which they bring with them. The only permanent seats in the church are those of the Emperor and family, and two long pews or boxes on each side of the broad aisle, extending lengthwise of the church, from the altar toward the door. On the right side of this aisle, near the altar and in range with the long seats, were seated the Emperor and his family; his seat elevated above others like a little pulpit. On either side of this are seats a little lower than his, yet higher than the other seats in the church. In the one on the right was seated the Empress, and princess, and on the left five ladies of rank. The long seats on one side of the aisle, were occupied by the Senate in a body, and on the left by titled dignitaries.

On each side of the church, directly behind these long seats, a company of soldiers with fixed bayonets were stationed inside of the railing that surrounds the altar. In the aisle, near the altar, were seated the ladies of the court, and next in order after them came the generals and other military officers. In the space between the altar enclosure and the long seats on the left, and immediately in front of the Emperor, was seated your correspondent. Here I remained for three long hours, witnessing the services for the dead, while hundreds of soldiers were standing outside of the church, sweltering in the hot sun, and as I well knew, suffering from the terrible gnawings of hunger.

I cannot undertake a description of all that I saw—crossing, bowing, turning around, kneeling, chanting, burning incense, scattering holy-water, marching and countermarching, with crosses, and candles, &c., &c.

All this was but the priest's part. There was an accompaniment of kneeling, bowing, and crossing, giving and executing orders to “order arms,” “shoulder arms,” “present arms,” &c., on the part of those in the church; and, outside, the ringing of bells and firing of cannon. But there were parts of the service not to be passed over in this general manner. A quantity of small cakes, resembling common tea-cakes, were brought in, and underwent a process of manipulation. This done, the beadle cleared a passage from the altar to the Emperor's seat; and the priest, with a small basket of this bread, advanced toward the Emperor, bowed very low, ascended the steps to him, bowed again, and then extended the basket of cakes, and the Emperor took one from it. The priest bowed low, retired a few steps, turned around, again bowed, and ascended to the Emperor, who returned the cake to the basket. The same ceremony was performed with the Empress and princess, the entire congregation standing. Then the bread was passed around to the titled persons, present, and afterward to the rest of the congregation, who put their cake into their pockets, as its universal custom here.

Still later in the services, the priest took from the altar what looked like a gold plate, about six inches in diameter; and holding it with a small napkin in one hand, and covering it with a small napkin in the other, he approached the Emperor in the same manner as before, and ascending to him, uncovered the plate and the Emperor kissed it. The priest wiped the plate, bowed, and retired, and the same process was gone through by the Empress and princess.—This done, the Emperor dropped into the hands of the Empress some pieces of money, which she immediately placed in a basket borne by another priest. I could not tell the amount, but judged by the chink that it was three or four doubloons. After this the priest retired within the altar, and the other dignitaries present led up their wives, and each taking a lighted candle in one hand, kissed the plate, deposited his gift, and retired to give place to others.

At the closing ceremony in the church, the priests with their attendants, and the Emperor with his court, and others, advanced from their places to the “tomb” in the centre of the church, where bowings, crossing, manipulations, and a long list of other services, were gone through with, after which the congregation retired.—The Emperor, with his escort and guards, took a turn through the principle streets of the city to his residence, while the Empress and other attendants proceeded home by a more direct route.

Cor. of N. Y. Independent.

Boiling Springs of Iceland.

The Boiling Springs, or aqueous eruption of Iceland, called Geysers, are among the most interesting phenomena in physical geography, and have been ranked even among “the greatest wonders of the world.”

These volcanic fountains are situated about 16 miles North of Skalholt, to the east of a small ridge, separated by a swamp from a group of high mountains. The principal fountains are the Great and Little Geysers and the Tunguhver. The Great Geyser rises from a cylindrical pipe

or pit, eight or ten feet in diameter, and seven-five feet in perpendicular depth, opening in the centre of a basin from forty-six to fifty-six feet in diameter, and four deep. Hot water, having siliceous solution, rises gradually through the pit till it runs over, depositing silicious matter at the bottom and round the cavity. When the basin is full, subterranean explosions, like the firing of distant cannon, are heard at intervals of some hours, accompanied with a tremulous motion of the ground. The water then rushes up from the pit, and sinking again, agitates the water in the basin and causes it to overflow. A strong rush of water now takes place, clouds of vapor follow, and loud explosions are heard. Steam escapes in large quantities, and the water is thrown up to the height of 100 or 150 feet. The cold air condenses the steam into vapor, which is tossed about in dense clouds, tumbling one over another with singular rapidity, and forming a sight of great interest and magnificence. When the basin and its pipe are thus emptied the explosions cease, and are renewed after they have been again filled from below. Mr. Henderson found the temperature of the water in the basin 203 deg. before an explosion, and 183 deg. after it. The New Geyser, or Strocker, a hundred and forty yards from the Geyser, is an irregularly shaped pit, nine feet in diameter and forty-four deep.—The water is seen in a state of great agitation about twenty feet below the orifice. At variable intervals a prodigious rush of steam issues with roaring noise; and so great is the force of propulsion, that the mass of vapor rises perpendicularly to the height of a hundred, and sometimes two-hundred feet, even when there is a good deal of wind. When large stones are thrown into the pit, they are shivered to pieces, and thrown upwards to a height often greatly exceeding that of the columns of vapor or water. In the valley of Reikholt is situated, among a great number of boiling springs, the celebrated spring of Tunguhver; it consists of two cavities distant only three feet, from which the water is ejected in alternate jets. While the water is thrown up from the cavity, in a narrow jet, ten feet high, the water in the other cavity is in a state of violent ebullition. The narrow jet, after playing about four minutes, subsides, and the water in the other cavity instantly rises, in a great column, to the height of three or four feet. After playing three minutes this greater jet subsides, and the other rises to repeat its singular alternations.

The general phenomenon of the Geysers are obviously caused by the generation of steam in cavities containing water, and of such a strength that when the steam occupies a certain space it overcomes the pressure of the water, which is thrown out and followed by the steam. It is not easy, however, and has not been satisfactorily done, to explain the irregular alternation of the Tunguhver springs. Although the principal Geysers have been playing for six hundred years, yet they are subjected to great changes, arising from changes in the internal fires by which they are produced. One of the springs which Geo. Mackenzie mentions as very active when he visited the island in 1809, was found by Mr. Barrow to be extinct in 1834, and the surface of the neighborhood so changed, that the appearance described by the old travellers could not be recognized. In the same valley there is a small rock, from the top of which hot springs issue; and at Reikholt, the celebrated hot bath, excavated six hundred years ago by Snoro Sturleson, is still to be seen. It is fourteen feet in diameter, and six feet deep, and is supplied with hot water from a spring a hundred yards distant, by means of a covered channel, which has been injured by an earthquake, and by cold water from another neighboring fountain.

Scientific Amer.

The Flight of Time.

In reference to the flight of Time, Dr. SPRIN once closed a disclosure in the following graphic language:

“I shall never address this audience again.—I shall never again meet them but at the bar of God. That interview seems indeed far distant. But it will be as soon as time, with his eagle wings, shall have finished the little remnant of his short career. ‘After death, the judgment.’ We die; but intervening ages pass rapidly over those who sleep in the dust. There is no dial-plate there in which to count the hours of time. No longer is it told by days, or months, or years: for the planets which mark these periods are hidden from their sight. Its flight is no longer noted by events perceived by the senses; for the ear is deaf and the eye is closed. The busy word of life, which makes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolutions of empires and the lapse of ages, send no sound within that narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marble tells the centuries that have passed away; but to the sleeping dead the long interval is unob-

served. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without a limit, there is but a moment between the hour when the eye is closed in the grave, and when it awakes to the judgment."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 7, 1830.

THE MORNING-STAR.

It was "very early in the morning," while "it was yet dark," that Jesus rose from the dead. Not the sun, but only the morning-star, shone upon his opening tomb. The shadows had not fled, the citizens of Jerusalem had not awoke. It was still night—the hour of sleep and of darkness, when he arose. Nor did his rising break the slumbers of the city.

So it shall be "very early in the morning," when "it is yet dark," and when nought but the morning-star is shining, that CHRIST's body, the church, shall arise. Like him, his saints shall awake when the children of the night and darkness are still sleeping their sleep of death. In their arising they disturb no one. The world hears not the voice that summons them, or if it hears, shall only say, "it thunders," as did the unbelieving Jews when the Father's voice responded to the prayer of Jesus.—John 12:29. As Jesus laid them quietly to rest, each in his own still tomb, like children in the arms of their mother; so, as quietly, as gently, shall he awake them when the hour arrives.

He is the Morning-star. "I am the root and offspring of DAVID, the bright and morning-star."—Rev. 22:16. And this name is given to him not only because of the glory of his person and the brightness of his appearing, but because of the time when he is to appear.

The first act, at his appearing, when he comes in glory,—the first indication of his arrival, while yet aloft "in the air," is likened to the shining of the morning-star. Afterwards he shall come forth as "the Sun of righteousness," filling the whole earth with his brightness, and shadowing the nations with his healing wings (Mal. 4:2); but at first he shows himself as the Morning-star,—big with the hope of day, yet not the day; brighter than other stars and eclipsing all of them, yet not the Day-star; forerunner of the sun, yet not the sun; foreteller of the dawn, yet not the dawn.

"Fairest of stars, last in the train of night,
If better thou belong not to the dawn:
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime."

Paradise Lost. Book V.

Hence his promise to the conqueror is, "I will give him the morning-star" (Rev. 2:28); that is, I will give myself to him as the morning-star; I will show myself to him as such; I will confer on him this pre-eminence, this special blessedness.

We read in the Scripture of "the eye-lids of the morning;" and the morning-star is the first beam shooting from under these lids as they begin to re-open, that the eye of day may again irradiate the earth. It is only they who awake early that see the first opening of these eye-lids, or gaze upon the morning-star, or breathe the morning freshness, or taste the morning dew. So is it with those of whom it is said, "Blessed and holy is he that hath part in the first resurrection." To them come the quickening words, "Awake and sing, ye that dwell in dust."—Isa. 24:19. Into their tomb the earliest ray of glory finds its way. They drink in the first gleams of morning, while as yet the eastern clouds give but the faintest signs of its uprising. Its genial fragrance, its soothing stillness, its bracing freshness, its sweet loneliness, its quiet purity, all so solemn and yet so full of hope, these are theirs. Oh the contrast between these things and the dark night through which they have passed! Oh the contrast between these things and the grave from which they have sprung! And as they shake off the encumbering turf, flinging mortality aside, and rising, in glorified bodies, to meet their glorified Lord in the air, they are lighted and guided upward, along the untrodden pathway, by the beams of that Star of morning, which, like the star of Bethlehem, conducts them to the presence of the King.

There seems to be more periods than one (if times so very brief may be called by that name) opening out upon us when the Lord comes. Just as there are more scenes than one, and more acts than one, in "the day of the Lord," so there are more periods

than one. And it is interesting to notice these in connexion with the MORNING-STAR.

All the time up to the moment of his appearing is reckoned *night*. Then the scenes change, and, step by step, the day with its full sunshine is brought in. First, there is the period of the Morning-star, during which the dead saints awake and the living saints are changed; then that which is sown in corruption is raised in incorruption, that which is sown in dishonor is raised in glory, that which is sown in weakness is raised in power, that which is sown a natural body is raised a spiritual body; and then they that have long dwelt in dust awake and sing. In every land they have found a grave, and every land now gives up the sleeping clay. They come forth "in the beauties of holiness from the womb of the morning," like the ten thousand times ten thousand dew-drops of the night, made visible by the morning-star, and sparkling to its far-coming glory.—Psa. 110:3; Isa. 24:19. It is long since "light was sown for the righteous," (Psa. 97:11,) and this is the first-fruits of the harvest.

Next there is the period of the TWILIGHT. This is the time when "the light shall not be clear nor dark," like "the morning spread upon the mountains."—Joel 2:2. Then has the last battle-strife begun; then the Lord with his rod of iron is breaking his enemies in pieces like a potter's vessel; then he cometh forth from his place to punish the inhabitants of the earth for their iniquity; then, with all his saints, he executes the infinite vengeance, delivers Israel, destroys Antichrist, lays waste the world with sore calamity and purging fire. "Before the morning he is not," says the prophet, foretelling the ruin of the great enemy of Israel and the church.—Isa. 17:14.*

Next there is THE MORNING. The enemy has disappeared; each wreck that marked either his dominion or his destruction is gone. The face of the earth is renewed, the storm is laid to rest, and the glory of an unclouded sun and an unsullied firmament makes creation sing for joy. The voice of the Beloved is heard, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."—Sol. Song 2:10-13.

Lastly, there is THE DAY in its full brightness. For the path of this Just One is like the shining light that shineth more and more unto the perfect day. Of that day, earth has never seen the like. For that day it waits in patient hope, struggling hard, meanwhile, with darkness, and laboring to throw off its long, sad weight of ill.

It is as if the glory of the Lord, when first coming within sight of the earth, showed itself in the far distance, as the star of morning; token most welcome and hopeful, recognized at once by those who knew the true light of the world, and who had often in other days looked out wistfully for the Star of Jacob. It is, next, as if the same glory, when it neared the earth, showed itself in terrible majesty as the sign of the Son of man, in seeing which all the tribes of the earth mourn (Matt. 24:30; Rev. 1:7); for just as in the morning-watch the Lord looked through the pillar of fire and cloud and troubled the host of the Egyptians, (Exod. 14:24,) so, when he cometh with clouds, "all kindreds of the earth shall wail because of him." It is, next, as if the same glory of the Son of man, coming still nearer, took up its destined position, and spread its skirts over earth, as did the pillar-cloud over the tents of Israel. It is, lastly, as if this glory, this more than Shechinah-splendor, showed itself as the Sun of righteousness, bearing healing in his wings, wherewith he heals the nations, so that the inhabitant shall no more say, I am sick; wherewith he heals the earth, so that the curse takes flight; wherewith he heals the air, so that it poisons no more. Then day shall utter speech to day in a way unheard of before; then shall their line go throughout all the earth, and their words to the end of the world, when out of that "tabernacle which he hath set for the Sun," that Sun shall come forth as a bridegroom out of his chamber, rejoicing as a strong man to run a race. Then shall come to pass the saying that is written, "Behold, the glory of the God of Israel came from the way of the east, and his voice was like the noise of many waters, and THE EARTH SHINED WITH HIS GLORY."—Ezek. 43:2.

With all of these in succession the saints have to do, from the time that they are roused out of their tombs by the first beams of the Morning-star, to have part in the first resurrection. But it is only the first of these that we are now considering.

The promise "to him that overcometh" is, "I will give him the morning-star."—Rev. 2:28. Of all the blessings symbolized or indicated by that star, he is made partaker. The first streak of dawn is his.

* It is either to this or the close of the preceding period that such passages are to be referred: "All the bright lights of heaven will I make dark over thee."—Ezek. 32:8. "The day of the Lord is darkness and not light."—Amos 5:18, 20. "While ye look for light, he turns it into the shadow of death."—Jer. 13:16. "The light is darkness in the heavens thereof."—Isa. 5:30.

He is summoned from the dust to meet morning ere yet one ray of it has touched the earth. The glimpse of the long-awaited-for glory his eye shall see, when others abide in darkness. In this first token of a coming Lord, his soul shall rejoice. At this, the first sound of the returning Bridegroom's voice, he shall go forth with ready love. The first object that shall meet his eye on awaking from the tomb, shall be the Star of Jacob.

This earnest of creation's better day is the portion of the saints. The deliverance of creation is at hand. The time of "the manifestation of the sons of God" is come. Now, arrayed in light, themselves the sons of light, they shall shine as the brightness of the firmament and as the stars for ever and ever. Now, transformed into the image of the Morning-star—themselves the stars of morning, they prepare to sing together over the new creation, when its foundations shall be fastened and its corner-stone laid by Him who is to make all things new. (See Job 38:6, 7, where the reference is of course to the old creation.) Death is now swallowed up of victory; the grave is rifled; the spoiler is spoiled; ashes are exchanged for beauty; the light that was quenched is rekindled; the sorrow passes into joy; and the darkness of a brief night ends in the uprising of the endless day.

As for those that "are alive and remain unto the coming of the Lord," though they shall not go before those that are asleep, yet they shall not be behind them in the blessedness. They shall have the same privileges of the early morning,—the same honor, the same glory. Their eyes shall look upon that Star; and it shall be to them all that it is to those who were "dwelling in dust." Living in the last days of a God-denying world,—days dark and hateful as those of NOAH or of LOT,—their righteous souls vexed from day to day with wickedness "that cannot rest," "casting up its mire and dirt" on every side,—danger pressing, conflict thickening, persecution assailing, sorrows multiplying,—how welcome shall that sign be to them, springing up like hope when all is hopeless, and fore-tokening life, refreshment, rest, gladness, to the troubled and despairing earth!

Like the anxious watchman on some fortress, they have been wearying for the morning; and it has come at last! Like the belated traveller, pressing on over hill, and moor, and rock, and waste, and thicket, they have been seeking at every turn to catch the light of their cottage window; and it is seen at last! Like the tempest-tost apostle, when neither sun nor stars for many days appeared, "they wish for day," and are glad beyond measure at the tokens of its approach. The glimmer of the light-house has hitherto been their comfort and guide. By it they have shaped their way and cheered their hearts. But, of a sudden, the beacon seems to sink away, and ere they are aware, its light is lost amid the far-outrivalling brightness of the Morning-star.

But upon the unready and unwatching world that Star rises with no ray of blessing. It rises only to shed "disastrous blight," and give token of the desolations that are at hand. For as when NOAH entered the ark the flood burst forth, or as when LOT entered Zoar the fire came down, so when the saints are caught up then the wrath is poured out and the door is shut.

Till then the gate of peace stands wide open, and into the chambers of safety all are beckoned. The most unready of all the children of men may go freely in; for the grace that invites makes no exceptions, but welcomes the unworthiest. It would fain allure the seekers of vain joy, from joys that are so vain. It would fain win the heart of the sorrowful, who mourn and yet have no comfort, because they have no God. It would fain draw in the secure into a place of true safety, ere the storm arise that is to break in pieces the strong foundations of the earth.

Children of the earth!—you especially whose sorrows are multiplied, and whose hearts are sick with disappointment,—give heed to the gracious warning. Enter the hiding-place and be safe for ever. Thrice blessed are those griefs, and disappointments that lead you out of lying refuges into the sure covert from the storm, that call you from the joy of the world into the joy of God.

REV. H. BOURNE.

TO CORRESPONDENTS.

J. LOUGHEE, JR.—You will find our exposition of Ezek. 37th in the Herald of March 24th, 1849, as follows:—

In this chapter, the prophet says: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.

"Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you

with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind; prophecy, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."—Vs. 1-10.

This vision is thus interpreted: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Vs. 11-14.

By this explanation we learn, that the dry bones—symbolized the whole house of Israel. A part of the house of Israel were dead, and a part living. As the wicked Jews are denied any inheritance in the house of Jacob, it follows that the whole house of Israel includes all the pious of that nation, whether deceased or living, and those only. Consequently, the open valley symbolized the world—the habitable globe.

The dryness of the bones was symbolical of the deadness of Israel.

The revivification of the bones—of the resurrection of Israel: of the opening of their graves and the bringing of them up out of their graves, and their restoration to their own land.

In this vision, symbols of an order are taken to represent agents of their own order. Those who explain this vision as only predicting the restoration of the unregenerated Jews, it appears to us, lose sight of the Divine interpretation which God has given of it.

R. R. YORK.—We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed. Should we hear any sound reasons for explaining the disappointment, we shall be prompt to present them. In the mean time, we can substitute no guesses or suppositions, which may be wrong, and only mislead. We leave that to others.

C. N. S.—The SAVIOUR could not have been in Egypt much, if any, over a year, and not necessarily so long. He was taken then to escape the massacre of the infants. HEROD died soon after that massacre. "When HEROD was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go in the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel."—Matt. 2:19-21. He could not have been there four years.

BRN. MATTHIESSEN and GRANT will be remembered in due time.—Be patient.

LETTER FROM I. E. JONES.

BRO. HIMES:—I see you are yet in the furnace. But still, I should rather take your place than that of your persecutors, or any of the crowned heads of Europe, or of the great capitalists of any land. I think that your main concern should be to be purified and made white in these trials.

I have read the pamphlet, purporting to be your trial before a party claiming to be the Chardon-st. Church, and it forcibly reminds me of a threat which I heard uttered in your office, the week after the spring conference in Boston, by MICAHAM WOOD. It made a deep impression on my mind at the time, and I have frequently mentioned it since. I could not, however, at the time, persuade myself that he really intended to carry out that threat, but supposed he intended to frighten you to a settlement on his terms. I will state the threat, and leave your readers to judge how far, if at all, it has been fulfilled.

Mr. WOOD said to you: "We have arranged to settle this matter. We (meaning the Church, as I understood him,) will clear you—give you a clean breast, as you call it—and you must clear WEEETHEE." To this you replied: "What have I to do with Eld. WEEETHEE in the matter of these charges? they are presented by Eld. NEEDHAM; and I ask you to investigate them, and say to my brethren abroad whether they are true or false."

Mr. M. Wood at once became greatly impassioned, and said: "Well, if you want to press this matter, go on. You will get enough of it before you get through with it. There are more than fifty disaffected persons in this city who would swear to anything that was ever said about you; and NEEDHAM will carry this matter as far as you want to carry it."*

You will perhaps recollect my saying to you afterwards, that if Mr. W. really meant what he said, you must make up your mind for the worst; for there would be nothing left undone to ruin you.

It seems that Mr. M. Wood, Mr. WEETHEE's chief counsellor (if not original informant, in some of these things,) in this case, knew of nothing against you up to that time which the veil of charity could not cover up—he could have then given you a "clean breast"—provided you would have cleared Weethee!

You will excuse my not referring to this in the *Biblical Inquirer* of this week. I am heartily ashamed to have a part of its readers know that any who profess to believe that we are on the eve of the Judgment, are capable of such things. But God knows it, and angels know it; and, a little hence, and all the world will know it. When I remember the prayers and exhortations of M. Wood, and the prayers and sermons of Elders WEETHEE and NEEDHAM, which I have heard in days gone by, I ask myself if it is possible that they ever produced that pamphlet! My heart is sick, and my head grows giddy. But the Judge of all the earth will do right. I am satisfied that we have but little to hope for this side the day of Judgment. Well will it be with us then, if we hear from the Judge—"Well done."

I cannot dismiss this without a remark on the tribunal which claims to have proved you "a liar, and a base man." Whoever heard, before this, of one's openly avowed enemies claiming to be the only tribunal recognized in the word of God, allowed to try him!!! If that is Christian justice, it is not worldly justice. Even Caesar treats us better than that! Here is a party that votes to leave Chardon-st. Chapel, only because of their hostility to you, the only tribunal which CHRIST will allow of your being tried before!! I have not so learned CHRIST. Besides, the Bible designates a church by the place where it meets. These designate themselves by a place where they do not meet. The Church which still meet in Chardon-st. Chapel have a majority of the old members, as every one acquainted in Boston knows—has both of the Elders, three of the Deacons, and the good old Bible which contains the names of the old Chardon-st. Church. This Church has re-elected a former pastor, and gone on its way as the Chardon-st. Church. For the party which left you, while they are the only party concerned against you, to claim that they are the only tribunal to try you, is an unparalleled outrage and insult—not only to all justice, but to all Adventists. "May God speed the right." I. E. JONES.

LETTER FROM L. OSLER.

DEAR BRO. HIMES:—Permit me to say, that the long-expected, and wonderful pamphlet has at length been received, and I have gone through it, and I am led to the following thoughts by it. How is it that Eld. WEETHEE, who has repeatedly declared that he was under the impression (until recently) that the *Herald* belonged to the cause, and not to yourself, can now give such an elaborate history of that paper, from the first until the present time? It may be said, that he never examined its history before. Why did he not do it? Had he not the means of so doing?—What right has he, or any man, to meddle with that of which he is ignorant, and especially when the interests of the cause of God are involved? Here, the precious cause of our coming Lord has been caused to bleed at every pore, because men, and professed ministers, have failed to heed the injunction of an inspired apostle: "Let none of you suffer as a busy body in other men's matters."—1 Pet. 4:15. Elder WEETHEE told me on board of the steamboat coming from New York, "that if he had known that Eld. HIMES was editor and proprietor of the *Herald*, he would have considered himself meddling with that which was none of his business." But it appears that the knowledge of his improper meddlings did not cause him to desist.

Most of the things which have been alleged against you, have been standing for years; and your accusers say they have been acquainted with you for years, and some of them have told me, since this case has been pending, "that they knew nothing against you," and the history of their association with you in the past proves this assertion true. For either they have violated the plainest commands of CHRIST, in knowing these things, and fellowshiping you as "Dear Brother," or else they know nothing against you, and what they now testify to has no foundation in truth. I say they have placed themselves in no enviable light to the world. Any man, who would

know things against my moral character, and conceal them, and fellowship me at the same time as "Dear Brother," would be unworthy the confidence of any honest Christian. And these men have either been dishonest in the past, or else they do not tell the truth now. Let them choose which they please, and in either case their testimony is questionable.

Are those whose names appear in the Pamphlet alluded to, willing that their past history for ten or twelve years should be searched out, and presented to the public! Are they willing that their business transactions should all be known to the world!—There are some of us in Salem who feel interested to know, for we think that we might procure some affidavits of character!! We would suggest to our friends, that as they think it is best to "probe" the friends on the Advent body, that the work of probing might continue a little longer, as there might be some sores not yet brought to the light.

They must remember that there is an important and practical rule touching this case, as laid down by CHRIST—they will do well to read it.—Matt. 7:12. I was surprised and shocked at the palpable contradictions, the gross misstatements, and the cruel spirit which runs through and characterizes this Pamphlet. Finally, I speak the sentiments of the brethren and sisters in Salem, when I say, that if you were ever worthy of confidence, you are more so now. For in proportion to the severity of the ordeal through which you pass, is the purity of your character made manifest. If the developments in that Pamphlet do not raise you in the estimation of your brethren, then I confess I have not understood the Adventists as a body. But one thing is certain, Bro. HIMES, your patient endurance of this most cruel and wicked assault, will raise you in the estimation of God.—You may rest assured that you have lost no friends here, and those who are your friends appreciate your worth more than ever, because they now know more about you. As your enemies are wide awake to ruin you, you may be assured that your friends will not go to sleep, or get discouraged. The *Herald* shall have a wider circulation in Salem from this time, the Lord willing.

Your sympathising brother in CHRIST.

Salem, Aug. 30th., 1850.

NOTE.—In regard to the character of our accusers, we have nothing to say. We have had the offer of affidavits in reference to several of them; but this is no part of our work. Our only design is to defend ourselves; that accomplished, our enemies will have no reason to congratulate themselves on their position, and we shall have no reason to envy or molest them. To use the language of Mr. BURRILL, "where they are best known, they are the most truly appreciated."

NOTE FROM D. I. ROBINSON.

BRO. H.:—There are a few items in that "pamphlet" which I wish to notice in the *Herald*—demanded by justice to myself, to you, and the Advent brethren generally.

1. My own name is there published, with two witnesses (WEETHEE and HAMBLIN) apparently contradicting me (p. 27).—"ROBINSON stated, that I agreed to settlement by council. I made no such agreement. J. G. HAMBLIN was present, and heard no such agreement." Now, I aver, I never made any such statement to the council, to WEETHEE, or any body else! I say, as they both say here, "He never made an agreement to settlement by council." But he misrepresents by substituting "council" for "committee." I solemnly aver, that he *did* agree to leave the whole matter to "a committee," (not a word was said by either about "mediators,") to be appointed by the first Boston Conference, or agreed upon by them, and abide their decision; provided they applied the principles on which they should require him to confess and take back to both equally—to which I, and Bro. HIMES, HALE, and BLISS, all agreed; on which I notified the Conference I hoped for a settlement, and wished all to stay, and see the happy result.—The next morning I spoke to him not of a "council," but the agreement for "a committee," which he refused. I asked why? He said his friends advised him otherwise. He also refused to go out and talk it over, and see if we could not find some way to adjust this affair. I afterward went to him a second time, and begged him, for God's sake and his own sake, for your sake, the cause's sake, and that of suffering brethren, to do so. And when I told him this before witnesses, and asked him if he could deny it, he did not do so. See my statements more fully in the forthcoming defence.

2. As the writer frequently and severely complains of the hard epithets in your paper towards him, we expected the book would be free from all such "appearance of the evil." What, then, was our surprise to find the following, which will beat all the editorials put together, (see Mrs. B.'s, especially, page 27,) which matches that given on page 48, from Bro. HALE, had it been rightly given, but it is not, as a score of witnesses can testify, and I was present and heard what he said, while Mr. W. was not. He compares Bro. HIMES to "Bonaparte"—to an "arch-

bishop"—"despotic management"—"deeds of horrid darkness"—"intended assassination"—"devils from the lower regions could not have manifested a more wicked spirit"—"one-sided sketch"—"gross violation of conditions"—"firebrands and red-hot balls"—"insulting manner"—"elopement"—"I appeal to a man of ANY SENSE, if he could have offered a higher insult"—"contemptuous manner"—"so abusive was his language"—"triumvirate"—"bitter and relentless spirit"—"false as a whole"—"is a slander"—"gross insult"—"a false light"—"utterly false"—"number of false views"—"insulting language"—"totally incorrect"—"false view"—"dictation of a master"—"false and slanderous"—"one-sided investigation"—"one-sided"—"unscriptural court"—"tyrants"—"oppressive"—"unjust"—"crushing"—"envenomed shaft"—"detractor"—"Herald groans with insinuations"—"Boston is ransacked to find those who may become repositories of falsehood"—"rancor"—"low black-guardism"—"this stupendous falsehood"—"most glaring inconsistency and hypocrisy"—"Bilingsgate abuse"—"wanton libel"—"amazed at the depravity of the man"—"double game"—"meanness and falsehood"—"scrivener"—"abominable abuse"—"slander"—"vituperation"—"falsehoods"—"popery"—"Babylon"—"popish impertinence"—"vile slanders"—"organ of slander." Now we do not complain of such terms—we believe in calling wrong and hard things by appropriate words—but complainers should not have fallen under their own condemnation. D. I. R.

FUTURE AIM OF EUROPE—POLITICAL Aspect of Church and State.

"The Emperor of Russia used to think he was out of the reach of American ideas. He has found out the difference. When French statesmen write books on America, which shows that the progress of America is more than six times greater than that of France, (France has only doubled her population once since the year 1700, according to the latest estimates,) and the emigration to America makes the invasions of Tartar hordes of the earlier centuries of Christianity minor performances; when the re-action of American citizenship strikes into Berlin, Vienna, Pesth; when Europe learns that the great Democracy grasps the two oceans, is ready to absorb Canada and Mexico, and that the Islands will fall into their place as American appendages, the Emperor finds out that America is not so far off as he imagined. Accordingly, now there is a Congress of Princes directed by the Emperor for the purpose of making common cause against the rights of man. What are the determinations of this Warsaw Conspiracy remains to be seen. The differences between the Greek and Roman church is forgotten. The Emperor will hereafter hail the Pope as a venerable Father. All the tyranny of Europe works in a circle. Of course its headwaters are found in England. The different loans for the different tyrants have been taken up there, according to custom. Much stress, too, is laid in Europe, by the coalition, on the Pope's emissaries in America. Not knowing the force of universal suffrage and the cheap daily press, the Jesuits hope for wonders in proportion as they appeal to sensuousness by superstitious splendors. Throughout continental Europe a reigning idea is to crush the senses by architecture and ceremonies; the imagination being led captive, the will follows. If we take Rome at this instant, we find that machinery supereminently in action. Amid a plethora of splendid architecture are superb ceremonies. Mingled are these with excommunications and indulgences in required quantities; with an inquisition; with a resort to miracles seriously recorded in the LOUIS NAPOLEON papers, *The Constitutionnel*, &c., of Paris. A harmony of spiritual belief extends to England. It is stated that the Bishop of Exeter is about to go over to the Church of Rome. Doubtless, with the rise of Democracy in England, the Bishop will go over to Rome. As soon as they find it impossible to keep down the English people by a local hierarchy, it will be merged as a central power with that of Rome, and the necessities of Russia may lead to the same result. There are now two ideas in the world—Individualism, or the right of each man to think, and act, and associate with legal freedom, acknowledging no superior; the Hierarchy, or the destruction of Individualism under priestly power. No government can crush a people without spiritual thunders. The tyrannies of Europe cannot remain single-handed and extinguish freedom. They must coalesce, all of them. In this coalition must be included the churches—Rome is first in the field, or, what is the same thing, so considers herself. That system is the best for extinguishing liberty, for it denies it in every form. There is neither binding nor loosening of any kind; neither liberty of love nor of politics; neither acres nor immortality without its permission. As the principles of peace extend themselves, and war, owing to standing armies and the difficulty of paying them, becomes less common, the wars of churches in Europe cease likewise. When ELIZABETH defeated the Armada it was a blow for England—for the country itself as well as for Protestantism. But when Faith can be reconciled with local privileges and land monopolies, the reasons for differences of State religious opinions end.

"Opposed to this system stands America, the only country in the universe where Church and State are not united. Against this colossus of Individualism the wrath of the Coalition will be directed. There will be some opening wedge. It may be Cuba, or it may be something else. At present the forty thieves of Europe—that being about the number of sovereigns—are in pecuniary difficulties. They are borrowing alike from Jew and Gentile. But time repairs gaps; and by living on the deplorable differences of our North and South, and plundering California, some of them hope to recover, so as to be able to keep up their armies and keep down the people. Government

in Europe will reduce its armies. The subject of reducing the army came before the French Chambers the other day. The Minister of War and the Generals spoke against it, they representing the *Christian* party; but the ensanguined *Reds* were fervent in their efforts to remove the military cancer, of course without success. So in England all efforts to reduce the army have failed. The only men recently raised to the peerage are GOUGH, a headlong leader of India butcheries, and LLOYD JONES, a money-lender and jobber in war-loans. As for the rest of the continent, it is needless to say the military is being increased. Milan is to be encased in forts, among other things, and it is probable a standing army at Rome will be contributed by the different powers—each a quota—England, of course, supplying the loan. Another operation probably will be the partition of Turkey by the Russian Emperor and others with the English Tories, when they get into power, should that take place. The *Times* prophesies they will come into place. Boston Times.

MR. J. V. HIMES—SIR:—I am informed that you have my name, in connection with others, that you design to publish in reply to Professor Weethee's pamphlet; and am also informed that you received your information from Bro. Burrill, of this city. I have just called on Bro. Burrill, in company with a friend, and have satisfied him that he was mistaken in regard to his conclusion on the conversation I had with him at the time alluded to, and I now take this method to caution you how you publish my name in connection with this matter, as I presume the law on libel in Boston differs none from New York. I shall avail myself of its protection, if you force me into that channel, and would again say to you, Be cautious in this matter.

In thus cautioning you I do it advisedly, and assure you that if you publish a statement that is false, I will seek the protection of the law. Therefore, let me request you once more to have a care what you publish concerning me. JOHN HALL.

New York, Sept. 3d., 1850.

We have heard nothing in connection with the name of Bro. HALL, except that in case of their succeeding to place the *Herald* in the hands of a committee, he (HALL) was to have the printing (he being a printer in New York). If there was no such understanding we shall be happy to correct it. We have heard nothing more, and had no thought of making any reference to his name in our reply to Mr. W. He has excited a curiosity in our mind to know what he is fearful was to be exposed. Will he have the kindness to inform us?

"The 'Trial of Elder J. V. Himes before the Chardon-street Church' is published. We have not found time to look into the pamphlet, which makes nearly 150 pages, so that we do not know what Elder Himes was tried for, nor whether he was convicted or acquitted."

The above, from the *Boston Traveller*, indicates that that remarkably interesting work has been sent to the members of the press. If we were the unprincipled character they represent, they would be more laudably employed in endeavoring to convert, than in laboring so strenuously to convict me. A body of Christians would have labored with me, instead of endeavoring to blacken my name, by circulating falsehood abroad. Did they suppose that the press would join them in their crusade! The portion which will unite in such dirty business, will be that portion which will be fitted for such co-workers.

Our Defence.

We hope to get it out next week. Brethren will be patient. All concerned will please send us their certificates and corrections relating to the charges of our accusers. We also want the slanderous letters, which have been circulated to destroy our reputation abroad. We ought, in justice, to have them. Besides, they will enable us to correct the mis-statements made concerning those who hold them.

DIED, at Tolland, Ct., Aug. 23d., my honored father, JOHN BLISS, Esq., aged 82 years.

During a long life of extensive intercourse with his fellow-citizens, he was distinguished for his strict integrity and uprightness of character, and an apparent outward conformity to all the requirements of the moral law. Yet on this he placed no reliance, but trusted solely to the merits and intercession of a crucified SAVIOUR, and fell asleep in the hope of Jesus and the resurrection. For seven years and seven months he had been confined to his bed by a paralysis of his right side, yet he never murmured on account of it. His mental faculties were retained to the last, and being able to spend much time in reading; and keeping familiar with the current intelligence of the day, he referred to his years of confinement as among the happiest of his life. More than forty persons, who had visited him during his confinement, had been called to pass through the dark valley before him. He went down to the grave full of years, like a shock of corn fully ripe, respected for his intelligence and virtues by all who knew him. S. BLISS.

Progress.

The following is a copy of a card for a ball, which was announced to take place last winter, in the old church in Hatfield, Mass. The event it advertises, may be looked on as quite a stride in the progressive developments of the age:

DEDICATION BALL—*Innocent Fraternity*.—Let us rejoice!—Your company with ladies is solicited at the old Church in Hatfield, on Friday evening, Feb. 15, at 6 o'clock P. M. Music by the Franklin Quadrille Band. Positively no admittance without ladies. Tickets, \$1 per couple. Philo Temple, Prompter. Managers, John D. Osborn, Wm. N. Raddock.

* We were present when this threat was made, and certify to the truth of Bro. Jones' statement.—D. I. ROBINSON, S. BLISS. I certify that the same proposition was made to me repeatedly, which I declined; when Mr. Wood made similar threats. The reason of it I supposed then, and do now, was, that he, Wood, was deeply involved in the movement, and fearful of being exposed.—J. V. HIMES.

CORRESPONDENCE.



THE KINGDOM OF GOD.

BY DR. R. HUTCHINSON.

The grand theme of the gospel is the kingdom of God. The gospel is "the glad tidings of the kingdom." And of course, in order to form a right estimate of the gospel, it is needful to understand the nature of that which it proclaims. The attention of the candid reader is invited to the following Scripture expositions:—

I. *The Territory of the Kingdom.*—"Many," says our Lord, "shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The territory of the kingdom, which is "the whole earth" (Dan. 2:35), is promised to the family, or seed of Abraham. The apostle says: "The promise that he should be heir of the world [*κοσμου*, habitable world, the globe, with all which properly belongs to it] was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:13. The following passage will show "the seed" elected to the territorial inheritance: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16, 29. The great Teacher expresses substantially the same truths. He says, "Blessed are the meek: for they shall inherit the earth."—Matt. 5:6. Again, "Learn of me; for I am meek."—Matt. 11:29. Therefore Christ, and all who become Christ-like, will inherit the earth.

Such as the following portions of Scripture also furnish unequivocal proof that the earth is the promised everlasting abode of the faithful: "Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright, and their inheritance shall be forever." "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it."—Psa. 37:9, 11, 18, 22, 29, 34. "And the kingdom and dominion, and the greatness of the kingdom under [not above, according to modern teaching] the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."—Dan. 7:27. "We shall reign on the earth."—Rev. 5:10.

Thus the territory of the kingdom promised to the true "seed" is "the whole earth." However, when that seed shall inherit it, in the sense of the covenant, it will have undergone a great and glorious change. Hence, "they desire a better country, that is, an heavenly;" or the land specified in the promise made heavenly, which will be the case when the reign of heaven is manifested on earth. "Thou sawest," says Daniel, describing the introduction of the kingdom of God, "till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away [thus will the territory be cleansed], that no place was found for them: and the stone became a great mountain, and filled the whole earth."—Dan. 2:34, 35. This transition, or change, is given in various forms of expression in Scripture. It is designated, "the regeneration" (Matt. 19:28): "the restitution of all things" (Acts 3:21); "the delivering up or rescuing of the kingdom to God, even the Father" (1 Cor. 15:24); "the redemption of the purchased possession" (Eph. 1:14); the creating a new earth, and all things new.—Isa. 45:17; 2 Pet. 3:13; Rev. 21:1, 5.

Also, there will be a heavenly, a glorious city associated with the earth, when the seed elect shall inherit it. This will constitute the capital of the kingdom of heaven. The apostle says: "By faith Abraham sojournd in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Abraham did not expect the land until there was a city made by Divine hands upon it: he did not look for the territory of the kingdom till the capital should be connected with the territory. Paul adds: "God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. 11:10, 16,) as well as promised them the land. And the apostle, mentioning the city to be attached to the Abrahamic kingdom, says, "Jerusalem which is above is free, which is the mother of us all."—Gal. 4:26. However, it will not always remain above, for it is to be identified with the renewed earth. "For, behold, I create new heavens and a new earth; and I will rejoice in Jerusalem, and joy in my people."—Isa. 65:17, 19. That it is the new Jerusalem which is thus mentioned along with the new earth is evident from the following passage, "And I saw a new heaven and a new earth. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," &c.—Rev. 21:1, 2. The reader will find in the same chapter a luminous description of this city which is thus to descend out of heaven from God, and occupy its appropriate locality on the renovated earth.

Christ, and those who are his, will receive the kingdom in the world, or age to come. This is clear from the words of Jesus: "The field is the world [*κοσμος*, habitable world]; the good seed are the children of the kingdom [the heirs of the field]; but

the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world [*αιωνος*, age]; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world [*αιωνος*, age, implying that there is an age to come on the same *κοσμος*, or habitable world].—The Son of Man shall send forth his angels, and they shall gather out of his kingdom [its territory] all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then [when the age, or world to come is ushered in] shall the righteous shine forth as the sun in the kingdom of their Father,"—in the field, which is the world, when the kingdom of their Father comes.—Matt. 13:38-43. And the apostle, speaking of the inheritance promised to Christ and the many sons he will ultimately bring to glory, says, "Unto the angels hath he not put in subjection the world to come *την οικουμενην την μελλουσαν*, the habitable earth to come], whereof we speak."—Heb. 2:5.

The seed of Abraham will receive the dominion of the earth at the sounding of the seventh trumpet. "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. . . . And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world [*κοσμου*] are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—Thus the grand Heir receives the supremacy of the earth when time is no more and the mystery of God finished. The same passage proceeds: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 10:5-7; 11:15-18. Who cannot see that the seventh, or last trump, ushers in the unending age of Christ and the saints on earth?

Again, it will be after the advent when the seed of promise shall inherit the kingdom under the whole heaven. It is clear that Christ must return to the earth in order to inherit it. And it is worthy of remark that, while the sacred Scriptures say a great deal about Christ appearing the second time, they do not say anything about his going away again. And we are assured that the saints will participate in the inheritance at the return of their Lord. Soon after the apostle has said, "Unto them that look for him shall he appear the second time, without sin unto salvation," he adds, "Ye have need of patience; that after ye have done the will of God, ye might receive the promise [the promised inheritance]; for yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:36, 37. Paul looked to the second advent as the time when he should share the promised reign. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. This passage teaches us that Paul and all the saints will receive their promised crowns, and consequently commence their promised reign in the kingdom of heaven on earth, at the appearing of Jesus Christ. This is the grand reason why the concurrent testimony of Scripture presents that appearing as the hope of the church, as the source of her comfort in all ages, and as the great motive to repentance, faith, and Christian action.

And as the seed of Abraham, or the "meek," will inherit the earth at the second coming of the Messiah, of course, it will be at the resurrection of the just. Then will be verified the ancient promise, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land."—Ezek. 37:12-14. Again, "Jesus answering said unto them, The children of this world [*αιωνος*, age,] marry and are given in marriage: but they that shall be accounted worthy to obtain that world [*αιωνος*, age, that age on the earth promised to Abraham and his seed, as is evident from the subsequent part of this passage], and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more [and consequently are in a condition to enjoy an everlasting possession]; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised [stating the fact of the resurrection as introductory to the age to come], even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living."—Luke 20:34-38. The above passage clearly teaches us that the patriarchs and their true seed will inherit the promised territory when they shall live in the resurrection state. Paul recognizes the same great truth in his defence before Agrippa: "Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. Why should it be thought a thing incredible with you that God should raise the

* There is a very general persuasion that the seventh trumpet is about to sound. This is the case even with those who suppose that it ushers in a long period of righteousness and peace prior to the end of the age. The late Rev. E. Bickersteth, in a work called "The Signs of the Times," shows that we are occupying a short interval between the sixth trumpet ceasing to sound, and the seventh commencing. He, however, connects the second advent and the resurrection of the just with this trumpet, as we do.

dead?"—Acts 26:6-8. Thus the fulfilment of the promise to the fathers, and the resurrection of the just, are one and the same, or take place at the same time. And in the tumultuous council at Jerusalem Paul cried out, "Of the hope and resurrection of the dead I am called in question."—Acts 23:6. And when the same affair resulted in his being sent to Rome, he said, when he arrived there, "For the hope of Israel I am bound with this chain."—Acts 28:20. Hence, the resurrection of the dead is the hope of Israel. All Israel will come from the embrace of corruption and mortality into "the land of Israel." Then will be brought to pass what Daniel saw in vision, "The time came that the saints possessed the kingdom." Thus can the faithful of all ages, as well as all climes, inherit the earth, and dwell therein forever.

Therefore, we are conducted to the conclusion that the seed of Abraham will inherit the earth in the immortal and glorified state. Thus will they inherit the kingdom of God. The following passage shows the intimate connexion between the fulfilment of the promise relating to the territory, and the admission of the heirs to that territory, into what all will concede to be the kingdom of God in the eternal state. "There shall be weeping and gnashing of teeth, when ye [the mere natural seed] shall see Abraham, and Isaac, and Jacob, in the kingdom of God [or in the land promised them for an everlasting possession, which they will receive when the kingdom of God comes], and you yourselves thrust out. And they [the true seed] shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God"—sit down in their promised territorial inheritance, when the kingdom of God appears on earth.—Luke 13:28, 29.—And the sure word of prophecy, speaking concerning the fifth kingdom on earth, says, "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."—Dan. 7:18. Again, "They shall reign forever and ever."—Rev. 22:5.

Then, and not till then, will such as the following predictions receive an application: "Truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:21. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9. These prophetic promises cannot be verified during the present state, or age; for the wheat and tares are to grow together till the harvest, which is the end of the world.—They will be verified in the new state, or age to come, for all the tares will be removed. Thus will the prayer be answered, "Thy kingdom come; thy will be done, in earth as it is in heaven."—Matt. 6:10. The Lord hasten it in his time!

The next point to which the reader is directed, is II. *The throne of the Kingdom of God on earth.*—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. 23:5. While the territory of the kingdom of God is promised to the family of Abraham, the royalty or throne of that kingdom is found in the house of David. This is the sentiment of such as the passage just quoted.

First.—The throne of David will be perpetuated forever. 1. This was promised to David himself,—"Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."—2 Sam. 7:16. 2. This is adverted to by Solomon, in his prayer at the dedication of the temple.—See 2 Chron. 6:16-18. 3. The perpetuity of the throne of David is foretold by the prophets, "Of the increase of his government and peace there shall be no end, to order it, and to establish it with judgment and with justice from henceforth even forever."—Isa. 9:7; see Ezek. 27:25. 4. The same great truth is celebrated in the Psalms: "I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations," a Hebrew for unending duration.—Psa. 69:3, 4.—read to v. 37 inclusive. "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I sit upon thy throne: this is my rest forever. There will I make the horn [kingdom] of David to bud."—Psa. 132:11-18. Thus the throne of David, of Divine origin and celestial model, will be perpetuated forever—will be the throne of the recovered dominion of man, in "the restitution of all things," or, in other words, the throne of the kingdom of God on earth, world without end.—(To be continued.)

LETTER FROM P. P. LEARNED.

REV. J. V. HIMES—DEAR BRO. IN CHRIST:—My heart has yearned towards you, and my fervent prayer has been offered in your behalf, while you have been in this last furnace of affliction and trial, heated, as it seemed to be, seven-fold more than it has been wanted to be heated. If it had been your enemy that had done you this evil, then it would have been endurable; but that your companion—your own familiar friend—with whom you had walked to the house of God in company, should thus secretly lift up his heel against you, O how severe and crushing the trial to your already worn-out, and almost broken heart. Yet, O my brother, think it not strange concerning this fiery trial, which has so deeply tried you, as though some strange thing had happened unto you; but rather rejoice, inasmuch as you are accounted worthy to be a partaker of Christ's sufferings; for verily, "the servant is not greater than his Lord;" indeed, "it is enough for the disciple that he be as his Master, and the servant as his Lord." If they have called the Master of the house Beelzebub, how much more shall they call them of his household! Rejoice, then, my brother, and again I say, Rejoice, when men thus "persecute you, and say all manner of evil against you falsely, for great shall be your reward in the kingdom of Christ and of God." My brother, in days that are passed, I too have suffered,—I have been stoned, and followed and hooted

* Many passages in what follows of this article are abbreviated, to bring them within convenient limits. The reader can refer to them at length.

at in the streets of this city, by wicked boys,—stigmatized as the ring-leader of the "Millerites," and as "the great red dragon," all because I believed, and had the boldness, in my humble way, to speak out my belief in the glad tidings of the kingdom of God. But I counted not, and still count not, my life or my reputation dear unto myself, if so be I may win Christ, and know the power of his resurrection. I am persuaded that affliction and trial shall be the lot of all who strive to be the followers of Christ, and who endeavor to "walk even as he walked;" nay, we are even assured by the holy apostle, that "all who shall live godly in Christ Jesus shall suffer persecution;" and in his letter to the Philippians he gives us the peculiar bequest of Christ, that "unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. What a bequest to his disciples! Verily, verily, "not as the world giveth" giveth he unto us.

My brother: my last to you announced the chastisement of the Lord upon me; but I have now to tell you of another and still deeper affliction. My family had continued, for a period of six months, in uninterrupted health, when suddenly, on the 26th day of last month, my oldest child was violently attacked with scarlet-fever, and the next day my youngest daughter (two years old) was also attacked. One week after, and while these two were still sick (though my eldest daughter was rapidly recovering), I was suddenly and most violently attacked with the same disease in its most malignant form, so much so that when my physician first examined my throat, he found it in such a state that, as he has since told me, he regarded me even then past the power of any medical aid to save me. For three days, I had no expectation, nor had any one, of my recovery. But blessed be the God and Father of our Lord Jesus Christ, death to me was shorn of his terrors. The tomb, "since Jesus had lain there, I feared not its gloom." There seemed to be one near me, who seemed to say, "It is I—be not afraid, for I will go with thee." Yet through the infinite mercy of God, and as I firmly believe, in answer to fervent prayer, my life has been spared, yet alas! at a most fearful sacrifice. After my attack, my other three children were also attacked, and also my wife, who had the disease severely, though not dangerously. In this emergency it was necessary to send my children to their aunt's, who lives not far from us. The next day after they went there, the two youngest then very ill, my wife's sister was violently attacked, and the next day after her niece, so that all, at both houses, both old and young, were prostrated at the same time; for the day after the niece was attacked, my oldest son, nearly eight, and the last in both families, was very violently attacked, and seemed at once beyond the reach of medicine, and died at the end of three days. I was still in so precarious a state, that it was not deemed prudent to tell me his fate, nor did I know my sad loss till he had been dead three days, and was buried. Two days after, I learned the death of my idol-boy, which almost broke my poor, weak heart. God was pleased to take from me my two youngest children in one day—the little girl before mentioned, two years old, and an infant boy aged ten months. All these my children were sacrificed chiefly from the necessary neglect consequent upon the strange and mysterious fact, that all who could attend to them were at the same time prostrated with the same terrible disease. Was there not a fearful Providence in all this? Hence, I dare not murmur, though my heart is ready to break. I know that my Lord hath done it for some wise and holy purpose, for I know that he doth not thus willingly afflict my soul, but that he would remove every idol of my heart, that he may have my first and supreme affection. Recognizing, as I most clearly do, the especial providence of God in these deeply afflictive dispensations, I bow in humble submission, with the earnest prayer that these severe chastisements may be sanctified to my spiritual good, and may, through the grace and mercy of my heavenly Father, work out for me a far more exceeding and eternal weight of glory, in the kingdom of our Lord Jesus Christ.

I cannot close even this lengthy epistle, which is my first effort at anything in my still feeble health, without expressing the high gratification which you and Bro. Bliss' straight-forward, independent, and Christian-like course in conducting the "Herald," has always afforded me. I can find no word of complaint as to the manner in which this department of your duty and high trust is discharged. I regard the "Herald" as a model Christian periodical, and as an "Advent paper," heralding strictly, and especially, and solely, the Advent doctrine and faith, as worthy of all acceptance. Yours, in Christian fellowship.

Norfolk (Va.), Aug. 21st, 1850.

JOHN GILL.

This was a distinguished scholar and commentator, belonging to the Baptist denomination in England.

While very young he made rapid advances in classical learning, at a grammar-school; and even then he resorted so frequently to a bookseller's for the purpose of reading, that it became proverbial to say, that a thing was as certain as that John Gill was in the bookseller's shop. Being driven from the grammar-school by the bigotry of the clergyman who presided over it, his friends endeavored to procure for him admission into a seminary for the ministry, by sending specimens of his advancement in different branches of literature; for when he was but eleven years of age he had read several of the common-school books in Latin, and made a considerable proficiency in the Greek. These specimens, however, defeated their object, for they produced the following answer: "He is too young; and should he continue, as it might be expected he would, to make such rapid advances, he would go through the common circle before he would be capable of taking care of himself, or of being employed in any public service." Not discouraged by this repulse, and notwithstanding he was put to business, on account of the narrow circumstances of his parents, he so well improved his leisure time, and pursued his studies with so much ardor, that before he was nineteen, he had read the principal Greek and Latin classics; had gone through a course of rhetoric, logic, natural and moral phi-

losophy; and acquired a considerable knowledge of the Hebrew tongue.

When nineteen years of age, he commenced preaching in private, and removed from home, to pursue a regular course of studies under a pastor of a Baptist church; but in about a year returned, and became assistant preacher to the congregation in his native town. When in his twenty-second year, he was ordained over a Baptist congregation near London, to which he had been called.

He now applied himself, with intense ardor, to Oriental literature; and having contracted an acquaintance with one of the most learned of the Jewish rabbins, he read the Targums, the Talmud, and every book of rabbinical lore which he could procure. In this line it is said, that he had but few equals, and that he was not excelled by any whose name is recorded in the annals of literature.

Having published his "Commentary on the New Testament," the immense reading and learning which it displayed induced the University of Aberdeen to send him the diploma of Doctor of Divinity, with the following compliment: "On account of his knowledge of the Scriptures, of the Oriental languages, and of Jewish antiquities; of his learned defence of the Scriptures against deists and infidels, and the reputation gained by his other works, the University had, without his privity, unanimously agreed to confer on him the degree of Doctor in Divinity." He published also a "Commentary on the Old Testament," a "Body of Divinity," and other works.

His private character was so excellent, that it has been said, "His learning and labors were exceeded only by the invariable sanctity of his life and conversation."—(For the above, see Enc. of Rel. Knowl., and Dr. Rees' Enc.)

That he was a Millennarian, withal, is evident from the following brief extracts from his commentary on the 20th of Revelation:—

"V. 1.—And I saw an angel come down from heaven," &c.—The Lord Jesus Christ is this angel. . . . And his coming down from heaven is not to be understood of his incarnation, or of his coming from thence by the assumption of human nature; for Satan was not bound by him then, as will be seen hereafter; but of his second coming, which will be from heaven where he now is, and will be local, visible, and personal. . . .

"V. 4.—And they lived and reigned with Christ," &c.—They lived; meaning not spiritually, for so they did before; and whilst they bore their testimony to Christ, and against Antichrist, and previous to their death; nor in their successors, for it would not be just and reasonable that they should be beheaded for their witness of Christ and his word, and others should live and reign with Christ in their room and stead; nor is this to be understood of their living in their souls, for so they live in their separate state; the soul never dies; God is not the God of the dead, but of the living; but the sense is, that they lived again, as in v. 5, they lived corporeally; their souls lived in their bodies, their bodies being raised again, and re-united to their souls, their whole persons lived: or the souls of them that were beheaded lived; that is, their bodies lived again, the soul being sometimes put for the body (Psa. 16:10); and this is called the first resurrection in the next verse: 'and reigned with him a thousand years;' as all that suffer with him will, and as all that will live godly must and do.—2 Tim. 2:12; 3:12. Christ being descended from heaven, and having bound Satan, and the dead saints being raised, and the living ones changed, he will reign among them personally, visibly, and gloriously, and in the fullest manner; all the antichristian powers will be destroyed; Satan will be in close confinement; death, with respect to Christ and his people, will be no more; the heavens and the earth will be made new, and all things will be subject to him; and all his saints will be with him, and they shall reign with him; they shall be glorified together; they shall sit on the throne with him, have a crown of righteousness given them, and possess the kingdom appointed for them; they will reign over all their enemies; Satan will be bruised under their feet, being bound; the wicked will be shut up in hell, and neither will be able to give any disturbance; and sin and death will be no more. . . . The children of this resurrection will be like the angels; and this reign will be on earth (ch. 5:10); the present earth will be burnt up, and a new one formed, in which these righteous persons will dwell, (2 Pet. 3:13); and it will last a thousand years.

"V. 4.—This is the first resurrection." . . . If the first resurrection is to be understood in a spiritual sense, then the second resurrection, of the wicked dead, at the end of the thousand years, must be understood in like manner. . . .

"It remains, then, that by the first resurrection must be meant a corporeal one; for as some of those that will live again were corporally beheaded, and all of them corporally died, they will be corporally raised again." A. M.

Worcester, Mass.

LETTER FROM A. ABBOTT.

DEAR BRO. HIMES:—I have read with much pleasure, and I trust with some profit, the columns of the "Herald;" and I do rejoice that there is such a standing monument of truth abroad in the earth, in which Bible truth, untrammelled with sectarian dogmas, unawed by the frowns of foes, and unmoved by the flatteries of pretended friends, is held in characters of living light before the people.

The great day of the Lord is near, it is near and hasteth greatly. That day is the day of wrath,—a day of trouble and distress,—a day of wasteness and desolation,—a day of darkness and gloominess,—a day of clouds and thick darkness,—a day of the trumpet and alarm, against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.

Sinned!—How! Doubtless by "turning away their ears from hearing the truth, and turning unto fables." It was when Israel's priests taught the fear of the Lord by the precepts of men that God proceeded to do a marvellous work and a wonder among them, even to destroy the wisdom of their wise men, and bring to nought the understanding of

their prudent men. And can we believe he will deal with us with less severity than he did with them?—I cannot believe it. The more I study the Bible, the more I believe it to be "the only rule, and the sufficient rule, of faith and practice." And is there not a great inconsistency in appending such a sentence to a book of discipline other than the Bible? If it be the only rule, and is constituted such by the authority of its Author, can man innocently make another? If it be the sufficient rule, can the church need anything more than sufficient? Here is a bare-faced inconsistency, aside from the wickedness of instituting a test of church-membership, which God does not recognize, and the authority of which he will never acknowledge. The gospel-church is one and indivisible,—it has one Lord, or Head, one faith,—the whole Bible,—one baptism; and one Spirit dwells in all the members. Now, whoever has been baptized by this one Spirit into this one body, under this one Head, is, by every principle of inductive reasoning, as also by the expressive teachings of God himself, a member of Christ's church, and though he may be unwilling to acknowledge any other creed but the Bible, who has the right to shut him from all, or any of the ordinances or privileges of the church on earth? Has the sectarian church acquired a higher standard of purity than God has set up? Surely not. Then why not be satisfied with the "form of sound words," as he has been pleased to give them to the church and the world? What more is needed? The "thirty-nine articles," says the Episcopalian. What more is needed? The writings of the Fathers and the decisions of the councils, says the Roman Catholic.—The Directory and creed, says the Presbyterian; our creed, and form of discipline, says the Methodist.—But what says the word of God? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. The inspired Word, then, is all-profitable, and it thoroughly furnishes the man of God unto all good works.—Surely, this is all he needs. Yes, my brother, I love the "gospel of God," and I would to God that no other gospel should be preached to the world; and indeed there is no other gospel, but there are many that would seduce us.

Now, my brother, excuse my intruding upon your notice another "scrawl." I have many thoughts which I should love to write; but as your columns are filled by abler pens, I have hitherto forbore to do so. But believe me your sincere brother, looking for the consolation of Israel.

Canaan (Pa.), Aug. 24th, 1850.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Salem, Mass., Aug. 20th, ELIZA ELLEN, daughter of JONATHAN C. and ALMIRA FOREBUSH, aged 3 years, 9 months, and twenty days. The cause of his death was disease of the bowels. She sleeps only a little while, to awake in immortal prime and vigor. This is the hope which sustains her parents in this hour of affliction. L. OSLER.

DIED, in Southport, Wis., Aug. 7th, of the cholera morbus, Sister NANCY ATKINS, formerly of Manchester, N. H., aged 29 years. She was converted in '42, and joined the Baptist church in Concord, N. H. In 1843 she joyfully embraced the evidence of the speedy coming of the Lord, and clung fondly to the hope that she might live to see him come in the clouds of heaven, for the deliverance of his people. But death has smitten her down, and she is borne to the land of the enemy. She looked upon death not as a friend, but as an enemy. To her the gate to life and immortality was at the resurrection from the dead. It was this subject, above all others, on which her mind dwelt, and in which she was most interested. She loved the Advent doctrine, and all the Bible truths connected with it. Through all the Advent movement, up to her death, she remained immovable, "always abounding in the work of the Lord." She sleeps in Jesus, we doubt not, and when he comes, God will bring her up out of the grave to be with Christ in his kingdom, to behold his glory forever and ever. (Har. copy.)

DEAR BRO. HIMES:—You will do me a favor to notice in the "Herald" the death of my aged mother, EUNICE WHITE, who fell asleep in Jesus on the 8th of August, 1850, 85 years old. She embraced religion in early life, and united with the Freewill Baptist Church, of which she remained a member till the day of her death. In 1842, on hearing the evidence of the speedy coming of Christ, it awakened in her a lively hope of soon seeing Him whom she loved, and had been striving to obey for so many years. She continued to rejoice in that hope until she fell asleep in death to await the resurrection of the just. Her life has been one of trials and afflictions. My father died twenty-five years ago. Since then she has lived a widow; she has buried five children; was of the first settlers in Barnston, C. E., and suffered the hardships common to the settlement of a new country, all of which she bore with Christian resignation. She well remembered the darkening of the sun in 1780, and understood it to be a fulfilment of prophecy and a sign of the Saviour near. She died in Hatley, C. E. Her maiden name was Eunice Cressey. She has connections in New Hampshire.

Yours in the blessed hope, SIMON WHITE.

DEAR BRO. HIMES:—In deep affliction we announce to you the death of our beloved Bro. JOHN C. BRIGGS. After a lingering illness, he sweetly fell asleep in Jesus Aug. 21st, aged 43 years. He has left an affectionate widow and one child, together

with a large circle of connections and friends, to mourn his loss. Truly, we mourn the loss and absence of our affectionate brother; but we are comforted by the assurance that we shall ere long see his face and hear his voice in that happy world, where the inhabitant shall never say, I am sick. Blessed be God for the consolations of his word, and in particular for the glorious and blessed doctrine of the resurrection, in the dark hour of such affliction. We can look away to the resurrection morn, and by faith desery the land of immortality, the glorious scenes of the restitution, the triumph of the Redeemer, the destruction of sin and death, and the joyful meeting of our beloved brother with all the groaning Israel, in the new earth, where they will suffer and die no more, and thank God and take courage. We sorrow, it is true, but not as others who have no hope; because we believe that as Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Bro. B. was a member of the M. E. Church; also a class-leader and steward. But when he embraced the doctrine of the speedy coming of his Lord and Master, he was constrained to absolve himself from that society.

But we have laid him away, we trust, as a polished stone, fully prepared for the great gathering into that living temple, when the trump of God shall awake the faithful to immortality and eternal life. We expect, if faithful, to meet Bro. Briggs very soon in that world where sighs and farewells are unknown forever. We mourn not his loss, but ours. Yours, waiting for immortality, W. M. EVANS.

Great Barrington (Mass.), Aug. 26th, 1850.

DEAR BRO. HIMES:—I forward you a notice of the death of Bro. SEDGWICK C. SCOTT, who died at the residence of Bro. Willard Cargill's, in this town, on Monday, Aug. 26th, 1850, aged 25 years and 7 mos. Bro. Scott was converted to God under the Advent preaching some years since, while residing in the city of Cincinnati, O., and was subsequently baptized by Bro. J. B. Cook, now of New Bedford, Mass. He has resided for the last four or five years in the city of Boston, where he has lived a most consistent believer in the Saviour's speedy coming. He removed to this place seven weeks since, as his health became so impaired that he was unable to attend longer to his business. I visited him several times during his illness while here, and found him much unreconciled to die—he looked upon death as the "last enemy." I told him it was not necessary for the Christian to be reconciled to death, but it was needful for him to be reconciled to the will of God in the matter. To this he readily assented. He was comforted, too, under his affliction, and in view of his dissolution, with that most glorious hope—the resurrection. One of the last expressions he was ever heard to make was, "O, how blessed is the hope of the righteous! they will be raised immortal, to die no more. Not so with the wicked." He meditated much upon the new earth. He would frequently break out with expressions like this—"O, that blessed new earth! if I ever get there I shall be happy!" He would then describe its beauty and fertility, and the joy the saints would experience in plucking and eating its delicious fruits. Of the city he remarked—"I, with Abraham, look for a real city, 'whose builder and maker is God,'—a city to 'come down from God out of heaven,' on the new earth. And I have a glorious hope of reaching it; and when I think of this, I can hardly wait the time, but could almost leap now to enjoy it."

He expressed constant gratitude for the kindness manifested by the family who had provided him so comfortable a home in his last hours of life. His own relatives are nearly all deceased, all that survive being an aunt and a few scattered cousins. To be furnished with a home under such circumstances, and among those of like precious faith, with him was a constant source of happiness, so that he remarked, the day before he died, "I have never felt happier under any circumstances in life, than now;" and he gave abundant evidence of the truth of this statement. He ultimately breathed his last in a most calm, peaceful, and quiet manner, without a struggle or a groan. The Lord thus smoothed his way down the dark valley he so much dreaded to enter. His funeral took place on Thursday at 10 o'clock A. M., which was well attended, and a most profitable occasion, we think, to all present. We would have been glad to have mingled our tears with his surviving relatives on that occasion; but as it is, they may be assured that their departed one has been laid away amid the tears of many who esteemed and loved him. May he "rest" in peace, and "stand in his lot at the end of the days." O. R. FASSETT.

Wrentham (Mass.), Sept. 1st, 1850.

COMPLAISANCE, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a lustre to every talent a man can be possessed of. It was Plato's advice to an unpolished writer, that he should sacrifice to the Graces. In the same manner I would advise every man of learning, who would not appear in the world a mere scholar, or philosopher, to make himself master of the social virtue which I have here mentioned.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages.

PROPHECY.—That miracles of power were ever performed can be proved, at a distant period, only by witnesses, against whose testimony cavils may be raised, or causes for doubt advanced; but the man who reads a prophecy and perceives the corresponding event, is himself the witness of the miracle; he sees that thus it is, and that thus by human means it could not possibly have been. . . . So admirably has this sort of evidence been contrived by the wisdom of God, that, in proportion as the lapse of ages might seem to weaken the argument derived from miracles long since performed, that very lapse seems only

to strengthen the argument derived from the completion of prophecy. Bishop Horie.

As the rose tree is composed of the sweetest flowers, and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains. Burton.

It is safer to affront some people than to oblige them; for the better a man deserves, the worse they will speak of him: as if the possessing of open hatred to their benefactors, were an argument that they lie under no obligation. Seneca.

"A NOBLE heart, like the sun, showeth its greatest countenance in its lowest estate."

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

WANTED—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [js. 27]

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111. Milwaukee, Wis.—Saml. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—Den. J. Pearson, sr., Water-street. Buffalo, N. Y.—W. M. Palmer. New York City.—Wm. Tracy, 75 Delancey-street. Cincinnati, O.—Joseph Wilson. N. Springfield, Vt.—L. Kimball. Derby Line, Vt.—S. Foster, jr. Philadelphia, Pa.—J. Litch, 16 Chestnut-street. Detroit, Mich.—L. Armstrong. Portland, Me.—Peter Johnson, 37 Summer-street. Eddington, Me.—Thos. Smith. Providence, R. I.—G. R. Gladding. Gloucester, Mass.—N. S.—Elias. Rochester, N. Y.—Wm. Busby. Lowell, Mass.—E. H. Robbins. Salem, Mass.—L. Osler. New Hampton, N. Y.—D. Bos. Toronto, C. W.—D. Campbell. Waterville, Me.—C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee. FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Fermanagh, London.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

- | | |
|---------------------------|---------------------------|
| No. 1. Mary and the Babe. | No. 5. The Dove. |
| 2. Young Samuel. | 6. Mary Loved Her Father. |
| 3. Moses. | 7. The Celestial City. |
| 4. Noah and the Ark. | 8. The Dream. |

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Stillman, M. D., L. L. D., &c., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the most distressing diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1847.

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer.—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

Hamden ss. Springfield, Nov. 27, 1848. This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer.—I have been long afflicted with asthma, which grew yearly worse, until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours, J. D. FRANKS.

Portland, Me., Jan. 10, 1847. If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given.

"Mr. Hawkes.—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H. Prepared by F. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [May 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 23.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

EMERSON LELAND, Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Matts and Matting, Table and Piano Covers, Stair-roads, &c., &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [May 4.] A. A. JAYNE.

Foreign News.



Since our last, the steamships *America* and *Atlantic* have arrived. The news they bring possesses no peculiar interest. We copy the following from the London correspondent of the *New York Commercial Advertiser*:

NAPLES.—Numerous arrests have been recently made in Palermo, and reinforcements of troops are passing from Naples to Sicily. No cause is assigned for the severity and precautions of the Government.

TURKEY.—The Bosnian insurrection has been pacified by concessions on the part of the Sultan. He admits the justice of the complaints of the insurgents, repeals the obnoxious taxes, and removes the former pasha.

The discontentment in Bulgaria has also been appeased by the promise of the Sultan to grant to that province the form of government existing in Wallachia and Moldavia, that is a presiding hospodar and a legislative chamber.

From Wallachia and Moldavia, the last news is that the Russian troops have been entirely withdrawn, and that Russia will be represented there for the future by a consul only. The number of troops just withdrawn is thirteen thousand.

SWITZERLAND.—France has just notified this Republic that she has taken under her protection the monks of St. Bernard, who have suffered a good deal of persecution. The reason of this intervention is, that France has bestowed on the monks most of the property held by them. One of her bravest generals, DESAIX, lies buried near the monastery. This was at the order of NAPOLEON, who said, "I will give DESAIX the proudest monument in the world. He shall have the Alps for his pedestal, and the monks of St. Bernard for his guardians."

SPAIN.—It has been decided at Madrid to send a large force to Cuba, for its better protection against buccaneering expeditions.

FRANKFORT.—What was called the "Frankfort Congress," or *Plenum*, held under the auspices of Austria, has dissolved. The latter power has by no means given up the idea of reconstituting the ancient Diet of the Empire. Its success, up to the present moment, is not flattering.

DEMOCRATIC VICTORY IN HESSE.—The elections, on the 7th inst., for the members of the Legislative Assembly of this grand duchy, have resulted in an overflowing victory of the opposition. Out of twenty-five members, the Government has succeeded in returning only three.

SCHLESWIG-HOLSTEIN.—The last news is that the hostile armies were still in view of each other. No decisive engagement had been had. Some skirmishes took place on the 4th and some on the 5th, in which the Danes were once repulsed, but the Holsteiners had generally the worst. Gen. WILLSEN, commander-in-chief of the Holstein army, says that his forces are more numerous than before the battle of Schleswig. Notwithstanding this assertion, it is evident that the German papers have greatly exaggerated the aid in men and money from Germany. It is positive that HENRI DE GAGERN, formerly chief of the German party at Gotha, and Minister of the Frankfort Empire, has volunteered. He has been appointed major in the Holstein army. It is probably under M. DE GAGERN'S advice that the Holsteiners have refused the aid of the revolutionary party of Germany. It is doubtful whether any active intervention of other powers will take place to prevent the further effusion of blood. Diplomacy is very busy, as it has been for a year past, to effect this very desirable object.

PIEDMONT.—The news from Piedmont is of the highest importance. We have reached the culminating point of the struggle between the courts of Rome and Turin, — one of the most instructive offered by history. Catholic Turin has been the scene of a disgraceful conflict over a dying man. M. de SANTA ROSA, a member of the Cabinet of Ministers, and one of the supporters of the law commonly called "Siccardi's law," was on his death-bed. The priests sent for refused to administer the holy sacrament and absolution, unless he professed penitence for the sin of voting for that law. This attempt on his honor at such a moment hastened the decease of the Minister. The friars, whose duty it is to perform certain ablutions on the corpse, were sent for, but refused to come; and the weeping wife and children were informed that even a burial in consecrated ground could not be granted to a man who had died in mortal sin. The news of these brutal acts of the priesthood flew quickly through the city, and created the wildest excitement. While one of the colleagues of the deceased, the Minister of War, called on M. FRANGONI, the Archbishop of Turin, to demand the

reason of the conduct of his subordinates, and received for answer that they had acted under his orders, the mob attacked the house of the priests, and searched for them to do them violence. A timely interposition of troops prevented the mob's accomplishing its designs. The Government ordered the immediate arrest of the Archbishop, and the expulsion from Turin of the friars. The Archbishop was conducted to the fortress of Fenertralla, and the friars, under a strong escort to protect them from the mob, to Alexandria and Saluces.

Such of your readers as are not already familiar with the history of this controversy between the Romish hierarchy and the government of Piedmont, may refer to the past numbers of this correspondence. I may here repeat, that the offence of the Piedmont government is two-fold:—

1. It has abolished the ancient privilege of the priests, to be tried in ecclesiastical courts alone, and to be above the jurisdiction of the courts of law.

2. It has abolished the right enjoyed by the priests, of protecting any one against the laws of the land by giving him shelter in a church.

This is the sum and substance of the famous Siccardi law, which has been in force for centuries in other civilized countries.

The Pope and priests deny the right of the king and Chambers of Piedmont to pass any such law.

This is the issue between the parties.

I translate for you a part of the last diplomatic note of the Pope through his Minister, Cardinal ANTONELLI, to the Marquis d'AZEGLIO, Minister of Foreign Affairs in Piedmont. The doctrine of the Romish Court is neatly and clearly stated, and the American public may judge whether such a doctrine will bear examination. The note refers to one written by the Marquis, and says his proposition ought to be "reduced to more precise terms. *Has a state, especially a Catholic state, the right, when it changes its political organization, to alter the disciplinary rights of the Church without the consent of the Holy See?*" If you do not wish to refuse to the Church the character which has been given it by Divine ordinance as a veritable and perfect organization, independent of the civil government, the answer to that question ought to be negative. The Church has no territorial limits. It judges itself of the greater or less extension which it is proper to give to the exercise of its rights; and if sometimes, accommodating itself to the necessities of states, it consents to modify its manner of exercising them, it does so of its own authority, its independence not permitting it to be compelled thereby by the supreme civil power."

Americans may now know, that if the Pope permits the law courts to exercise any jurisdiction over the priests in the different states, it is only by the grace of his highness at Rome.

Our Defence.

We have failed to obtain essential documents for our defence. Threats of prosecution, if they be given up, has delayed them. But we do not despair. It will only hinder us a short time. In the progress of this crusade, we perceive (for we are aware of their movements) that the disaffected of all parties, who, a short time since, were at variance among themselves, like HEROD and PILATE, are now made friends.—Some ministers, even, who have professed to disapprove of the whole crusade, aside from the merits of the case, are now peddling the "pamphlet"—that book of scandal—through the country, to break us down, and raise up a new party!!

Let the friends of the Advent cause be on their guard. The envy, malignity, and folly of these men will be manifest in due time. In the meantime, we ask the prayers of the faithful.

Be merciful unto me, O God;
For man would swallow me up;
He fighting daily oppresseth me;
Mine enemies would daily swallow me up;
For they be many that fight against me, O thou Most High.
What time I am afraid,
I will trust in thee.
In God I will praise his word;
In God I have put my trust:
I will not fear what flesh can do unto me.
Every day they wrest my words:
All their thoughts are against me for evil.
They gather themselves together, they hide themselves,
They mark my steps, when they wait for my soul.
Shall they escape by iniquity?
In thine anger, cast down the people, O God.
Thou tellest my wanderings:
Put thou my tears into thy bottle:
Are they not in thy book?
When I cry unto thee, then shall mine enemies turn back:
This I know; for God is for me.
In God will I praise his word:
In the LORD will I praise his word.
In God have I put my trust:
I will not be afraid what man can do unto me.
Thy vows are upon me, O God:
I will render praises unto thee.
For thou hast delivered my soul from death:
Wilt thou deliver my feet from falling,
That I may walk before God in the light of the living?

The "Herald."

This paper has been made what it is by much hard labor and sacrifice. We have spared no expense or toil to make it a rich blessing to its readers, and the Advent cause. But we have not yet reached the point of perfection at which we aim. We have still other improvements to make, to enlarge its usefulness.

Our numerous correspondents will see to it that their department is well filled with interesting communications; our editorial department will still be made instructive and profitable; our news—foreign

and domestic—will be made more and more interesting to all.

We are arranging with some of the best writers, in addition to those we have had, to contribute to our columns in future.

In brief, we intend that the *Advent Herald* shall come behind in nothing that can make it excel in real usefulness. The late crusade against us has affected its circulation; but our friends can make this up, and we hope they will make a new effort to do so. We wish our friends to circulate the *Herald* and procure new subscribers, to commence with the 7th No. of this volume. Any person who shall thus procure four new subscribers, with pay in advance for six months—one volume—shall be entitled to a fifth copy for a like period, for their trouble; or for one new subscriber, with advanced payment for one year—two volumes—we will credit such person two volumes and a half, instead of two.

SUMMARY.

—The Steubenville (Pa.) News mentions that an old man, accompanied by his step-daughter, aged 18, and his step-son, aged nine years, came to that city on the 15th ult., having walked forty miles that day in pursuit of the late Editor's husband and the step-father's wife, who had eloped together. The eloping parties were not found.

—Polly Jane Gordiner, aged 16 years, drowned herself in Greenfield, Pa., on Monday, on account of disappointment in not being married the Sunday before.

—Melinda Briggs and Maria Hinds, 18 and 15 years old, were drowned while bathing in the river at Huron, Mich.

—A young man named Woods, 22 years of age, who belonged to Maine, was drowned in Fresh Pond, Cambridge, on the 25th ult., by the upsetting of a boat.

—Mr. John Knight was killed on Saturday evening at Waterville, Me., by being caught and crushed between the "bunters" of two rail cars.

—On the Georgia State Railroad, near Oglethorpe, two cars were thrown from the track by a snake-head, and three persons killed, or mortally wounded, and five or six others badly injured.

—A lad named Kiley was bitten by a large rattlesnake near Mud Creek, Ky., and died within twenty-four hours in great agony.

—On the line of the Passumpsic road in Barnet, Vt., one Irishman was instantly killed, and two others severely wounded, while blasting rocks.

—Charles P. Clifton, sentenced to the Ohio penitentiary for seven years for burglary, felled hand and foot, was married in Cincinnati on the 23d ult., to Rachel Ann Jones. The unhappy pair were allowed the use of a room for the day to pass their honeymoon, previous to taking a trip to Columbus.

—On Saturday last, Rev. Mr. Pollen, of Frankfort, Me., left home for Orono, on an exchange of pulpits. He was unwell, and after arriving at Orono (as a horse and rider) he was thrown from his horse, and his legs and wrists, and each side of his throat. He was not expected to recover.

—In Tyler county, Texas, a negro, who attempted an outrage on a young lady walking in the woods, was pursued, crippled by a rifle-ball, and hanged.

—Mr. Freeman Allen, Jr., while riding at Granby, Mass., was thrown from a wagon, his horse becoming frightened, and so severely injured that he died soon after. Two ladies in the carriage escaped without serious injury.

—The Mexican Government has concluded a treaty of peace with the Apaches, who have so long laid desolate the northern states of that Republic.

—John L. Place, of Farmington, N. H., brakeman on the Cochecho Railroad, was killed while passing under a bridge near Rochester.

—On the Chipola river, in Florida, a widow named Burgess was shot on Sunday and killed by one of her negro boys, who says he was hired by white men to do the deed.

—The cholera has made dreadful havoc among the laborers on the Wabash and Erie Canal, Ind., and almost put a stop to the work.

—By the tornado in Virginia on the 24th ult., the dwelling of Mr. Holaday, in York county, was blown down, and his wife and two other females were killed under the ruins; several in the house were badly wounded and bruised. In Matthews and Gloucester counties, the storm was likewise very severe and destructive, unroofing many houses and blowing down chimneys. In Norfolk county, fences and crops were destroyed, and a plough was blown two hundred yards.

—Dudley B. Gilman, a man of temperate habits and good character, left Meredith Bridge, N. H., in April last, for Waterbury, Ct., where his family reside, since which none of his friends have seen or heard of him. He had about \$3000 in money with him.

—Dr. J. C. Elliot, an estimable physician of Glaston county, N. C., was killed by his vicious horse, which he went into the stable to bribe. On hearing his calls for help, Mr. Radisill, who quickly repaired to his assistance, found him beneath the horse's feet, mangled in a horrible manner.

—Mr. W. T. Bush, comb-maker, of Northboro', seven years ago allied, and was obliged to settle with his creditors for 25 cents on a dollar, promising, if ever able, to pay the balance. A few days ago he sent to each creditor the balance of his dues, with interest thereon for the seven years.

—On Saturday morning, the 24th ult., a drunken woman fell from the top of the bottom of Seminary Hill, Pittsburg, which is at least two hundred feet high. She was a little bruised, but no bones were broken. As soon as she reached the ground, she commenced to use the most blasphemous language. Those who saw the accident at first pitied her, and were disposed to render her every assistance in their power, but her profanity changed the current of their feelings, and the police were sent for. She was locked up in the watch-house.

—In the Texas Legislature, the committee of both houses—13 in the Senate and 21 in the House—to which was referred the Governor's Message, unanimously passed the following resolution:—"That Texas will maintain the integrity of her territories at all hazards." On the 10th a bill was introduced into the Senate, authorizing the Governor to raise five regiments, of 100 men each, the pay the same as the United States troops of the same class, each volunteer furnishing his own horse and arms. The bounty, half a section of land for three months service, whole section for six, and two sections for twelve months. The Governor is authorized to command in person.

BUSINESS NOTES.

B. Durkee—Your paper has been regularly mailed every week—we know not why it does not reach you.

A. W. Brown—The *Herald* has been regularly mailed to J. Harrington, New Coventry, Ct., but we again send the back numbers of the present vol.

J. M. Stevens—By reference to our books, we find that your paper was discontinued at No. 477, by direction of the Postmaster. Thank you. We send to you again with pleasure, to Wallace. Is this the right direction?

W. Pettigall, \$3—This, with the \$2, pays to the end of last vol. B. Perham—Sent you books to Brattleboro', Vt., on the 3d, by Bigelow's express.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

D. C. ROYCE, of North Williamstown, Mass., does not take his paper from the office. He owes..... 1 00

Total delinquencies since Jan. 1st, 1857..... 87 53

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations..... 113 81
Previous receipts..... 32 00
Wm. H. Sage..... 10 00
Excess of donations over receipts..... 61 81

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Brewster..... 0 50

TO AID US IN OUR DEFENCE.

Brewster..... 0 50
A. Friend..... 1 00
Geo. Miller..... 1 00
Thos. Hasbary..... 1 00

Bro. I. E. Jones will preach as follows: Albany, N. Y., Tuesday evening, Sept. 10th; Troy, as Bro. Barringer may appoint, Wednesday evening; Burlington, Vt., Thursday evening; Friday and over the Sabbath at Waterbury; Tuesday evening at Fayston; Thursday and Friday evenings at Elm J. Smith of Meredith Village, N. H., may appoint; Sabbath, 23d, at Lakeville, N. H.; Monday evening at Concord; Tuesday evening at Manchester; Wednesday evening at Lowell; Thursday evening at Boston; Sabbath, the 29th, at home. Dear brethren, let me entreat your prayers, that I may come unto you in the fullness of the blessing of the gospel of Christ.

I. E. JONES.

TENT MEETINGS, &c.



There will be a Camp-meeting in Lincolnville, Me., on the land of Bro. Calvin Dean, five miles from Camden village, commencing Sept. 11th, at 10 A. M., and continuing a week. It is desired that as many as can will bring tents with them, and put them up on Tuesday, the day previous. Those that cannot bring tents, who wish to bring their provision, will find tent accommodations on the ground. Those coming in the boat will land at Camden, where there will be a conveyance to the ground on Tuesday free. Horse keeping free. Brethren in different places are expected to attend. We expect to be favored with the presence of Bro. D. Chmrelli, J. Couch, and others. Board and all other necessary accommodations will be provided. G. L. MCKINNEY, Com.

A Camp-meeting will be held in Odeltown, C. E., on the farm of Bro. Cronkright, about four miles from Rouses Point, and two miles directly north of the place where the Champlain Camp-meeting was held last year, to commence Sept. 12th, at 10 A. M., and continue over the Sabbath. Bro. I. J. Shipman (and perhaps Bro. Himes) will attend. Brethren are earnestly invited to attend, and all others who are willing to listen to the reasons of our glorious hope. Those who come by the Lake, will land at the Railroad dock, Rouses Point, where brethren will assist them to the ground. The place is a pleasant grove on Odeltown-street, where there is good water, and pasture for horses, free. In behalf of the Advent friends in Champlain and vicinity, E. S. LOOMIS.

There will be a Camp-meeting at Northfield Farms, on the land of Bro. Gage, to commence Sept. 17th, and continue over the Sabbath. We extend an invitation to all our brethren in this region of country, asking them to come with us in the worship of the Lord. Entertainment by Bro. Gage at his house for those who cannot bring their provisions with them. Horse keeping will also be furnished by Bro. G. Brethren coming in the cars, will stop at the Northfield Farms depot, where there will be carriages in waiting on the arrival of each train. Committee of arrangements—E. Miller, Brattleboro'; E. G. Scott, New Haven; A. Johnson, A. Gage, C. R. Briggs, Northfield. N. B. Brn. Himes, Edwin Burnham, and T. M. Freble, are expected to attend. (Har. copy.)

A camp-meeting will be held in West Stafford, Ct., to commence Sept. 18th, and continue about one week. The expenses of the meeting will be very light. We hope that all who feel interested will come with tents. Board and horse keeping on reasonable terms. Arrangements have been made with the gentleman who has charge of the Railroad from New London to Palmer, to carry passengers to and from the Camp-meeting for half-price, preachers free. A. Morse, E. Potter, L. Truitt, H. Pratt, S. P. Babcock, Wm. Slater, I. H. Lewis, Committee.

There will be a Tent-meeting in Warner, N. H. (near Waterloo village), to commence Wednesday, Sept. 18th, and continue over the Sabbath. Also one in the eastern part of Sutton, (on the river), to commence Wednesday, 18th, and continue over the Sabbath. We hope our friends around us will come up to help us in these meetings. Bro. J. Cummings and S. M. Bentley will attend. J. E. HAZEN.

A camp-meeting will be held at Brazier's Falls, St. Lawrence co., N. Y., to commence Tuesday, Sept. 17th, and continue over the following Sabbath. Bro. Himes, I. H. Shipman, and E. Burnham, are most urgently solicited to attend. Brethren from a distance can be accommodated with board on the ground. In behalf of the brethren, Dickinson, July 23d, 1850. Wm. D. GHOSLIN, IRA WYMAN, Com.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 21st, and to continue nine days. Provision will be made for tents from a distance. We hope there will be a general attendance of all interested. A. WADLEIGH, H. N. ELLICOTT, N. ROWELL, Com.

There will be a Grove Meeting at Windsor Locks, Ct., commencing Sept. 12th, and closing the Sunday evening following. Brethren in East Windsor, Windsor, Suffield, and Enfield, are cordially invited to attend. M. L. CURTIS.

If the Lord will, there will be a Camp-meeting in the vicinity of Cheshamford, Mass., near where it was last year, about the middle of September. Particulars hereafter. H. L. FULLES, Lowell; O. RICHARDSON, Braintree; L. WHITE, Westford.

There will be a camp-meeting in Lincolnville, Me., commencing Sept. 11th, and continue over the Sabbath. Particulars hereafter. G. L. MCKINNEY, Com.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A general Conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, the second time, will be held, Providence permitting, at Albany, New York, in the Advent chapel, Albany B. B. Building, corner of South Pearl and State-streets, (entrance on Pearl), commencing on Wednesday, Sept. 25, at 7 P. M., and continuing till Sabbath, 29th, three meetings each day. Preaching by Elders J. V. Himes, I. E. Jones, E. Burnham, and others.

In calling this conference, we have two distinct objects in view: 1st—By a protracted meeting to afford opportunity to all who will attend, to become well instructed in the subjects appertaining to "this blessed hope," and so on to Albany and Troy, attend "All that can be done shall be done, to accommodate friends from abroad with homes. Friends will be called on to contribute, as the Lord has blessed them, to defray the expenses of the Conference. But no one, all, let there be much fervent and effectual prayer for the blessing of God on the means; for all will be vain without that.

H. H. GROSS.

There will be a Conference at New Durham Ridge, to commence Sept. 13th, and continue over the Sabbath. There will also be a Conference at Westford, N. H., to commence Sept. 20th, and continue over the Sabbath. Bro. L. E. Gages, W. Burnham and Chase Taylor will attend. It is hoped the friends in the adjoining towns will attend.

A Conference will be held in the Union house, Morrisville, Vt., commencing on Thursday, Sept. 20th, at 2 P. M., and continuing over Sunday. Bro. I. J. Shipman and A. Stowe are engaged to attend. Brethren from all sections are earnestly invited to come. HIRSH BINGHAM.

There will be a Conference in Allenstown, N. H., to commence on Friday, Sept. 27th, at 10 A. M., and continue over the Sabbath. Bro. D. Churchill and J. Couch will attend. JOHN CLARK.

Bro. D. L. Robinson will commence a course of Lectures on Prophecy and Jewish History, the Second Advent, and the Millennium, at Portsmouth, N. H., on Friday evening, the 4th, and continue over the Sabbath and several evenings next week. The Lectures will be illustrated with maps, charts, and models. Friends wishing a course of lectures can address Bro. R. at this office.

Bro. D. T. Taylor, Jr., will preach in Grafton, Vt., Wednesday, Sept. 11th; Houghtonville, 12th; North Springfield, 13th; Claremont, N. H., Sunday, 15th; Windsor, Vt., 17th (Bro. Moore's point); Woodstock, 18th; East Bethel, 19th; West Randolph, 20th; Fayston, Sunday, 22d. The above (Sundays excepted) in the afternoon or evening, as the brethren may appoint.

Bro. N. Billings will preach in Newton, N. H., Oct. 11th, at 7 P. M. will Bro. Gale call for him at Newton depot on the arrival of the second train from Boston 7 P. M. Kensington, Sabbath, 14th; New Durham Ridge, Friday evening, 15th, (subject, the importance of Sacred Music), and remain over the Sabbath.

Bro. S. N. Gears will preach to the Society in Jawbuck, Ct., the fifth Sabbath in Sept.; Suffield, the first in Oct.; Haverhill, N. H., the second, if there is no other appointment there at that time; but if there is, will the brethren notify Bro. G. through the *Herald*?

Bro. L. Wyman will preach at Ashfield, Mass., Sept. 10th, at 7 P. M.; Whately, 12th, do; Haydensville, 13th, do; West Hawley, Sunday, 15th. Will Bro. Wm. Sunderland give his Post-office address through the *Herald*?

Bro. P. Hawkes will preach in Manchester, N. H. (No. 6 Union Building), Sunday, Sept. 8th.

Bro. N. Hervey will preach in Portland the second and third Sabbaths in Sept.

Receipts for the Week ending Sept. 4.

The No. appended to each name below, is the No. of the *Herald* to which the money credited goes. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

N. Whitney, H. P. Guild, J. Stevens, J. Crandall, R. F. Berry, T. Newell, M. Laurence, S. M. Pearson, J. Mayo, A. J. Hodgson, A. G. Sawyer, J. Clark, A. Prescott, J. Noyes, J. Morse, M. Lunt, J. V. Gordon, E. Dimick, M. Grant, (each to 50); J. H. Burt, 52; L. Hill, 45; E. Sabine, 48; J. S. Darrow, 48; N. Churchill (two copies), 48; R. Hale, 49; W. Coburn, 49; J. Ring, 53; A. R. Sumner, 54; S. Greely, 42; S. B. Philbrick, 53; and balanced; S. Willey, 48; 20 cts. due; G. W. Stevens, 42; A. M. Pottle, 42; S. Barker, 42; H. Bingham—did not say what to do with the money, and so credit you to 54; A. Lewis, 54; E. W. Hicks, 42; W. Parsons, 54; J. W. Reed, 44; D. Brown, 48; H. Robbins, 2 cts.—each 81; L. Wade, 54; A. Town, 55; J. O. Barrett, 42; P. Pardee, 48; D. Winchester, 50; E. C. Savin, 51; E. Crowell, 48; M. Knowlton, 42; L. P. Shelling, 42; S. Haley, 42; P. T. Watson, 54; J. Lamb, 50; M. A. Brockway, 45—owes \$1 20 cts.; P. G. Gerard, 50; J. Freeman, 53; B. F. Gilbert, 52; H. Russell, 512—each 82; N. Clark, 500—\$4; C. White, 55—\$5.



BOSTON, SATURDAY, SEPTEMBER 14, 1850.

DEVELOPMENT OF THE CONSPIRACY

To Destroy the Character

OF

ELDER J. V. HIMES.

AND TO WREST FROM HIM THE "ADVENT HERALD."

This is fully shown in a pamphlet of 135 pages, which has long been promised, and purports to have emanated from the Chardon-street Church, which is a gross deception on the face of it—it having come from some disaffected persons, who have gone out from that Church, and who meet in "Cochituate Hall." The developments, contradictions, and evidence of the existence of those "Secret Workings," will be duly considered.

This extended pamphlet, entitled: "The Trial of Eld J. V. Himes before the Chardon-st. Church, together with a vindication of the course taken by Prof. J. P. Weethie and Elder George Needham, relative to the late difficulties," as before announced, is now published. It is the last act in the persevering crusade against my reputation, and yet its authors had not the courtesy to send me a copy, but denied me the possession of one, till others should be first supplied. Money was deposited with them for two copies as early as Monday, when others were receiving, and yet I was not permitted to receive them till Wednesday night, when it would have been too late to have noticed it in the paper of that week, had not one been obtained by the kindness of a friend.

Were all its readers familiar with the detail of all matters therein referred to, it would not be necessary to make any farther allusion to it; it would be its own sufficient refutation. Or had all the brethren and sisters been present at the meetings of the Conference in the spring and summer, they would only need to read the sneers in it, made against them, the slurs cast on them, the disrespectful and unkind insinuations uttered respecting them, and the contempt heaped on them, to be able to judge correctly of its spirit, and to make due allowance for all the statements therein contained. But as there are many worthy friends scattered all over the land, who may honestly suppose the statements are correct until their minds are disabused, it will not be dealing justly, in the eye of God, to leave them deceived, without placing within their reach the materials for a righteous judgment in the case.

The pamphlet contains much irrelevant matter, and many collateral issues not material to the case. They will be noticed when necessary; but the main point will be the one to which attention is principally directed,—viz.: *the plot to effect my destruction, and wrest from me the proprietorship of the "Advent Herald."*

The pamphlet commences with a narration of the private history of Eld. J. P. Weethie. It does not differ materially from that which was written for the "Advent Herald" by himself, and published as editorial in the number of Sept. 23, 1848.

The first that we knew of him was by a letter received from him in the fall of 1842, and signed as President of Beverly College, Beverly, Ohio. Of the standing of that institution we knew, and now know, nothing; but as he wished Bro. Bliss to say nothing of that institution, and only refer to his connection with Madison College, when Bro. B. was about to introduce him to the librarian at Harvard University, Cambridge, the inference is that the latter* was

superior to it. All that I know of his personal history has been received from himself. And here I would take occasion to disavow any disrespectful allusions to his acquirements, or stigma on his past history whatever. I have no occasion to detract from any laurels he may have earned, and have not thought of doing so. Others have called his scholarship in question, I have not: the greater the man, the greater is the wonder at his present position. Eld. Needham, in what is called his "plea," page 110, represents me as denying him "education enough to fill a Professor's chair," and asserts that I "held up a hand-bill having on it 'Prof. Weethie,' and sneeringly pronounced Professor Weethie," and goes on to show his degrees, &c., from which it appears (page 94) that he, with a class of three others, graduated in 1832, with the degree of A. B. at the Ohio University, and in 1835 with sixteen others was made an M. A. by the same institution—a degree conferred on students three years after they graduate. Now I never thought of sneering at the word Professor, but having never heard of it before in connection with his name,—and there being no mention of it in the account he gave, at my request, of his former standing and honors, in the "Herald" referred to,—I marveled that he should have substituted it for that of President, which he had previously used—taking a lower for a higher title. By his own statement it appears that, from being unable "to read accurately, and unaccustomed to society," he "completed a six years' course in four years and a half," and then after studying medicine two years, was elected, at the age of twenty-two, President of Madison College in Pennsylvania, and ex-officio Professor.* Instead of detracting from him any merit, I would extend to him the full meed of praise. Indeed, most persons would have had to study three years before they could have been admitted to a New England College; and few persons would have been elevated at so young an age to the office of President of an institution of celebrity. Because others choose to call in question his scholarship, I am not to be held responsible for that, and why he goes into those matters here I am unable to divine, unless he conceived it a fit opportunity to publish to the world his achievements in the fields of science.

As his past history is unquestioned by me, a certificate of his conduct while in Cincinnati, where I first recommended him to the Adventists, which he gives on page 3, needs no formal notice here.

On p. 5, he reveals the first insight into the origin of his present state of mind. In the winter of 1847-8, he wrote "twenty-two numbers on the 'Fourth Monarchy,' for the writing of which he received nothing," and "looked from week to week for some editorial remark" respecting the views advocated, "but nothing appeared." It seems that his spirit was grieved at this neglect, that he conceived himself slighted respecting his articles, and not remunerated for them. There was no disposition to slight him, but there was every motive to secure his friendship. It is not however deemed proper by the conductors of the "Herald" to eulogise a man or his works above what they consider their just merits. Those articles were not regarded as sound in the position taken, and were published at his request, no objection being made to their publication. With regard to remuneration, he of course received nothing but the gratification of seeing his views in print, and the privilege of spreading them before the readers of the "Herald" for their adoption or rejection. Nor was he charged† anything for their insertion.

some of the Professors becoming in favor of lay representation in the Church polity, the then Bishops put their feet upon it and broke it up. It then fell into the hands of the Cumberland Presbyterians, who being unable to sustain a College here, gave it up, and it is now for the acceptance of our Church."

* In the smaller Colleges the President has to teach, and bear recitations, and is a Professor by virtue of his office.

† Others have taken pay for less matter under similar circumstances.—Inquire of Bro. Gross.

His next complaint is, that his "Armageddon" was not noticed for "three weeks" from the time it was sent from Ohio to Boston, and then "a short editorial appears—'pleased with the style and with some of the ideas, but from others we are obliged to dissent.' Not a word said as to what was approved or condemned. No extract appeared." &c.—p. 5.

Here was felt slight No. 2. It was, however, regarded as the most respectful way of expressing dissent from it, without paining him with direct opposition. There has been no cause seen since for approving it, or need for reviewing it. Its author had opportunity himself to speak of it under the editorial head, and did so according to his discretion. (See "Herald" of Aug. 11th, 1849.) The sensitiveness here exhibited, gives much insight into what was dark and mysterious in this business. It shows how

— "Trifles light as air"

have been in his mind,

"Confirmation strong as Holy Writ,"

in giving shape to the conceptions of his jealous imagination, beyond his own consciousness of so doing. It explains how he has been enabled to magnify mole hills until they have loomed up before him mountain high. Had we known his sensitiveness in this respect, it might have been guarded against by a due mixture of praise. We did not look for such a foible in a man coming from so distinguished a position.

As on pp. 7 and 10 he complains bitterly of a want of remuneration for the edition of this work—published by me after he had published it at the West, and circulated it all over the country,—it may be as well here to state, that he is entirely mistaken with regard to the 10 per cent. when he says, "I understood him to say (and of which I feel sure) that he would do with me as with others; and from my recollection that was stated to be 10 per cent." Nothing was said of the per centage—no per centage having been paid to any one, and he has been remunerated equally with others. When he first manifested disappointment in the sum received, he was told to make out the amount of his claim and he should be satisfied in full. He has been frequently urged to this, but acknowledges on p. 11 that he refused to take anything, having preferred to lay it aside to be added to his other matters of grief. On p. 22 he complains that he has "received only a part of the one hundred copies" that were put to his credit, "and have sold only four copies." It is his own neglect that he had not received them, they are on the shelf waiting his order. We attach no blame to him for his want of success in selling.

Eld. W. next complains that on his return to Cincinnati, from his visit East, in the fall of '48, that his receipts had fallen short of his expenses "about twenty dollars"—p. 6; whereas he claims that I had agreed to bear his expenses, but confesses on p. 11, that on this same visit he "refused to suffer the Hester-street Church to lift a collection for him. I never thought of paying all his expenses in addition to all his receipts. If they were not met, it was because he never made me acquainted with that fact.—Had he done so, the next mail would have returned to him whatever he lacked. He was at fault, if dissatisfied, in not making a manly statement of his deficit, if he has been brooding over it all this time. If he only mentions it, as he states, for the purpose of correcting a remark which he puts into my mouth, and which I never made, that he "fleeced the churches," then he is more at fault still, and is deserving of censure for opening his ears to all the gossip that is afloat, without first inquiring whether such words had been used. They were doubtless carried to him by the person who brought the claim from him that he should have had his expenses paid, and what the churches gave him besides. From his statement it does not appear that the churches gave him anything.—Bro. Robinson says:

"It was I who proposed the contribution for Mr. Weethie on his return from the East to Cincinnati, and which he declined, saying, they had done so liberally before, that it was enough!"

I afterward asked one of the deacons about it, and he stated they raised before, some \$20 or \$25."

His next complaint is, that on his second visit to Boston, he was here eleven weeks—six of which his board was given him—"lonely, without a companion, in the midst of the frozen manners of Boston," often thinking "of the land I had left," before he received any pay for his services—although he confesses that he had at this time \$23, above what he had withdrawn, on deposit at the "Herald" office, and that he was indebted to my exertions, on my return, for calling the attention of brethren to his wants, by which he received what he confesses he acknowledged was satisfactory to him! In this connection he complains that I have not paid to the society—i. e., to his portion of them—\$15, which I subscribed at that time; but makes no allusion to the fact, that I afterwards made no demand for bills to the amount of \$405 79 that I had paid for them; and that I have received not one penny of them for their portion of the rent of the Chapel for the last quarter occupied by the Church, which they claim to be, nor of my offer to offset that subscription against all that might be justly due from their portion of the Society—leaving the remaining \$85 to be paid by the Church and Society that remain. These garbled statements and half-way innuendoes are what mislead.

He then alludes to his great services in the "Herald" office—his spending "nearly one third of my time in writing for the 'Herald,'" for which, with his preaching, making "double duties," he expected a support. It was his own proposition to write. No one was more pleased than himself at the idea of having his Sunday Lecture before the Chardon-street Church, appear in the following number of the "Herald," each week—a privilege which could be granted to but few, and a prominence which others might covet. Many of them, however, were neither written in full originally for the purpose, nor preached new in the Chapel—large portions of them being set up by the printer from a book of old MSS. in his possession, and another large portion being copied from printed books to which he made reference. When his dissatisfaction in pecuniary matters was discovered, he was urged to name the sum he claimed, and he should have been remunerated to his heart's content, if that were possible; but rather than do so, he prefers to make it still a matter of complaint. And yet, on p. 22 he confesses that when I forced \$25 on him for such services, that he said, "I did not ask anything," but he "kept it," lest I "should be offended." Much that he wrote, during this time in the "Herald" office, is still in his own possession—having never been used.

On p. 6 he mentions a carpet-bag I gave him, but makes no allusion to a copy of the "Englishman's Greek Concordance" I presented him, to papers to the amount of \$15 sent to his friends by his direction; or to \$6 he borrowed at the office in my absence for the Society, with which to assist a poor family, which he said he would see was paid by a collection, but which he has not mentioned since,—in all more than \$25. We should not think of mentioning such pitiful things did not his own allusions make it necessary.

On p. 10 he speaks of becoming my pastor. He says: "I say nominally, for no man in his sober senses could view it in any other light.—What! I the pastor of an Archbishop?" This will pass for what it is worth. It compares very well with what he says elsewhere about "a private member rising up against his minister."

He next complains that I broke the seal of a letter directed by him to his wife.—p. 12. The letter was written by him when holding his meetings with Bro. Robinson in New York.—We were expecting a line from him respecting his success there, for the "Herald," for that week. On the last day before going to press a letter came to his wife, and supposing it enclosed a note for the paper, I hastened to find her, to get what might be for the "Herald."—She was not at home; I therefore opened the

* A committee having been appointed by the Protestant Methodist Church to inquire into the condition of Madison College, one of its members thus reports: Uniontown (Pa.), August, 1850.

"The College has not now any Faculty—but a Latin School only is kept in it, by the Messrs. Lyon. It was incorporated in 1826, by the Legislature of this State, and a grant made to it of \$3000, and subsequently Mr. Madison (after whom it is named) bequeathed to it \$1000. In 1826, it was under the patronage of the Methodist Episcopal Church; but Mr. Bascom, (now Bishop,) its President, and

letter to get the note, if enclosed, but finding no separate note for me, put the letter into her hands on her return unread, with a statement of the reason, which she said was "all right." And he never mentioned it to me, but has reported it extensively behind my back, and now tells it, not to me privately—not before two or three—not to the Church—but to the world. I did what confidential friends will do. Had there been a line for the "Herald" and it had not been inserted, there might have been another complaint of neglect! Why was it not his pleasure to give the real reason, instead of the one he has made?

He says on the same page: "It caused me to direct the postmaster to leave my letters in the general delivery." The reader will remember that this was in February. Yet his letters came into my box till June 4th, when having heard that he had complained of the above, handing him a letter I had received, I told him he would henceforth find his letters in the General Delivery, and directed at the Post-office accordingly.

On p. 13 he has given his usual history of things. He makes me say that when there was about a \$100 due him, that "Weethee had no need of money." If he does not know, he could easily have learned, that this also is a misrepresentation, I did not say he had no need of money. I stated that he had no financial responsibilities, as some of us had, that I had done all I ought to do, having to pay at least \$400 for the year; and I thought as he had not built up the Society, and our receipts had fallen off about one quarter since he had been among us, that under these circumstances, he ought to consider the poverty of the brethren, who were doing all they were able to do, and give them some consideration.

He suddenly stopped writing. We could not account for it at the time. He told us then that it was because his health would not permit; but now it seems the cause was: "I considered my services slighted, and myself insulted." Some folks are very easily disconcerted—you know not how to please them. Cowper says:

"Some fretful tempers wince at every touch,
You always do too little or too much.
You speak with life in hopes to entertain;
Your elevated voice goes through the brain!
You fall at once into a lower key:
'That's worse—the drone pipe of an humble bee!
The southern sash admits too strong a light!
You rise and drop the curtain: now 'tis night!
He shakes with cold—you stir the fire and strive
To make a blaze—that's roasting him alive.
Serve him with venison, and he chooses fish;
With sole—that's just the sort he would not wish."

Nothing, as it now comes out, has been satisfactory to him. "His only pleasure," seems to have been "to be displeased." When all concerned supposed they were conducting towards him with due deference, it after all came short of the "respect" claimed. When all supposed they were conducting towards him with due decorum, he felt insulted. We regret the sensitiveness which has made him liable to such affliction.

But then he regarded me responsible for his support! Indeed! This then explains what he said in reply to information that the pecuniary strength of the Society was decaying under his labors—that the office was good to the amount of his salary! Before he came I gave him my opinion, that he would find no difficulty in sustaining himself here—supposing that he would build us up. But I gave him no intimation that I would do more than give him my whole-hearted support, and which I did. When I, to my surprise, learned that he was looking to me for the payment of his salary, is it strange that I should say, "If I have to do it, I wish to know it?" or that I should feel it necessary to be relieved in future from such an understanding.

On page 14, he makes me say, that "unless the rent is paid, Weethee sha'n't preach in the house." This is another misrepresentation. A brother was writing a subscription, to be signed by those agreeing to pay the salary of Mr. Weethee, without making any provision for the rent. I told him that both ought to be included. Out of this the above report was made. It was explained at the time, but is now reiterated notwithstanding the correction. On the same day he makes me say, "Well, if Bro. Weethee has to go, [i. e. to New York,] I can pay the rent and preach for nothing, as I have done," followed by Bro. Hamblin's reply: "It would be no use for you to attempt it, for you cannot keep up the congregation." The size of the congregation while Eld. W. was pastor, compared with what it was before he came, and what it has been since he left, is the best commentary on that.

On page 14, he says of me, "He has stated that his travelling and visiting the churches were worth to him \$1500 per year." I said that it would make a difference in the business of my office of about \$1500 a year, whether I was confined at home, or went abroad to promote the interest of the cause by public lectures, to make sales for publications, get subscribers for the "Herald," &c., all of which is true. The taunt of Mr. W. may go for what it is worth. Were I cut off from such resources, I should

not have the means to distribute publications, meet the expenses of the office, and give to the support of the Society in Chardon-street, as I have done. Instead of its being so much out of their pocket, it enabled me to put into the Treasury of the Society.

On page 15, he says, "A coal bill amounting to 125 dollars was presented by Mr. Himes."

The facts are these. No coal had been provided by the Church and Society for their use during the season, but they had burned from my own coal. The coal, with expenses in repairing stoves, make \$13—which I carried in and gave them, with other expenses I had been to, making in all, for the year, over \$400. So much for the coal falsehood, which if not the blackest, is because the others are equally exaggerated. (See Society's report.)

On page 16, he complains that Bro. Bliss, who resides in Roxbury, Bro. Apolonio, who resides in South Boston, attend meetings where our views are not treated respectfully, instead of walking in (the former three and three-fourths of a mile) or patronizing a public conveyance on the Sabbath! to attend the Chapel. It is well known that all over the land there are brethren so situated in respect to their families, and in other ways, as to make it justifiable for them to attend elsewhere, when they would prefer attending an Advent Church. These brethren do not go where the doctrine of the Advent is ridiculed or opposed, or where Christian sympathy or respect is withheld from its advocates. Reasons which are known to many, and are satisfactory to our Advent friends, govern them in their course. Recent developments do not cause them to regret that they have not received spiritual instructions through his instrumentality.

In the same connection he complains that a Catholic has been employed in the office. Do none of our friends, or those who complain, employ Catholics in their families, or persons of a different church with themselves? Do not all benevolent Societies do the same? When he thus complains, he causes me to wonder that he does not include my tailor, shoemaker, grocer, paper maker, stereotype founder, &c. I employ those to do the work I wish done, who are able and willing to do it in the manner that is most in accordance with my judgment. If a man shows his competency and faithfulness, I am not such a bigot as to require him to think with me on all points, on pain of having no dealings with him. Had I pursued that course, I should have been where some of these good friends are so much afflicted in having failed to place me.

This brings the question to a point where considerable light is shed on subsequent developments. Elder W. had importuned me to displace Bro. Bliss. He did not say in so many words that he wished for his situation. I frankly stated to Elder W. that the services of Bro. B. were invaluable to the cause, that he was ever ready, by day or by night, to devote himself to its service, that he had shown his ability, integrity, and devotedness to the doctrine of the Advent, and that I did not know of those who could take his place, and be of the same benefit to the cause. When I thus stated, I saw that his vanity was affected, but as Bro. B. had ever spoken with kindness and respect of Elder W., I thought I would not mar their intercourse by mentioning to him the movement made against him, and he knew nothing of it till long subsequently.

With my refusal to displace Bro. B., Elder W. ceased to hold any friendly conversation with me respecting the interests of the cause. I saw that something was on foot, but could not divine what, until a visit of Bro. Pearson, on the Saturday previous to the New York Conference. Subsequent developments have shown that, finding I was not sufficiently supple to yield to his dictation respecting the persons employed in my office, the next object was to effect their removal by destroying my own connection with the "Herald." He now attempts to apologise for this, by saying (page 4), "I always regarded the property belonging to the 'Herald' office as strictly the property of the Advent body, and subject to its control." Yet he was going to hold me personally responsible for the payment of his salary from this public fund!—page 13. On page 87, he says he "had, until recently, been under the impression that all tracts distributed at tent and other meetings, were donations from Elder Himes;" but on page 10 he says, "I was willing to do anything for the cause," not then [i. e. "the last of February,"] suspecting that it was all in fact the private property of J. V. Himes." Which statement shall we believe? To make consistent misstatements requires a good memory.—See Elder N. on "Short Memory," p. 108. Did he not know better? He had read the following from the pen of Bro. Litch, in the "Shield," published in 1844, pages 58, 59, and 85:

"At this juncture, when the storm of opposition grew heavy, the providence of God raised up a man for this work also. That unwearied friend of this cause, J. V. Himes, who has so nobly stood in the front of the hosts and the hottest of the fire, came forward and threw

himself into the enterprise, to make up the breach. On the 20th of March, 1840, without money, patrons, or scarcely friends, he issued the first number of the "SIGNS OF THE TIMES." The appearance of that sheet was hailed with joy by many a longing heart, waiting for the consolation of Israel. The paper was sustained for the first year at a considerable expense to the editor, besides his own unrequited toil.* As might be expected, the enemies of the cause were greatly discommoded by the appearance of such a weapon, both offensive and defensive.—Nothing which a heart surcharged with gall could invent, or tongue of envy utter, was left unsaid or unwritten against the EDITOR. But his language was, None of these things move me. He was sufficiently convinced of the truth of the doctrine to know that it was worthy, at least, of a full and candid investigation, and this he determined it should have, so far as he was able to gain thus much for it." * * *

"A few words respecting that faithful and devoted friend of the cause of Adventism, J. V. Himes, must close this part of the present work.

"From the position he has occupied in the front of the battle, the most deadly shafts of the enemy have been aimed at him. The generous spirit of self-sacrifice, with which he came forward and exerted every nerve for the advancement of this great work, excited at once the envy, the wrath, the anger, and calumny of the whole host of foes to the doctrine. And no means which could be devised to blast his influence have been wanting from that to the present time. But, through grace, he has thus far triumphed.

"From the commencement of his course as an advocate of this cause, the writer has been on terms of intimacy with him, and has known his whole course, and feels it to be a great pleasure to say, that a more noble-hearted, generous, and self-denying man never engaged in any enterprise. That the Advent book establishment has yielded profits which might have enriched him, is true; but that it has done this, is utterly false and groundless. The funds which have accrued from the sale of books, have been appropriated to the advancement of the work of God, the spreading of the glad tidings of his kingdom.

"The labors and fatigues he has endured in the work which has engrossed his attention, are too well known to require repetition here. No man can be found whose labors have been more abundant and arduous than his.

"When this work first began, it was a question of expediency whether the book business should be made public stock, or remain in his hands. Advisers were then few, and the decision was, that it would be best for the cause, produce less difficulty and strife, besides expediting the great object we had in view, to have it in the hands of some individual as his private property, to dispose of the whole as he had judged best. With the wisdom of that decision, the writer is more and more satisfied every successive day. That the funds could have been better appropriated, or indeed more satisfactorily, by any association or committee which could have been created, I do not believe.

"I believe the Providence of God raised up J. V. Himes as an associate and fellow-helper of Mr. Miller, in the great work of arousing the church and the world to prepare for the coming of the Lord; and that he has performed the work with fidelity to God and man, and honor to himself."

That Elder W. had read the above is evident from an article in the "Herald" of Sept. 29, 1849, entitled "Chardon-street Lectures No. 14, by J. P. Weethee," which is mostly made up from it, and much of the language copied without any credit to Bro. Litch, and in which he says: "'Signs of the Times' commenced March 20th. Without money, patrons, and with friends few and scattered, Mr. Himes began the publication of a paper with the title above named," &c.

Well, forgetting this, he commences the work of producing disaffection. When I received the first intimation of this, by the kind office of Bro. Pearson, I gave, in the "Herald" of May 18, the article entitled "More Secret Workings."

This article was thrown out to cause the movers in the plot to develop themselves. It has now produced the desired effect. On its appearance, Elder Weethee told Brn. Osler, Jones, and C. B. Turner, on board the steamboat Empire State, that he was the one referred to in it. Elder N. told Bro. Wetherbee, of Worcester, that that article meant him and Mr. Weethee. When they came to the Boston Conference the week following, they both denied that they had made any attempt on Mr. Himes' character, claimed to be persecuted by that article, and innocent of any imputations in it.—Bro. Mills told Bro. Osler that he knew that Mr. Weethee had not thought of hurting a hair of Bro. Himes' head; for he (W.) had told him so. Messrs. Weethee, Wood, Young, Hamblin, and others, whose names appear in the pamphlet,

* He paid Dow & Jackson \$100 that year, besides his own labor, and the expenses of postage and editorial help in his absence.—Ed.

arose in the Conference and affirmed that they severally knew nothing against the character of Mr. Himes, as those present well remember. And Mr. Weethee's friends in the Chardon-street Church passed the following resolution, written by himself on the evening of June 20th:

"Whereas it is the duty of every Church to DEFEND the character of their pastor when assailed, that his instructions may be attended by the Divine blessing and heard without unwarranted prejudice; and whereas J. P. Weethee, who has been our pastor for the last year, came a stranger to labor with us, yet with a character UNBLEMISHED; and whereas he is now suffering (as he considers) under severe charges or accusations made against him by a member with us, and by the same circulated privately and in a very public manner through the columns of the Advent "Herald," of May 18th, thereby inflicting upon the same, in his estimation, a very serious injury; and whereas the aforesaid pastor has made known the same to the Church, requesting them to act in this matter as the defendants of his character:

"Therefore, Resolved, that in the opinion of this Church, the article in the "Advent Herald" of May 18th, headed "More Secret Workings," which appears over the signature of J. V. Himes, does contain CHARGES of a serious nature against some person or persons, and that there is sufficient evidence that the author of said article did consider J. P. Weethee, the Pastor of the Church aforesaid, as one of the principal persons therein intended."

On the falsity of the intimations in the aforesaid article they rested their plea for sympathy as the persecuted ones, and the wrongly accused. On that ground their present friends rallied around them, confessing at the time that should they see evidence of such a plot, they promptly should leave him. When the confession of Mr. Judson, that Mr. Himes' character was to be called in question, was stated by Bro. Osler in the Conference, Elders W. and N. both disavowed at the time any such thing—denying that it was any part of their arrangement. Elder W. stated in Church meeting, that previous to the New York Conference he had never written to any one, or told any one anything against the character of Mr. Himes. Now they come out in their pamphlet, and unblushingly show how they had been for weeks concerned in the very business they so strongly denied. The pamphlet itself is a sufficient proof of this. Other testimony is at hand. It being connected with the appointment of a committee by

THE CLASS FOR MUTUAL IMPROVEMENT.

It may be proper to refer to the origin of that Class. It was commenced with a request from Brn. Daniels, that a class be formed to receive instruction from Elder W. in those branches of study, with which from his former position he was presumed to be familiar. It is needless here to speak of the disappointment of the Class in the amount of instruction which he communicated. At its meeting on the 1st of April, it was thought inexpedient to continue its meetings through the summer. S. Bliss inquired whether the Class should adjourn *sine die*, or over to a given time. He did not make a motion to that effect, as is asserted on p. 17; but made the motion to meet at the call of its President when a suitable time should arrive, which was carried. At this meeting Messrs. Weethee, Judson, and Needham were appointed a committee, the design of which, with the opinion of the members of the Class respecting their duties, will appear by the following document:—

Boston, June 25th, 1850.

In obedience to a call for a meeting given in the "Herald" of the 22d, the following was signed by the members:—

"Whereas, at the last meeting of the CLASS FOR MUTUAL IMPROVEMENT, April 1st, 1850, it was adjourned to meet at the call of the President; and whereas a request for a meeting of the Class—signed by J. Pearson, Jr., L. Osler, W. Burnham, J. Daniels, G. H. Childs, S. Bliss, A. Hale, and O. R. Fassett—has been in the hands of the President since Tuesday evening the 4th inst.—put into his hands by Bro. S. Bliss, without the Class being yet called together; and whereas a meeting of the Class called in any other manner would be informal; therefore the Class can give no expression of opinion, as a Class, excepting in an individual manner. And further,

"Whereas, at the last meeting of the Class Brn. J. P. Weethee, L. P. Judson, and George Needham, were appointed a committee to consider the objects of this Class, and report to the Spring Conference the system of operations best adapted in their judgment to meet the exigencies of the case, and carry out the object of the Class." And,

"Whereas the only design of the Class is expressed on the records of its first meeting, Dec. 18th, 1849, as follows:—

"Our design is to gain a more thorough acquaintance with the Scriptures, and to improve ourselves in those branches of knowledge which will enable us rightly to divide and illustrate the word of truth."

"Therefore we, individual members of the Class, disclaim having authorized said committee to take the oversight of any matters foreign to the above expressed object of the Class. And any other things which may have been the subject of their consideration, has been on their own responsibility, and not by authority or consent of the class, and are repudiated by us."

LEMUEL OSLER, JOHN PEARSON, JR.,
O. R. FASSETT, W. BURNHAM,
GEO. H. CHILD, SYLVESTER BLISS,
A. HALE, J. F. GUILD,
I. R. GATES, N. BILLINGS,
E. GAGE, J. DANIELS,
OLIVER D. EASTMAN.

Bro. Southard, whose name is on the list of members, was not present at the time of this meeting of the members of the class, and has had no opportunity to know their action. He doubtless would accede to the above. Besides him, Mr. Weetsee's is the only name on the list of members not appended to the above.—Four or five other brethren were present at some of the meetings, and took a part as members, but through some neglect, never signed their names, or had them appended by the Secretary.

Elder W. claims that he and Elder Judson, the originators of that committee, can tell better than the Class can, the design of the committee. They doubtless can—the appointment of that committee being a part of the projected arrangement, so as to get a show of acting by the authority of the Class. That deception is now revealed, and the Class unanimously throw back indignantly on the projectors of the plot all connection with it.

By virtue of this appointment that committee seem to have considered themselves invested with powers, which the Class repudiates, to arrange and remodel the entire polity of the Advent body. It was hoped that the whole of this plan would have come out in their pamphlet, but they seem to have had the discretion to reserve it. Mr. Weetsee affirmed at the first meeting of the Conference in Boston that he had it all written out, and that it was presented only in part at the N. Y. Conference. From the part presented it appears to have been an approximation to the worst form* of church organization. The part which was brought out at New York was to organize the churches, and then to have the Conferences, instead of being voluntary bodies, composed of delegates possessing "legislative power"† over the churches, who should have been the owners of a Conference paper, and should have appointed its conductors and editors. So much came out.—What was behind is in the dark. The Conference, it is evident, was to have possessed all the power of the General Assembly of the Presbyterian Church‡—though called a Conference. This would have shut out from our future deliberation, all who did not happen to be sent as delegates from some organized church; and to have shut them out was one part of the design.

Such a Conference, to have been empowered to hold property, to have performed any valid act for the transfer of property, would have been obliged to go to the state (to Caesar) to obtain an "Act of Incorporation," without which no legal transfer of property can be made by a body. If not thus held it can only be held by individuals in trust. One of these forms must have been adopted. With such an organization, the

next work was to "lay Himes on the shelf," with his co-workers, and to put into their place those who coveted his position. The following documents will illustrate this.

J. V. HIMES.

The first tidings which came to hand is continued in the following statement of a conversation with Bro. John Pearson, Jr.

On Saturday, May 4th, Bro. John Pearson, Jr., called at the "Herald" office and wished to make a few inquiries. Said he: "Did Bro. Edwin Burnham some time since preach here, and receive no pay?" Said Mr. Himes: "He preached here while I was at Homer, but having nothing to do with paying him, I cannot say as to his pay." Said Bro. Pearson: "Did you charge the Society for ten dollars paid to Bro. Burnham?" Ans.—"No." Quest.—"Has a regular entry been made of the Tract and Mission receipts and expenditures?" Ans.—"Yes, why do you inquire?" Because, said Bro. P., I have been told that you have charged the Society for ten dollars paid Bro. Burnham, which he never received, and have not kept an account of the funds of the Tract and Mission. Bro. P. also asked if there was any difficulty between Bro. H. and Bro. Weetsee, or with the Society; or lack of confidence in his integrity, and if they were dissatisfied with his connection with the finances, or thought he controlled affairs too much? Bro. H. was ignorant of anything of the kind. Said Bro. P.: "When you went to New York, did you go off in a pet, saying that the Church cared nothing for you?" Question by Bro. Himes: "Who told you these things?" Ans.—"I am not at liberty to give any names; but hearing these things, I consulted my father, and by his advice have come directly to you to inform you of some things that have come to my knowledge, and get such explanation from you as would satisfy my mind. I farther learn that an effort of some nature (the particulars of which I am not fully acquainted with) is to be made against you at the New York Conference, if there is evidence that it could probably be carried." Bro. H. thanked him for his candor, told him that this was all new to him; he was not aware of any such movement, that it was new to him that he and Bro. W. had such disagreement; that Bro. W. had not communicated to him any grievance; that he had sustained Bro. W. with all the kindness and interest that he could have manifested for Father Miller; that he had no knowledge of Bro. Burnham's case; that if he had made any charge of that kind it would appear on the books of the Treasurer; that the records of the Tract and Mission fund, of which Bro. Bliss was Treasurer and alone responsible, would show for themselves, and that he would like the names of the originators of this. This Bro. P. could not give, and left him in the dark respecting them. Bro. P. then asked if he could have the privilege of examining the accounts of the Society, and the Tract and Mission fund: he wished to have his mind fully satisfied, and wanted those books for this purpose. Bro. Himes at once expressed his willingness to furnish every authority requested, which was accordingly done.

I hereby certify that the above statement respecting my conversation with Elder J. V. Himes is the substance of what was then said, and is as minute as I can now recall it. I also certify that I went to J. Emerson, the Treasurer, and examined the accounts of the Society, and found that Mr. Himes had made no charge and received no pay for money paid, or to be paid Bro. E. Burnham. I also examined the accounts of the Tract and Mission fund, item by item, and found that instead of money being retained by Mr. Himes, that the fund was credited \$100 from Mr. Himes; and also \$75 which had been received by him to put to any use he chose, with \$50 which he had not received, but for which a promissory note was given, and that for his own personal advantage, as Bro. J. White, the giver, testified afterwards before the Boston Conference—making \$225; and that in addition to this, the expenditures above the receipts left due the office \$165 30,—which Bro. H. afterwards subscribed to balance the account—making for the debits of the year \$735 24, with but \$344 94 received by the office for that object—the balance, \$390 30, having been given by the office without any obligation so to do. JOHN PEARSON, JR.

I hereby certify that the foregoing statement of conversation between Bro. Himes and Pearson, was in my presence, and is a faithful report according to my best recollection.

SYLVESTER BLISS.

I certify that Mr. Himes has made no charge to the Society, and has been allowed no money for payment to Bro. Edwin Burnham during the year past. JOHN EMERSON, [then Treas.]

The above conversation preceded and led to the article, "Secret Workings." The remarks of Elder W. with Bro. Burnham is thus given by him:

Testimony of Elder E. Burnham.

Brooklyn, Aug. 30th, 1850.

BRO. HIMES:—Yours was received this morning. Since matters have come to this pass, so far as I am concerned, the whole story must be told. At the time of the "confidential conversation" of which Mr. W. speaks, we were attending a series of meetings in Lowell. After an evening service, W. gave me to understand that he had some important matter to converse about with me. We therefore concluded to stop together over night. We soon opened a conversation in relation to you, as a public man, and the public affairs of the office. I gave him positively to understand that I was dissatisfied, as well as many others, in relation to matters touching the standing of the "Herald" and the office property, and wanted an explanation of matters. I thought, and said, as things stood, it was leading to a system of Popery! I spoke very strongly to him, because I then thought him your friend, and the friend of the cause. On account of the peculiar situation of things in Boston, I advised him to take charge of the congregation independent of yourself—as a stranger would. I thought he and the people would do better so. He wished me to give him a history of things in Boston from the beginning, which I did, and I think impartially. As I supposed him honest and good, I spoke freely of both sides, blaming you where I thought you ought to be blamed, but closed with informing him, that notwithstanding your foibles and mistakes, I thought you honest and sincere. Now, all this was about public matters, and not private character. So far, "the conversation was mutual;" but will Mr. Weetsee contend it was any farther?

In addition to the above, Mr. Weetsee stated that he could not tell what became of the money sent to the office for the Tract and Mission Fund. I tried to account for it. He said no;—he had seen dark things at the office,—that he was suspicious of your honesty,—that you had treated Marshall wrong,—that you had spoken to him (Marshall) abruptly when you dismissed him,—that he did not get treated well at your house, sometimes getting no supper after his work was done, &c., and many other things calculated to make me think you a wicked man. Still, I did not dream of any plot against you; but what to think I could not tell. My own suspicions began to be aroused; I doubted whether you were sincere in offering the Conference the management of the "Herald," and I think I expressed my doubts to W.—What could I do? Weetsee did not tell me he wished this kept from you, and why, then, does he complain? I told him I should see Pearson, and talk with him. He urged me to do so! and now complains of Bro. P. He did not tell me to charge P. with secrecy, nor did I thus charge him. I was willing Bro. Himes should know it all, but concluded, as the matters about which I complained were public matters, it would all come up in the Conference.

The next time you met me, you saw a change in me,—I was not as cordial as I usually was. You asked me what was the matter! I made no direct answer, but soon found that you knew all about matters from Bro. Pearson. This was before I told you a word. I then told you what made me feel so;—I wanted to know how things were. You explained about the \$10,* and other things, so that I felt better. This was at New York, during the Conference. Up to this time I suspected no plot on the part of W. and N., nor did I intend to convey to you at New York the least idea of a plot. I have heretofore doubted the propriety of that article—"Secret Workings"—but how can I now doubt it?

Now, if in all of this matter I have "abused confidence, or done wrong, I repent: only let it be shown wherein.

In relation to the Pamphlet, there is only one thing in particular that troubles me, and that is the recommendation of Elder J. Turner's memory. But you will, of course, fix that matter right.†

EDWIN BURNHAM.

On p. 21, Elder W. says of this: "If Eld. E. Burnham has abused confidence, and prejudiced Mr. Himes' mind, all I have to say is, that if such a course is pursued—if all our confidential conversation is to be carried to one person, we had as well have the inquisition at once. We shall soon be as Rome was in the days of Tiberias Caesar. This abuse of confidence would ruin all social and religious order, and bring ruin on those carrying out the practice."

It will be remarked, that what Elder W. has attempted to collect, has been just such private conversation. Whether he is involved in the ruin predicted in the pursuit of such a course, will be developed in the future.

Attempt to Prejudice Elder J. Cummings.

Before this, an attempt was made to prejudice the mind of Elder Cummings. He writes:—

Barnston (N. H.), Aug. 1st, 1850.

BRO. HIMES:—The movements of some professed brethren of late towards you, have been, and are still, more and more disgusting to me; and as an act of justice to you, I think duty demands that I should state the facts in relation to a conversation I had with Elder J. P. Weetsee, some time in March last, at Bro. Lang's house in Boston. He (W.) has told that I was dissatisfied, giving a wrong impression to some brethren in relation to what I said, and I therefore wish to set the matter right.

In the course of the conversation I remarked that I was sorry to see advertisements of medicines, &c., in the "Herald," and that I feared the article to "Agents and Correspondents" might prevent some of the unlearned from doing what they could. I never intimated that I had ever written for the "Herald," and my communications had been shut out, as has been reported by Elder W. (and here I wish to say, that every letter I ever wrote to you, with the least expectation of its being published, has been). Elder Weetsee said the "Herald" could not stand it long without a change in something. He said the whole concern came near falling through last summer; that you came home from some tour (I do not

* Elder W. had affected Bro. Burnham's mind by stating to him, that I had charged the Society for \$10 paid Eld. B., which had not been paid him.—Ed.

† Shall attend to that in the proper place.

recollect what one), and there was so much dissatisfaction that you was discouraged, and so much mismanagement, that the vessel was about to sink; and that all that saved the "Herald" and the cause was, the tract, "The Last Hour—Our Specific Work," (which he (W.) had written,) which, when he saw the condition the cause was in, he brought forward, had it published, and thus saved the cause for that time. He thought that those who differed from the "Herald" in faith were not well treated by it; yet what was said in the "Herald" in relation to them was in a sort of covered up manner, so as to keep their influence and support. The Tract and Mission Fund, he said, was all managed by one mind, and was worse than Popery! Something was said in regard to some other one taking the place of Bro. Bliss. He thought some one should, but did not say who. I, however, thought, if things were in such a state as he had represented, and from the exalted opinion I had of him, that he might satisfy the Adventists better than Bro. Bliss—not that I thought or could believe that Bro. Bliss was dishonest, or a bad man, or anything of the kind. It was with me merely a matter of opinion, that Elder Weetsee would suit better than Bro. Bliss. I never had such a mind until that conversation. I am now satisfied that I was deceived in him and by him.

The above is the amount of the conversation. It made a deep impression on my mind, unfavorable to your and Bro. Bliss' management, but which is now all removed. What has transpired since that conversation has given me perfect confidence in your honesty and ability to manage. I say, Let us have the old hands, until somebody shows by their works, and not by their words, that they can do a great deal better.

J. CUMMINGS.

Attempt to Prejudice Elder W. Burnham.

Exeter (N. H.), June 28th, 1850.

BRO. BLISS:—The following is the substance of what Bro. Weetsee said to me concerning the "Herald," yourself, and matters connected with Chardon-street Church. He said that the "Herald" ought to be the property of the Adventists; * that it ought to be under the control of a committee appointed by the Conference. He said something in regard to yourself very much like the following: That you manifest but little or no interest in the meetings at Chardon-street Chapel; that you did not attend there, but a Congregational meeting; that you was not, therefore, a proper person to occupy the place which you fill in the office. I have an impression that this was not all he said concerning you, but it is all that I can distinctly recollect; and I think it is the amount of what was said.

He also said, that Bro. Himes had the sole and entire control of all temporal matters, or affairs, connected with the Chardon-street Chapel. All money, he said, raised by collections, or otherwise, went into his hands, and that he used it as he saw fit.† This was the reason, he said, why some brethren who did not attend the Chardon-street meetings, would not come and unite with them: they could not, or would not, while he thus had the control, &c. He said he did not receive one cent for his services for nine weeks after coming to Boston.‡

Yours, &c. WESLEY BURNHAM.

The foregoing will show the work in which Elder W. was engaged. The connection of the "Committee" with that work now begins to appear.

Testimony of Elder L. Osler.

Salem (Mass.), Aug. 30th, 1850.

DEAR BRO. HIMES:—I testify that the following conversation, in substance, was had in my house between Elder L. P. Judson and myself a short time before the New York Conference. Elder J. had come to this place, from Boston, directly from the sitting of the committee. He knew that I had anticipated an absence from home of six weeks after the New York Conference, and did not intend to be present at the Boston Conference; and hence he said that I would not pay my intended visit, because there would be developments made at the New York Conference which would astonish me, and cause me to decide to be at the Boston Conference; that the developments related to Bro. Himes' moral character; that Elders Weetsee and Needham had in their possession facts in relation to Himes' moral character, which, if true, would ruin him (Himes) forever. I asked him if Elders W. and N. had not told Bro. Himes these things? He answered, No. I asked if they were not going to? He said, Not at present. They were communicating with brethren abroad, and receiving communications, and they intended to wait until a "proper time," and then Elder W. would go to Elder Himes and reveal the facts. When Elder Himes was to be apprized of these things, these questions were to be asked him: "Does the 'Advent Herald' belong to you, or the cause?" If he should say, "To the cause," then Elder H. was to be required to give an account of his stewardship. If he should say, "The paper belongs to me,"—then another paper, belonging to the cause, was to be started, and then the things against his (Himes') moral character were to be brought to the light.—Elder Judson further stated, that this committee, appointed by the Mutual Class, had considered the affairs connected with the Advent office, and had arrived at the following conclusion: That Elder Himes must have made about \$6000 a-year clear by the "Herald," the last ten years. (Elder J., in a recent communication to me, says I misunderstood on "this point." "I intended," he says, "to communicate this idea—That several of us had made as close es-

* He knew that it was Mr. Himes' property, then, as early as this conversation; but told Bro. Osler, Jones, and C. B. Turner, subsequently, that had he known that, he should not have meddled with it.—Ed.

† All money raised by collection, or otherwise, went into the hands of Bro. Emerson, the Treasurer. Elder W. had had his pay for those services before making this statement, which was some time before the New York Conference, and before I knew of the secret workings.—Ed.

‡ Professional men in Boston get their salary at the end of each quarter. Elder W. had his pay for those weeks before the end of the quarter.—Ed.

* Cumberland Presbyterianism is the body to which Mr. Weetsee belonged. This body do not require a collegiate course for their ministers, and dissent from some of the doctrines of the Presbyterian Church. "The men, it is said, who founded it, were under synodical censure, sanctioned by the action of the General Assembly."—Hist. of the Cumb. Pres. Ch., by Rev. H. S. Porter, one of its ministers, who goes on to show that that is no objection, because "Wesley, censured and excommunicated, established the Methodist church." Mr. Wesley never was disconnected from the Church of England, but died in full fellowship. In Presbyterian churches "the pastor, or pastors, and the ruling elders, compose the church session. To this body is confided the spiritual government of the congregation; for which purpose, they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses; to receive members into the church; to admonish, to rebuke, to suspend, or exclude from the sacraments those who are found to deserve censure; to concert the best measures for promoting the spiritual interests of the congregation; and to appoint delegates to the presbytery and the synod. Appeals may be made from their decisions, to the presbytery, and carried up to the higher judicatories."

† The General Assembly is the highest judicatory of the Presbyterian Church. It represents in one body all the particular churches of this denomination, and constitutes the bond of union, peace, correspondence, and mutual confidence, among all our churches. It consists of an equal delegation of bishops and elders from each presbytery.—Hist. of all Den. in U. S., pp. 464-5.

‡ Mr. Weetsee admitted this before the Boston Conference.

§ The officers of a church, sitting in judgment on a question which should come before the whole church, would be a very good substitute for the "bench of ruling elders," which in the Presbyterian Church decides questions which in New England churches come before all the members.

timates as we well could of the profits, and that we, these several individuals, meaning not the members of the committee exclusively, had ascertained that the net profits must be from three to five thousand dollars per annum, and that by my opinion was, that it was nearer six thousand than three—including the profits of the book and tract publishing establishment, and what was donated to the cause and to Bro. Himes on his excursions.") He further stated, that communications from various quarters, received by Elder Weethee, expressed dissatisfaction with the present management of the "Herald" office, and the request was for reform; that these things were to be kept "secret" from all save a few "confidential" brethren.

I state these things in the fear of God, believing that every statement is substantially correct. (These statements I made at the May Conference in Boston, in the presence of Elders Weethee and Needham.)

LEMUEL OSLER.

When the above testimony was given in the Conference by Elder Osler, the brethren well remember how stoutly Elders W. and N. denied that an attack on the moral character of Elder Himes had formed any part of their plan; their declaration that if Mr. Judson had made these statements, he had made them entirely on his own responsibility, and that they were not to be identified with them.

When Elder N. took the ground, that there were charges to be investigated, he affirmed in the presence of the Conference, that they came from Chardon-st. Chapel. When the members of that Church were requested to rise, and state if they knew of any such charges, Elder W., his wife, M. Wood, J. G. Hamblin, J. W. Young, and others, arose, and affirmed their ignorance of any such.

Elder Osler, having conversation with some of them, testifies as follows:

J. G. Hamblin, of East Boston, told me during the sitting of the last May Conference in Boston, and in the presence of Samuel Mills, of East Boston, that he knew nothing against Elder Himes' moral or Christian character. That he had known Elder H. a long time, and had heard a great deal against him, but that he had yet to learn the first thing which could be justly sustained against him. These remarks were made in reply to a question I put to him, whether any charges had then been made to him against Elder H., as he was one appointed to receive them.

I further testify, that M. Wood, of Boston, told me, in his own house, and in the presence of Elders I. R. Gates and J. Daniels, that the charges preferred against Elder Himes by Elder N. were not believed by the Chardon-street Church. He further stated, that if Elders Himes and Weethee would be reconciled to each other, there would be no farther difficulty.

And further: Bro. Samuel Mills, of East Boston, told me, that Elder Weethee told him, that he (W.) never intended to injure a hair of Bro. Himes' head,—that it was farthest from his thoughts to do him an injury, and that he had never said or done anything to injure him.

LEMUEL OSLER.

I recollect the above statement of M. Wood, that the Chardon-st. Church did not believe the charges.

J. DANIELS.

Elder W. makes a different impression on the mind of Dea. West, who thus testifies:

Boston, June 24th, 1850.

This certifies, that in a conversation respecting the article entitled "Secret Workings," with Elder J. P. Weethee, on Saturday, May 25th, after the Conference in Boston in May ult., he told me that Mr. Himes was to have been kept ignorant of the plan till it was accomplished; that he was told, that if Mr. Himes knew of it he would defeat it; and that he was advised, if they could not accomplish it otherwise, to bring accusations against Mr. Himes' moral character.

J. W. WEST.

That there was a design to make an attack at the New York meeting, is also evident from the following extract from a letter received by Bro. Sisson, of Providence, R. I., dated "Boston, April 16, 1850." The hand and italics are copied from the letter:

"*Momentous interests are coming up in the New York Conference. I can explain nothing farther at present. Things are favorable, and God is directing the cause. All will be well. If anything is said by brethren in Providence, who differ in opinion on certain points, ask them to please defer all matters of discussion until I see them, which will probably be next Sabbath. Bro. Weethee and Bro. Needham are both engaged, and cannot come at present. Please urge brethren to hold all matters in which they differ in opinion perfectly quiet until I come. Love to all.*"

L. P. JUDSON."

This view is confirmed by the following letters from Providence:

Letter from Sister Sisson.

Providence, June 25th, 1850.

MY DEAR BRETHREN IN THE LORD:—It is truly painful to me to write the following; but if the cause demands it, I will write. Bro. L. P. Judson stopped with us in Providence. His gay and lively appearance, for a minister, tried us very much. Among other things, he spoke of Bro. Himes, of the "Herald," and office affairs, and said that they were going to look into these things; that they wanted to know whether they were Bro. H.'s property, or not; that it belonged to the Advent cause. He also said, that as near as they could estimate, they had supposed Bro. Himes to be worth \$15,000; that they had examined some books, and found that money had been paid in which had not been charged; that a woman had paid \$40, and nothing said about it. He related the particulars of his visit East, and spoke of a disposition on the part of Bro. Himes to pocket money that had been given him where he had preached. He said, that if the "Herald" belonged to Bro. Himes, they would start a new paper of their own; and asked if all the brethren at the Conference rise up against Bro. H., what could he do? He mentioned the names of some brethren who were engaged with him. He said that the subject was so momentous, that he was pushed forward to bear the brunt of the battle, as he was soon to go away, &c. He also spoke of the committee of three. The next time he came to our house, after a meeting of the committee, he said that

everything was arranged for the Conference. He also spoke of the Missionary Fund, saying that a correct report had not been given of it. It is not necessary for me to say more, as the same things that were communicated to Elder Osler were told us.

M. SISSON.

Letter from Bro. A. Pierce.

Providence, June 25th, 1850.

TO WHOM IT MAY CONCERN:—L. P. Judson stated to me on Friday evening, April 19th last, that there were some things of tremendous interest to be brought up at the Conference to be held in New York city, and that some prominent actor in the Advent cause was implicated; he did not mention who it was, but said, "Cease ye from man," and, "I don't know who we can trust." He afterwards stated, that the Church in Boston was about to disengage itself from the "Herald" office, and not to be controlled in any way by Bro. Himes. Some conversation besides passed between us, but this is all that was said to me that has an important bearing on the case of Bro. Himes.

ANTHONY PIERCE.

Another letter was received by Bro. Sisson from Elder Judson, dated Jamestown, June, 1850, in which he says:

"The LEADING points I set out in the CAMPAIGN to accomplish are—1st. To whom does the 'Herald' and the profits of the office belong? To J. V. Himes individually? or to the brethren of the cause generally? That question settled, if Bro. H. says it is his, and he shall keep it—having the legal power to do so—it of course settles that question. His Church will then have to deal with him for hypocritical and dishonest pretensions, and professing that the 'Herald' belonged to the cause, and was under the direction of brethren in Conference, when he did not intend it. If he says it belongs to the cause, and is under the control of brethren in Conference, then I want a publishing committee to take charge of it, and appoint their publishing agent: it may be him, or any one else—as committee might think best—and that committee will inquire after the net profits of the office for eight or ten years past, and see that they are put into the hands of a missionary committee, to be appropriated by them to further the cause." * * *

"I entered upon the work of effecting a reform in these and some other matters, with a view of accomplishing it. I expect to continue efforts steadily until it is effected. I expect some will get mad, and perhaps rave—and others will misunderstand; but that will make no difference with me."

In a letter to Bro. Fassett, dated Jamestown, July 21st, 1850, Elder Judson says:—

"Now, suppose this matter had taken a regular business course, according to my understanding of the design of the committee, who could have been wronged or harmed? When we arrived at N. Y., we should have stated to the Conference that such a committee were appointed by the Class, and that we had matters to propose, or a communication to make. The Conference, either with or without reading, would have referred it to their business committee, and they have reported it, or not, as they saw fit.—Now, I am not after the merits of the question, I am after the question, whether the Class committee were out of order in the course they took."

"Another fact. As some of the reasons for a change in the 'Herald' office would involve Bro. Himes' integrity, I understood the proposition to be, that while the general business of the Conference was being attended to, of the missionary labor and funds, organization, arrangements, resolutions, &c. &c., with some few confidential and judicious brethren, we would have an interview with Bro. Himes, and see if matters could not be so arranged as to save a public statement of that part of the reasons, if not the whole, and then act according to the results of that interview."

"You will not consider this, or any other communication from me, on this subject, confidential. Please show it to all the friends, and especially to Bro. J. V. H."

The same work was also being done at New York.

Letter from Bro. and Sister Warner.

Bro. Warner writes:—

New York, June 4th, 1850.

DEAR BRO. HIMES:—As near as Mrs. Warner can recollect, Mrs. Weethee [while stopping there during the New York Conference] let fall some words about money obtained (as she had heard) by Bro. Himes from a colored family. My wife replied, that that affair had been investigated, and proved to be a groundless charge. "Ah!" said Sister Weethee, "but how was it investigated? It has been ascertained since that Bro. Himes obtained the money from the wife of the colored man." This is as near as my wife can recollect. At all events, the impression left on the mind of my wife was this: that Sister Weethee believed that you received the money, and that the affair was plastered over, no honest investigation having taken place. It is plain that Bro. Weethee and wife have rather hostile feelings towards you, or had at the time they were here. A. K. WARNER.

In another letter, dated June 15th, Bro. Warner again writes: "He (Weethee) stated [to Bro. Warner] that he had always supposed the 'Advent Herald' was the property of the Advent cause, and could be claimed by them on their paying you what funds you might have invested in it belonging to you. I said to him that I had taken the paper from the first week of its existence, and should as soon suppose the Advent cause had a just claim to the coat you wore as to the 'Advent Herald,' books, press, or anything thereunto appertaining. He also stated, that a reputable person stated to him (Weethee) that Himes had cheated him out of \$2000. Weethee added, that he did not know whether the person's statement was true or not."

Mrs. Warner writes as follows:—

New York, June 15th, 1850.

BRO. HIMES:—Mr. Weethee did not make direct charges against you; but threw out hints and insinuations in general terms. I will give his remarks in his own words, as near as I can recollect. He said that things were wrong in the "Herald" office; a

thorough investigation should be had, and things brought out to the light—no longer plastered over. Said he, "Himes has no influence in Boston; they have no confidence in him there; nothing could be done when Himes' name was attached." He (Weethee) had seen things in the "Herald" office that astonished him. He had, however, struggled to keep down his suspicions, until he could no longer resist his convictions, that Bro. Himes had been guilty of wrong-doing. I asked Weethee: "Have you been to Bro. Himes, and asked an explanation of what to you appeared so suspicious and wrong?" He replied, "I have talked some with him." From Weethee's conversation I gathered this: That he believed Bro. Himes was enriching himself out of the Advent people; was pretending to make sacrifice for the good of the cause, when at the same time he was prospering in a worldly point more than he had ever done before. The remarks by Mr. Weethee above-named occurred during the Conference, in May last, in this city.

ELIZABETH WARNER.

The above, be it remembered, transpired before the time when Elder W. had not had a thought of injuring a "hair of Bro. Himes' head!"

Conversation of Bro. I. E. Jones and D. I. Robinson with Elder Weethee.

On the occasion of Bro. Jones and I calling on him at Bro. Lang's, we both told him we called to see if something could not be done to settle matters, and stop publishing them in the "Herald;" that unless he should enter into some definite arrangements to settle by committee or council, or his retraction of those slanderous reports, the article prepared would be published. We both told him wherein we thought him wrong in giving ear to these rumors, and in telling them to others without once speaking to you, (Bro. Himes,) when he had daily opportunity, and was a brother and Pastor in the same church; that if he had done it, the trouble would not have arisen—if he would acknowledge the wrong, it could be at once settled. He said these things had made an impression on his mind, and he could not say he was satisfied; that they came from brethren, and were told to him so credibly, and other things, too, besides those charges, that he must have time and a thorough examination; and if they were not true, on this church be the responsibility; "yes, I say, on this church be the responsibility." We asked him to tell us who they were that had told him, and why he had not revealed their names, as that would have cleared himself, and furnished the means of investigating the matter? He said that he did not feel at liberty now, to tell us, but at the proper time and tribunal, when it should come before the Church, or committee, he would tell out all, everything just as it was, and who told him, and if the things were not true, on them be the responsibility.

The above is the substance of what was said, and mostly in the very phraseology used by him.

D. I. ROBINSON.

Interview of Bro. D. I. Robinson with Elder Weethee.

After the session of the Conference closed, I stopped and conversed with him over an hour. I told him I thought him wrong in going about, and hearing and telling these "reports" about a brother, and a minister of the same church, as he had at Lowell, New York, Worcester, and Syracuse, with whom he had, or could have had, almost daily interviews, without ever going to him, and asking him if they were so, and giving him opportunity to clear himself, or acknowledge the fault, and show satisfactory repentance and reformation, which was enjoined in Matt. 5: 23 and 18: 15. He justified himself on the ground of its "confidential and fire-side character," which was not meant, in those scriptures, to be condemned. I said that was the very way that scandal and mischief were always circulated, and if they did not cover such, they did not meet the worst of the cases. He also took the ground that the matters were public, and those rules not binding. I replied, if it amounted to "ought against his brother" in his mind, they were binding; and if not, then he should not have "ought" to report, or to say, against his brother. He said "we differed in opinion." I then proposed "a committee" to be appointed by the Conference, or agreed upon by themselves, to whom this matter would be referred, and by whose decision the parties would abide. He said that was just what he would like; he had thought of it himself, and wished it might be done; but he thought Bro. H. would not agree to it. I told him I could vouch for you, from my knowledge of you, that you would, and if he said so, I would go and see, and the committee could be fixed on that night, and all could be settled on the morrow, and all the brethren's feelings relieved, and the cause saved. He said he could, and would, on one condition,—that was, I, and perhaps the brethren, differed from him on the application of those passages to such cases. If the committee should do so, he would submit, provided they applied them equally to both, under like circumstances. I said that was fair, and should be understood. He said H. would not agree to it; and he did not think Himes, Hale, and Bliss would overlook it, so as to feel well to him, if he did. I said he need not fear that; that H. had often done so to others, and his brethren charged as a fault, that he was too ready to forgive. But I had not said a word to him, but would go and see; but I wanted it understood, that Bro. Himes, Hale, Bliss, and the brethren generally, thought him wrong in the course he had taken, (we would not require him to confess that he had taken it intentionally,) and would expect him to confess that it was taken carelessly and unfortunately, and would want him to admit that it was unbrotherly to try to remove the "Herald" from him, without a word being said to Bro. H., and to report such charges behind his back, without knowing their truth, or saying a word to him. If he would take these back, admitting the error, without impugning his motives, all could be settled, and all feel well towards him, if he would take hold, and labor in harmony and confidence. He said he would do it, if the committee applied principles impartially. I told him, of course they ought to, and would; and I would go at once and see Bro. H., and have it arranged, and all adjusted to-morrow. He said I might, for he wanted it settled, and something must be done;

for he could not labor so. He should retire from the ministry. I then started for Charlestown, having but thirty minutes to the evening session, found Bro. H., stated the proposition plainly and fully, and asked him if he would accept it? He said, "Yes, with all my heart!" I stated Elder W.'s fear that he (Bro. H.) and the brethren would not overlook his (W.'s) difference of opinion. He said: "Yes, we will; he need have no fear of that; he shall find in me a man and a brother!" I afterwards stated the same things to Bro. Hale and Bliss, and they said the same,—they would agree to that, and be satisfied.

He (W.) came not to the evening session. I told the Conference I had hopes of daylight on the subject before to-morrow, and wished all should be present then. I also said, that from interviews I had had with both parties, I hoped we should all go home rejoicing that the matter was settled.

That night and the next morning, W. fell in with other counsellors, and when I saw him in Conference, and asked him if he was ready to fulfil his agreement of the previous night, he said, No—he thought not. I asked why, and said that Bro. Himes was willing, and had accepted it; and if he was willing to abide by the agreement, all could be settled that day. He said his friends advised him not to. I told him I was sorry, and asked him to go out with me and talk it over, and see if there was not some way to settle it, but he refused. I left him, but in half an hour, feeling so bad, I went to him again, and begged him, for God's sake—for the cause' sake—for his own sake—for Bro. Himes' sake, and the brethren's sake, to go and see if there could not be some way to settle this matter. He sighed, and said he did not know what to do. I then asked him to come with me, and see if we could not find out what to do. We went into the vestry, and talked half an hour. During the conversation, he said he had not had a shadow of doubt of your honesty till the 25th of February; that these things came from members of Chardon-street Church; that they had made an impression on his mind; first one had told him a thing, of which he thought but little, but it left an impression; another tells him something, but he does not think it worth minding; again he hears something,—pauses, and thinks, What does this mean! possibly there may be something in it, till he concludes that there must be something, and that he will speak to some one about it, &c. He also said, that the Church was responsible for it, and if it turned out untrue, he would make full acknowledgments and reparation, but could not leave it to anybody now. I expressed my sorrow, and said that he could, if he would, take his own course; that he could destroy himself, injure Bro. Himes, dishonor and wound the cause, but he would find, after all, it might have been arranged and settled there. The above, with the exception of his retiring from the ministry, I stated before the Council, and also to him the same day before many witnesses, when he did not deny its truth, but said he did not recollect.

D. I. ROBINSON.

Interview of Bro. I. E. Jones.

Brooklyn (N. Y.), July 1st, 1850.

BRO. HIMES:—You request a detailed statement of the conversation which I had with Elder Weethee after my return from Providence, in view of a harmonious settlement, to prevent the "statement of personal affairs" from appearing in the "Herald."

I called on Elder W., and informed him that you were ready to meet him, and proposed that he should take one, two, or three friends of his choice, and have an interview with him. He declined, saying, that a committee had been appointed to investigate things; and, moreover, that Bro. Hamblin knew everything in the case,—his every thought and feeling, as well as himself,—and he had conversed with Bro. Himes the day previous, which would be all the same as if he were to do so himself. He further stated—I. That the committee of the Class for Mutual Improvement had surveyed and examined the whole field—its wants—the men—their different talents, adaptation to different stations, &c.

2d. If this had been kept private, and carried out as it was designed that it should be, it would have been different now; that had it not been for that cross vein that struck Pearson, it would all have been carried through at the New York Conference, and things would have been very different from what they now were. But Pearson's doing as he did defeated the whole affair.

3d. There were several things about Bro. Himes and the office which needed investigation; if they were not true, he would be willing to retract all that he had said and done about them; that a good many could not labor as things now are,—till they were cleared up; that if these things were not investigated and cleared up, he should have to leave the field, for he could not labor as things now were.

4th. The charge in which he was concerned he cared nothing about,—had nothing to do in pressing it, and it would not be considered anything if the others were cleared up.

5th. That he would submit the case to a regular committee of brethren; and if they would apply the principle equally, he would abide their decision.

6th. If the piece headed "Secret Workings" had not come out in the "Herald," it could all have been settled at once between the parties.

7th. That, at the proper time, he should make a full statement of the whole matter, as far as he was concerned; had been preparing such a statement, &c.

8th. The reason he did not investigate the reports against Bro. Himes before reporting them at New York, was, he heard them but just before leaving for that city.

In reply to the inquiry—"Which of those reports are you not satisfied is wholly unfounded?" he said:

1st. The case relating to Bro. Burnham needs investigating. I asked him if he did not invite Bro. Burnham to Boston, and if you were not at Homer at the time he came? He answered, Yes. What, then, could Bro. Himes have to do with it? I asked. He replied, Well, it needs investigating. Why—how! If Bro. Himes was at Homer at the time, and had no charge on his books against the Church for that Sabbath, how could he have had anything to do with it? He answered, Well, I do not know; but these things all need to be investigated; and if they are made clear I shall be satisfied. I said that he

greatly surprised me, for I could not see how he could avoid being satisfied in that case, at least.

2d. He could not say but the account of the Tract and Mission Fund was right, but as it stands, Bro. Hale received \$12 while at work on the "Harp." I inquired if he was not satisfied it was right when he presented the auditor's report in Conference? He said he was not. I expressed my great surprise at this, told him I had not investigated that account only because I understood (as I was quite sure all did) that he was satisfied with it, and asked why he did not state his dissatisfaction in Conference, when he made the report? He replied, that that was no place for such a statement; that there was such a surge of feeling there that it would have doomed everything. I assured him that that "surge of feeling" was raised because Elder N. had objected to passing a vote of approbation of the "Herald," because rumors were afloat respecting you, and that the Conference had waited twenty-four hours for some one to come forward and present charges against you, or become responsible that they should be presented to the church at a future time, without any one doing so; that such a proceeding could not fail to awaken the deepest indignation in every unbiased mind; for, whatever was the design, it looked like a design to keep you under a cloud.

3d. The case of the black woman may be right, but there is such a thing as whitewashing a matter all over, to make it look very different from what it really is.

4th. The statements which Bro. Himes made in Court respecting the "Herald" property, if he was correctly informed, did not agree with what he now claims.

5th. That at one time, he pointed to his name being on the "Herald" as publisher only, as proof that he was only agent for the cause; and to Elder Marsh's being on the "Harbinger" as editor and proprietor.

6th. That he always understood, till he came East, that the "Herald" was Conference property; and was greatly surprised to learn to the contrary. This affair needed straightening.

7th. He had all these things from persons right about here (Boston), who had lived here a long time, and known Bro. Himes, and it was very strange that so much should be said if there was no truth in it.

8th. He could not be supposed to be Bro. Himes' enemy, for he came here wholly on the strength of a letter from him, which promised him a support if he came.

9th. The reason he attempted the proposed changes secretly was, that persons much better acquainted with things than himself, told him the effort would be defeated if he did not. He had proposed to talk with Bro. Himes about the matter, and communicate through the paper respecting it, but was told it would not do.

10th. The reason he did not state any of these objections in Conference was, there was such a surge against them by the *lawyer twist* that had been taken, that it was not a proper place; and he chose to make the statement at another time and place. I. E. J.

Interview of Bro. Merchant.

New York, Sept. 2d, 1850.

DEAR BRO. HIMES:—If Mr. Weethee's book is not more correct elsewhere than in pp. 47 and 48—where my name is mentioned, its statements are not entitled to any confidence whatever. In the pages referred to, the inference is forced upon the reader, that Mr. Weethee was under the "impression" all of Wednesday forenoon, that Conference was awaiting the result of our negotiations. *This is not so:* both Weethee and Needham knew that our efforts to procure an amicable arrangement was based *alone* on our desire for peace to the Church,—that it was an individual effort. We had no authority from Conference to so act, nor was that body in any way responsible for what we did or did not do. This in substance both Bro. C. B. Turner and myself told them at the time.

Another inference there drawn is, that our efforts at an arrangement were broken off because Bro. Turner and myself said, you would not withdraw the article called "Secret Workings." *This also is incorrect.* Weethee and Needham agreed to accept your proposition as a basis of settlement, provided you would publish the decision of the Council that should have charge of the subject in the "Herald." This you readily assented to; but when this assent was announced to W. and N., they refused to abide by their former agreement, unless the Council was broken up. Of course we had no control over the Council and being fully convinced, on my part, from the conversation and conduct of Weethee, that they desired *no amicable arrangement of the matter*, I left them.

Another inference is, that Weethee, by the duplicity of Conference, or of Bro. T. and myself, or of all three, was designedly or unnecessarily kept out of Conference all of Wednesday forenoon, during which time Conference was pressing the investigation of the charges against you to a hasty decision in your favor. This appears to me to be *wickedly and designedly false.* Mr. Weethee knows that I presented your proposition to him about 8 o'clock that morning, couched in terms so just and equitable, and in language so simple and unambiguous, that *no man honestly desiring peace* could hesitate five minutes to accept it. If they chose to higgly away the time in order to gain some advantage over you, let them say so, and not charge it to the negotiations. I WAS NOT IN THE VESTRY ONE HOUR DURING THE FORENOON.

I might say more, but I suppose this will suffice to justify my opening paragraph. All whom I have conversed with, (and there are several,) whose names are mentioned in the book, complain of the same thing, viz., that in narrating what relates to them, the truth is pushed out by untruthful inferences. In fact, the book appears to be compiled of sneers and false inferences.

Yours sincerely,

CHARLES MERCHANT, 174 Delancy-st.

Interview of Bro. C. B. Turner.

New York, Aug. 31st, 1850.

BRO. HIMES:—Yours of the 29th was received.

* Received while taking care of his sick family at home, leaving Bro. B. to do the work on the Harp.

As to "the pamphlet," I see nothing in it that demands special notice from me at present, except to give a more full account, on some points, of the matter referred to on pp. 47, 48.

At my request, Bro. Merchant went with me to visit Bro. Weethee. My reasons were these: I loved the cause, and could not willingly see one, whose services I deemed so important to its interest, lost to the cause without the last possible effort to save them; nor to see the cause distracted by them. Another reason was, my deep regard for Bro. Weethee himself; for there was, perhaps, no person in whom I felt a deeper interest. I had spent much time with him at Cincinnati; had been with him at Philadelphia; and I think, at all his visits and labors at New York I have been here, and much of the time with him, by day and by night. During his labors here last winter, I labored with him from house to house, and much of the time lodged with him. My heart, and all the feelings within me, were interested; and in the "voluntary mediation," I went to him with the deepest feelings of affectionate regard. I left him with feelings of the deepest anguish that ever wrung my heart. And even while I write, it is as Brutus says, "Not that I love Caesar less, but Rome (the cause) more."

The objections raised by Bro. Weethee to settlement by mutual council were these: 1st. Bro. Himes had published his own side of the case while his had not been presented. 2d. The article in the "Herald," entitled, "More Secret Workings" (by-the-by, when that article left my room, in Brooklyn, for Boston, I had never heard the name of Bro. Weethee associated with any such movements). 3d. Conscientious scruples to such a council.

After some conversation as to the propriety of his first objection, it was no longer urged. He was informed that his request for the withdrawal of the article referred to, would not, under existing circumstances, be presented to Bro. Himes, but that it would come under the direction of the council, and be withdrawn if they ordered it done, as he would do whatever they might decide should be right. About this time conscientious objections were presented. *But after further conversation, the objections urged on account of the article on secret workings, and the objection "ON A POINT OF CONSCIENCE," WERE LAID ASIDE;* and Bro. Weethee and Needham proposed to accept Bro. Himes' proposition, to submit the matter "to a mutual council of elders and brethren, and abide the issue," on condition that that council should publish the result of the investigations. They were told that that would be at the discretion of the council, as they deemed duty to require. They insisted that they should be bound to publish the result as extensively as the objectionable article had been published. This proposition was presented to Bro. Himes, acceded to by him, and returned to them with the assurance that he would accept the terms which they had proposed. But at this moment, when we supposed that all was decided upon, they refused, or at least neglected, to confirm the terms of settlement. During this delay (which lasted until Bro. Merchant had retired from the mediation), the report came to Bro. Weethee as to the action of the Conference below. The terms before presented to Bro. Himes from these brethren,—to which he acceded,—were now positively declined by them.

In hope, C. B. TURNER.

The foregoing movement, made in the dark, was the cause of the article on "Secret Workings," in the "Herald" of May 18th. After this development, who will say there was no cause for the appearance of that article? To the above evidence may be added the testimony of the pamphlet itself, which records efforts steadily and energetically continued in, to perfect the plot which was, so providentially for the cause, detected before the work was consummated.

We will recapitulate. We find him prejudicing the mind of Elder Cummings, telling him that those who differed in opinion from the conductors of the "Herald" were not well treated in it, yet misused in its columns in such an unsuspecting manner that they should not discover it by any thing they should read there! Then prejudicing the Burnhams, saying to Edwin, Money due you has been taken from the Church treasury, on the plea of having paid it to you, by Elder Himes, and put into his own pocket; and I have heard Bro. H. speak ill of you; writing to Bro. Mansfield, I have heard Bro. H. speak disrespectfully of you. Please write any facts you know against him. Awful disclosures are coming out about him. Disaffecting the mind of Elder Needham, whispering in the ears of Elder Hawkes, inviting Elder Plummer to take a private walk on the Common for private conversation. Making awful developments at New York, &c. &c., and all for the advancement of the cause—all without a thought of hurting a hair on the head of "Bro. Himes."

Is it any wonder that when Bro. Himes respectfully asks his Church to inquire into these reports, informing them that somebody is thus engaged, that he should declare it an attack on himself? Is it any wonder that when another brings these as charges against Elder H., that Elder W. should do all in his power to defeat a hearing, unless he can first be pronounced innocent of them? Is it a matter of surprise that he should refuse to meet impartial brethren in consultation respecting it? and refuse an investigation any where, except before those whom he had first made parties in the case by getting them to agree to defend him by passing the following:

"Whereas it is the duty of every Church to DEFEND the character of their pastor when assailed, that his instructions may be attended by the Divine blessing and heard without unwarranted prejudice; and whereas J. P. weethee, who has been our pastor for the last year, came a stranger to labor with us, yet with a character UNBLEMISHED; and whereas he is now suffering (as he considers) under severe charges or accusations made against him by a member with us, and by the same circulated privately and in a very public manner through the columns of the "Advent Herald," May 18th, thereby inflicting upon the same, in his estimation, a very serious injury; and whereas the aforesaid Pastor has made known the same to the Church requesting them to act in this matter as the defendants of his character;

"Therefore, Resolved, that in the opinion of this Church, the article in the Advent Herald of May 18th, headed "More Secret Workings," which appears over the signature of J. V. Himes, does contain CHARGES of a serious nature against some person or persons, and that there is sufficient evidence, that the authors of said article did consider J. P. Weethee, the Pastor of the Church aforesaid, as one of the persons therein intended."—pp. 37, 38.

Does it astonish any one that after they had thus prejudged the case, that he should take the judicial chair and sit in judgment on his brethren?

Complaining that he has become known in connection with this business, by the betrayal of those bound to secrecy he says:

"I would ask, if confidential conversation at a man's HOME can be betrayed, when is a person safe? Is there to be fidelity on one side and none on the other? Such has been the course that this matter has taken from the first, that persons have thought they were doing God service when they were betraying to one, man the most sacred trust reposed in them by others. Let such a course be pursued and there is an end of all confidence, and we shall look on each other in the light of informers."—p. 25.

Is an "informer" a disreputable person? His associate claimed to be "only an informer." How will he reconcile this charge of betrayal of confidence, with his former plea, that he had had no such confidential communications? If various persons pouring into the ears of one man, would cause them to "look on each other in the light of informers," in what light do he and his associates regard each other? In what work, different from that, have they been engaged?

After giving his version of the progress of things in New York, he says: "Let us now trace the Elder from the day he lands in Boston, to the Conference in that city. What was his course in the Chardon-street Church, in the absence of its pastor to Philadelphia? He visits private families with J. Pearson, who tells of deeds of horrid darkness, secret plots, and intended assassination, (spiritual) and hints so distinctly the name of the chief conspirator, that even the Sabbath school children go to their homes and say, they don't want to hear Bro. Weethee lecture any more, for he is trying to KILL Bro. Himes."—p. 25.

On returning from New York, Elder Pearson said he wished to see the colored sister who was said to have been wronged by Bro. Himes of \$1,500. They first went to see a sister who was dying and offered to her Christian consolation in the closing struggle.—They then called on the colored sister, and Elder Pearson made inquiries of her, Bro. Himes previously saying nothing. They then went to find Wood and Marshall; but going by Mrs. Nourse's house, where Bro. H. had business, having no connection with Elder W.'s case, they called there and he transacted that, and then the only call they made was on Wood and Marshall, associates with Mr. Weethee in this business. Besides these they made no calls. Why is it that the simple truth should be thus distorted? and a plain statement of facts be so distasteful? The "children" who did not want to hear Elder W. lecture, was a single child, who had not seen them, and whose father saw Mr. Weethee's course at New York!

He then says: "He had a committee appointed from the Church, consisting of J. Emerson and J. G. Hamblin, not to search out, but to receive charges."—On page 27 Elder N. says, it "was the action of the Church, at his request, appointing a committee to search into the origin and nature of the rumors against him." When the parties agree among themselves, it will be time to notice the accuracy of the statement agreed on.

He then, comes to the first Conference in Boston, and says: "How much of the Advent funds were expended in collecting this full assembly in Boston I say not."—page 26. He can easily estimate by adding the worth of time, and the expense, of coming to and returning from it, for each person present. Does he grudge them the right to make such a use of their time and money as they feel disposed? He says: "It will be necessary in this place to state one fact, that heretofore our conferences have not been delegated bodies, but volunteer associations, made up of all Advent believers, male or female, who had leisure and means to come. In this way there might be 30 or 40 from one church, or many who belonged to Baptist, Methodist or Orthodox churches." This is very true. It has been our boast that bigotry and sectarianism found no place among us. The object of Advent Conferences is thus expressed, in an address sent forth by the first one held, which was convened in Boston Oct. 14, 1840, in the Chardon-street Chapel.

"Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of 'the kingdom of heaven at hand,' is to revive and restore this ancient faith, to renew the ancient landmarks, to 'stand in the ways, and see and ask for the old paths, where is the good way' in which our fathers walked, and the martyrs 'found rest to their souls.' We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them which have persuaded us to understand the word and promises, the prophecies and the gospel, of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers, have unanimously done, in the faith and hope that the Lord will 'come quickly' 'in his glory,' to fulfil all his promises in the resurrection of the dead."

"We are agreed and harmonize with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be 'to judge the world at the last day.'"

"We are not of those who sow discord among

brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word whereof we are glad, and in view of which we rejoice with fear and trembling. We reverently bless his name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every sect and denomination, praying them, by the love of crucified Jesus, to regard 'the promise of his coming,' and to cultivate 'the love of his appearing,' and to sanctify themselves in view of his approaching with power and great glory; although they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference."

"We do not seek to excite the prejudices of our fellow-men, or to join with those who mock at sin, or who scoff at the word or promise of the great Jehovah, or who lightly esteem offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of the atonement a useless thing, or who refuse to worship and honor the Son of God, even as they honor the Father; nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that 'every man's work shall be made manifest; for the day shall declare it'; and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble, among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the chief Shepherd and Bishop of souls."

Report of the Gen. Con., Boston, Oct. 1840—pp. 20-23.

We hope it will be a long time before we shall set up a sectarian standard, and disfellowship any who give evidence that they love the Lord Jesus Christ in sincerity; or give the lie to past professions, by closing the doors in the face of any humble followers of the Saviour, who sympathize with us in the great objects of our mission.

W. proceeds, same page: "It was soon seen that the old managers had the control of all matters, and that it was useless for any others to propose business for action." Did he suppose that old and tried friends were to be set aside for the benefit of new managers who were still "strangers" to the brethren?

He says, same page: "The nature, spirit, and works of that Conference, I shall not attempt to describe. The reckless 'AMENS,' the deeply rooted prejudice and partiality, the unchristian spirit, and intemperate speeches made and exhibited by many members, are a deep stain on our former character. Two persons were forced to hear, for nearly four days, the most vulgar and reproachful epithets applied to them, that could well be invented, at least by Christian professors." The numerous and respectable brethren who were present will see how they are regarded by Elder W. A fairer representation of Adventists in New England could not probably be collected. The brethren at large will judge from this manifestation of regard for the opinion and judgment of others, the origin of his scruples to leave the difficulties to a committee of mutual friends.

He comes on page 28 to the charges presented by Elder Needham, on the authority of Madam "Rumor" and "Common Fame." By this time our readers have no difficulty in discerning what two individual personate those nonentities. As those charges were duly considered a few weeks since, and as they will come up in another place and form, that portion of the pamphlet will be here passed over, except as it may be noticed by the committee of the Church, and portions of it be attended to under other heads.

The falsity of the charges on which a mock trial was had, will be duly attended to in their order.

Testimony of Elder Jones.

New York, Sept. 4th, 1850.

I have read the pamphlet, purporting to be your trial before a party claiming to be the Chardon-st. Church, and it forcibly reminds me of a threat which I heard uttered in your office, the week after the spring conference in Boston, by MICAH WOOD. It made a deep impression on my mind at the time, and I have frequently mentioned it since. I could not, however, at the time, persuade myself that he really intended to carry out that threat, but supposed he intended to frighten you to a settlement on his terms. I will state the threat, and leave your readers to judge how far, if at all, it has been fulfilled.

Mr. WOOD said to you: "We have arranged to settle this matter. We (meaning the Church, as I understood him,) will clear you—give you a clean breast, as you call it—and you must clear WEETHEE." To this you replied: "What have I to do with Eld. WEETHEE in the matter of these charges? they are presented by Eld. NEEDHAM; and I ask you to investigate them, and say to my brethren abroad whether they are true or false."

Mr. M. WOOD at once became greatly impassioned, and said: "Well, if you want to press this matter, go on. You will get enough of it before you get through with it. There are more than fifty disaffect-

ed persons in this city who would swear to anything that was ever said about you; and NEEDHAM will carry this matter as far as you want to carry it."

You will perhaps recollect my saying to you afterwards, that if Mr. W. really meant what he said, you must make up your mind for the worst; for there would be nothing left undone to ruin you.

It seems that Mr. M. Wood, Mr. WEETHEE's chief counsellor (if not original informant, in some of these things,) in this case, knew of nothing against you up to that time which the veil of charity could not cover up—he could have then given you a "clean breast"—provided you would have cleared Weethee!

I. E. JONES.

Letter from Deacon P. Hobart, of Boston.

Boston (Mass.), Sept. 9th, 1850.

DEAR BRO. HIMES:—I have for some time felt it to be duty to say a few words to you respecting your trials, which have been a great grief to me. It is with deep feelings that I say what I do, sensible that the eye of God is upon me.

It has been one of the most trying scenes of my life, now, at the advanced age of 67, to be called into action betwixt two ministers whom I so tenderly loved. My first impression was, that Mr. Weethee had said some things which he ought not to have said, and probably would not have said, if he had rightly understood your business. I found there was more blame laid to him than I was willing to think he was guilty of. But then I thought he must have been some to blame. I had a long interview with him. I thought him to be sincere. He succeeded in convincing me that he had no intentions of injuring you in any way, and I expressed that opinion to others. But on further examination, it seemed otherwise,—that is, that I was mistaken. If I had any doubts or fears about it, the pamphlet published, professing to be the trial of Elder J. V. Himes, has removed them all, and established the fact, in my opinion, that there was a secret plan laid to destroy your usefulness, which was utterly denied when it first came to my knowledge. It is one of the most astonishing things to me that I have met with during my whole life, that any of those, not only professing godliness, but looking for the coming of our blessed Lord and Saviour to call us to an account for all the deeds done in the body, should be striving to injure their brethren. Should he come and find such doings, would he say to such, "Well done, good and faithful servant?"

Well, dear brother, we know not the trials we have yet to pass through. We are surrounded with evils, and dangers, and temptations. O that God's grace may be sufficient for us, that we may never render evil for evil, but ever follow that which is good, not only amongst ourselves, but unto all men, that we may be blameless and harmless. Let others do as they will, as for us we will serve the Lord. Yours, in Christian love and fellowship, PETER HOBART.

Bro. Hobart was a member of the Park-street (Congregational) Church in this city. He received a dismission from that Church the past year, accompanied by an attestation of his regular standing and the purity of his character; and on that recommendation was received by the Chardon-street Church.

Correspondence of Elders Judson, Needham, and Weethee, with Elder L. D. Mansfield.

The following correspondence would have appeared in its proper place, had not Bro. Mansfield hesitated to furnish it, on account of threats to prosecute, a request to burn, &c., till too late:—

LETTER FROM ELDER L. D. MANSFIELD, OF SYRACUSE.

DEAR BRO. HIMES:—It is a painful alternative in which I am now called to act. I must see a brother, whom I have long known and loved as a man of surpassing energy and devotedness to the cause of God, followed with the evident purpose of blasting all his prospects of usefulness, and utterly destroying a character which has borne, unscathed, the malignity of open foes and false friends, for the last twelve years—or I must expose, to the public gaze, the correspondence of one whom I have also known and loved, as a friend and brother, for about the same length of time, and also the correspondence of two other brethren, in order to show what motives and feelings have been in exercise in pursuing the course which those brethren, who have originated the "Pamphlet," have taken, and the ultimate object aimed at by those brethren. I have long hesitated to make public, letters which were confidentially written, and which I knew must, in the very nature of them, confirm all your suspicions relative to the purpose actuating the movers in this war upon your character. But I must act according to my convictions of duty, though it may cost "a right hand" or "a right eye;" and I therefore proceed to state to you all I know of this painful affair, and to submit to your numerous friends and to the world—a correspondence, which I should have felt bound to keep to myself, but for the evidence which it contains, when compared with subsequent developments, that the spirit which prompted, and the motives which actuated the movers in this affair, were far from being so disinterested as has been claimed. I am conscious of no personal unkindness toward either of those brethren, and would have been glad to have seen them pursue a different course, from that pursued in the trial of Bro. Himes, and in the publication of the "Pamphlet;" which, by the way, will be better appreciated, after reading the accompanying letters, especially those which are over Bro. Needham's signature.—Not that Bro. N. was at the bottom of this affair, but that he has revealed substantially who was, and what the design was on the part of the originators of this movement.

The first letter which I received throwing

any light upon this subject was from L. P. Judson.

LETTER FROM L. P. JUDSON.

Salem, Mass., April 3, 1850.

DEAR BRO. MANSFIELD:—* * * The particular object of writing to you is to make several suggestions concerning the general interests of our cause.

The "Class for Mutual Improvement" met on Monday of this week, and among other things appointed a committee, consisting of Brn. Weethee and Needham and myself, to draft some general outline of a plan to secure more efficient labors in the cause, and to arrange several things which seem now to hang at rather loose ends.

It is no part of our object to legislate on doctrines to be preached, but to devise the best means of disseminating the doctrines we cherish.

It is suggested whether we cannot have some plan or general understanding of the division of labor, so that brethren shall not, as it is now frequently, send appointments so as to have two or three with the same church at nearly or quite the same time, and then perhaps none for one or more months.

Also, that there should be some arrangement concerning our missionary funds and labor. Who shall be the almoners of the bounties of the Church. Who shall direct as to the disbursement, &c.

Does the interest of the cause demand the publication of another paper? If so, is Buffalo, Syracuse, or New York, the best location?—What is the relation that our present papers sustain to the cause?

Have we not several young men who ought to be preparing by a study of the Word to become preachers? What is the best way to lead them into the work? &c. &c.

The above are among the general points we want to consider at New York Conference, and if we cannot conclude on arrangements there, to complete them at Boston.

I write at the suggestion of brethren, and please allow me to depend on you to write to Mr. Bates and other brethren in your vicinity, and secure as good an attendance at N. Y. as may be. If these things are considered, you will see that much importance will be attached to our deliberations at that Conference. Will you not also write some one member of the committee—perhaps Bro. Needham, at Worcester—and give us any suggestions you have to make on any or all of the above points, or any others. "In a multitude of counsellors there is safety." Give us the best advice you can, that we may be able to give a thoroughly digested plan. * * * Yours, &c.

L. P. JUDSON.

This letter was quite misapprehended at first, as I had not the remotest idea that Judson, and the other members of the Committee named, could be engaged in any movement subversive of the "Advent Herald;" and when Judson inquired, "What relation do our present papers sustain to the cause?" I supposed that he was referring more especially to the Western paper—as he also inquired, "Whether we needed another paper? and if so, whether Buffalo, Syracuse, or New York, was the best location?" all of which places are in New York State, where the "Harbinger" is located. And I was aware, that Judson had endeavored before, to buy out the "Harbinger," and had for years manifested a wonderful itching to be connected with the paper publishing business; a position to which I apprehend he would only need to have called himself, in order to get a most decided verdict from the brethren, to the purport, that they did not consider him a suitable person for that position.

It might be a matter of surprise that Judson himself did not attend the New York Conference, after saying that "MUCH IMPORTANCE would be attached to our deliberations at New York," and requesting the attendance of Bro. Bates and myself, were we not in possession of many statements of his making in different places, which he was evidently indisposed to meet in the presence of yourself and the Advent brethren. Therefore, concluding that "discretion was the better part of valor," he goes West before the N. Y. Conference, and does not return, though he told me at Syracuse, as he was going home, that he intended to return to the N. Y. Conference, and that the brethren East had contributed so that he had the means to go.

I regard Judson as one of the movers in this effort to get possession of, or to supplant the "Herald," though from your other correspondence (see Elder Osler's statement, &c.) his "workings" were not as "secret" as some others.

This was my only letter from L. P. Judson, but acting upon his suggestion, I wrote Bro. Needham at Worcester, as a member of that Committee, and subsequently received the following letter, which filled me with grief and astonishment, and showed me that I had not understood the enigmas of Judson's letter. I here give Bro. N.'s letter, with remarks:

FIRST LETTER FROM G. NEEDHAM.

Worcester (Mass.), April 9th, 1850.

DEAR BRO. MANSFIELD:—I write to inquire of you a little about the expenses of the Syracuse Tent meeting last summer. Soon after that meeting Bro. Himes wrote to me that, that meeting cost him fifty

dollars. It has ever been a wonder to me when I have thought of it since, how it could cost fifty dollars, over and above all that brethren there did to sustain it. In the "Herald" of March 23d is a statement, entitled, "Tract and Mission Fund," which needs an explanation. That statement has called my attention anew to the fifty dollar item at Syracuse. Will you do me the favor to communicate immediately, as Brn. Weethee, Judson, and myself, have been appointed a committee to prepare some plan for action at New York, and probably Boston, at the Conference. We wish to get such information in regard to the use of our money as will enable us hereafter to know how it is used. You will see by that statement that Bro. Himes has expended over seven hundred dollars, as he claims for Missionary and Tract purposes, and besides four hundred dollars more for other purposes. [Note 1.]

Over eleven hundred dollars expended; by whom? By any agent of Conference? No. Conference at Boston appointed over thirty persons to assist in getting up and sustaining Advent meetings in the United States, not one of whom, so far as I know, has been consulted in the distribution of these funds.—Bro. Bliss was appointed Treasurer (for minutes, see "Herald," June 16, '49); and how he has disposed of the funds (near \$500) is best known to himself. We must suppose that he and Bro. Himes have disposed of them together, but by what authority Bro. H. has meddled with them I know not, he not having any trust of any kind committed to him last spring. [Note 2.]

Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region. I mention Brn. Weethee, Edwin, Elam, and Wesley Burnham, Judson, J. Cummings, besides almost the entire Chardon-street Church.

A crisis has come, such as I never expected. [Note 3.] We wish you could come to both Conferences, but you must not fail to be at New York. We would like also if Bro. Bates is prepared to stand up against any storm that may arise, if he would come. But neither he nor any other person should know anything about the matter unless they keep it the most profound secret, till they see the friends in this region, and have an explanation. This whole movement has originated with Bro. Himes' old and tried friends, who have stood by him in every hour—but they will stand there no longer, unless he clears up the dark clouds that now lower around. It is for his good, that of the cause, and all concerned, that there should be an investigation. [Note 4.]

We wish to manage the matter so that Bro. H. will be as little injured as possible—for we are his friends. He was with me yesterday,* but has no suspicion of the movement, and the success of it depends on his not knowing it till all is ready. I entrust this to you, Bro. Mansfield, as a man of God, who I know to be true. Betray it not, my brother; nay, I know you will not. O if you knew an hundredth part of what I do, you would be astonished, you would need no caution. [5.] Perhaps I ought to give you a general item or two. It is believed by some of the brethren in the Chardon-street Church, who have made estimates, that Bro. Himes is worth from \$12,000 to \$14,000! He proposed to buy Chardon-st. Chapel to "save the cause" in Boston, yet he charges \$600 rent! While here the other evening, he said he had left his "subscription for the cause," for two hundred dollars, for this year. I have learned since how he pays \$200—charges \$600 rent, minus two, leaving four! Four hundred dollars wrenched out of that poor congregation. This is 8 per cent. on \$5000. Besides, he has the use of the upper part.

After Bro. Weethee went to Boston, he expended what funds he had, but nothing was done for him for six weeks; then, after a week's delay, being informed of his necessities, seventy dollars was raised for Bro. W., and Bro. Himes took the money, saying, "Now I will make Bro. Weethee's heart glad to-morrow morning;" but after seven days' more delay, paid fifty of it over, and the brethren never knew till a few days since, but that he paid all over—in conversation with Bro. W. it came out. These are specimens—but not the worst. O brother, what are we coming to! Since I commenced writing I got down to pray, and have wept heartily over this matter. Yours,

G. NEEDHAM.

P.S. Write me immediately, and do not fail to come to New York. We may want a new editor of —. Would you be willing if it comes to that? Think, but not aloud, we are living in perilous times—may our God sustain us. I confess I feel strange, but God will defend the right. [Note 6.]

REMARKS.

I freely confess that this letter shook my confidence a little in yourself (Bro. Himes), but not so much as to lead me to take sides with those whom he represented as disaffected. Several points must be noticed. In reply to the inquiries relating to the Tent Meeting I informed Bro. N. that I had no accurate account of the receipts and expenditures, as the money did not all pass through my hands, but from the best calculation I could make, there might have been that amount (\$50,) expended by Bro. Himes there.

Note 1.—Bro. N. refers to the amount which Bro. Himes represented himself to have expended in the cause, and exclaims, "over eleven hundred dollars expended—by whom?" By any agent of Conference? No! Bro. Bliss was appointed treasurer, and how he has disposed of the funds (over \$500) is best known to himself. We must suppose that he and Bro. Himes have disposed of them together; but by what authority Bro. H. has meddled with them, I know not, he not having any trust of any kind committed to him last spring.

I must confess I was surprised at this paragraph at the time, for I supposed this fund was

* Elder N. said in the Conference, that when Elder Himes left his house at this time, he had the fullest fellowship for him. That afternoon a man went to him "in a flood of tears."—Ed.

raised to aid in the work of scattering light on the Advent, and was designed especially to further the efforts, which Bro. Himes had been most energetically putting forth for years, in the "Missionary and Tract" cause. The receipts and disbursements, for the above cause had been acknowledged in the "Herald," and if "over eleven hundred dollars" had been expended in this cause, and Brn. Bliss and Himes had acted in concert about it, what wonderful iniquity was there in it? Had Brn. Himes and Bliss no right to confer together in the matter? Strange that two men so intimately associated should not be allowed to advise together in the use of monies paid in for the express purpose of doing, on a little more enlarged scale, what the "Herald" office had always been doing to spread the doctrine of the coming of Christ. But I ask, if the language used by Bro. N. does not imply that Brn. Himes and Bliss had dishonestly perverted these funds? "Bro. Bliss was appointed treasurer, and how he has disposed of the funds is best known to himself. We must suppose that he and Bro. Himes have disposed of them together."!!!

This looks to me cruel and uncharitable in the extreme. These two brethren who, with other noble hearted men, have borne the heat and burden of the Advent conflict, and have labored untiringly for this holy cause for years, are here impliedly guilty of the surpassing wickedness of misappropriating the funds contributed by their brethren and sisters, to warn the world and prepare them for the coming of Christ!!

This statement, together with what is said, toward the close of the letter, relative to the Chapel and Bro. Weethee's matters, led me to understand that Bro. Himes was regarded as a dishonest man; and also led me to inquire in my next letter "if Bro. Bliss was implicated in the dishonesty?" The answer will appear in the next letter from Bro. N.

Bro. N. says further: "Conference appointed over thirty persons to assist in getting up meetings in various parts of the United States, not one of whom, so far as I know, has been consulted in the distribution of these funds." I ask, were they appointed as the disbursing committee? No. They were "appointed to get up meetings." Was there any vote of Conference that these funds should pay the expenses of those meetings? No. Did any of these brethren ask for funds or tracts without getting aid? I think not.

But Bro. Needham exclaims, "Over eleven hundred dollars expended by whom? By any agent of Conference? No!" Now, Bro. Bliss was Treasurer, and if the Conference had no agent for the purpose of carrying on the Tract and Mission enterprise,—it is plain that Bro. Bliss himself should appropriate the funds,—or wait a year for Conference to appoint some one to do it. But Bro. Bliss knew that we had not been so exceedingly particular in our arrangements, as to require any great formality, and that Bro. Himes was considered, virtually, the disbursing agent of the Advent body,—by the very position which he occupied, as publisher of tracts and as an evangelist laboring in all parts of the land, and holding meetings which cost necessarily very considerable sums of money.

But to the point. Was Bro. Himes virtually the "agent of the Conference"? Bro. Needham says in this letter, "No! This money was not expended by any agent of Conference." Now I wish to quote from his plea. ("Pamphlet," page 98,) "We go back (says Bro. N.) even to the commencement, and we find him (Himes) first only editor, but subsequently publisher, yet all along declaring that he is not the 'proprietor,' that he is only an 'agent' of the Advent body, and though there has been no formal vote declaring him such, yet by common consent, and by the oft repeated votes of different conferences, approving his course, he is VIRTUALLY RECOGNIZED AS SUCH."

Here we have a flat contradiction. In his letter to me, he declares Bro. Himes "is no agent of Conference"; and on the floor of the Conference in Boston, in opposing a resolution "approving Bro. H.'s course," he says that "Bro. Himes is no agent of Conference," and therefore they ought not to express their confidence in him in that associated capacity.

But now we read in the "Pamphlet," from Bro. N.'s own pen, that, "by common consent, and by the oft repeated votes of different conferences, he was virtually recognized as agent for the cause."

When had "this virtual recognition" of this relationship between Bro. H. and his brethren ever been nullified, that he should be accused of "meddling" with the funds of the cause, when in addition to the monies contributed by brethren, he expended also several hundred dollars, which by his industry and untiring zeal he had secured to himself to be appropriated as he chose to do?

No Conference had ever directly, or indirectly, disapproved of his appropriations of means, and he was still "virtually the agent of Conference," if he had ever been.

While on this point let me say, that I do not see any discrepancy between Bro. Himes' professions of "agency" and "proprietorship." In one sense he is *agent*, in another, *proprietor*.

An agent is a *steward*—we are all stewards of our property and talents—and are also proprietors. To illustrate: say that President Weethee is converted to the Advent faith. He communicates with his brethren, both orally and by letter, on the subject of his new faith. He says: "I have sacrificed two professions, which cost me \$1,500, for the Advent faith. I have consecrated myself, and all I have, to the work. I have laid all upon the altar. I feel that I am not my own," &c.

Now would any one suppose that Br. W. belied his professions, if he should build a brick house in Cincinnati, and upon being asked, who was the "proprietor" of that house, should say he was? Or if he had purchased a library to aid him in his work, would any one suppose that he had falsified his professions, if he should say to an inquirer, "These books are my property"? If Bro. Needham makes similar professions of consecration to the cause of God, (and we all make them,) does he consider that the Advent cause (Conference) has claims upon him, and can use his money earned as "Chaplain of the Legislature"—or in any other way,—as they please? No! surely not!

But should his brethren—at large, or individually—give him funds for a special purpose, and he misappropriate them, they would have cause to complain. So if our brethren have given Bro. Himes more money to use for the "Tract and Mission cause" than he has used in that way, they might complain; but now he has used some hundreds of dollars of his own, and this is a grievous offence.

How could you, Bro. Himes, commit such a sin, as to give any of your own hard earnings, to spread the truth without an order from—whom? Perhaps I should say, President Weethee and G. Needham!! I do not know whom else they would have consulted, for they are the complainants.

This whole array of supposed discrepancies, amounts to nothing, to those who are willing to see the truth.

Note 2.—But in another place, a most desperate blow is aimed at Bro. Himes' reputation. "Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region. I mention Brn. Weethee, Edwin, Wesley, and Elam Burnham, Judson, and Cummings, and almost the whole Chardon-street Church. A crisis has come such as I never expected."

The fact that so many brethren in the ministry were disaffected, and "almost all Chardon-street Church," staggered my confidence much, but I was not then aware of the influences which had been brought to bear on these persons, to make them "disaffected;" but it will appear in full in the defence of this case.

Note 3.—Bro. Needham urges me by all means to come to the New York Conference, and wishes "Bro. Bates to be prepared to stand up against any storm that may arise;" and then says: "The whole affair has originated with Bro. Himes' tried friends, who have stood by him in every hour, but will stand there no longer unless he clears up the dark clouds which now lower around." He further adds: "It is for his good, and the good of the cause, that there should be an investigation."

What influences could be drawn from such remarks, but that Bro. Himes' case was to be investigated at New York; and if on trial he could not "clear up the dark clouds," his brethren—"tried friends"—"would stand by him no longer." Now here we see that the purpose of Bro. N. and his associates was to try Bro. Himes in New York, at the Conference. How does this compare with their utter repudiation of any tribunal, except the local Church, of which Bro. Himes was a member? How does it compare with Needham's objection to the Conference passing a vote expressive of confidence in Bro. Himes, when he said that to do so, would be "forestalling the action of the Church of which Himes was a member."

Suppose the New York Conference had passed a vote that they could not in view of the report of "Common fame," (alias, President Weethee,) any longer approve of Bro. Himes' course. Do you think these brethren would have been so much afraid of "forestalling the action of the Chardon-street Church?" Nay, verily. But how happened they to discover that it was desperate wickedness, and "taking the place of the head of the Church"—for any other body besides the local Church of which Bro. Himes was a member to *intermeddle* with this matter? When they found that their plan had leaked out, and that the New York Conference was not made up of the material which would enable them to carry out their plan, they changed their plan, as will be seen in the process of this investigation, but their design will further appear, and you must decide whether there were any "secret workings."

Note 4.—"We wish (says Bro. N.) to manage the matter so that Bro. Himes will be in-

jured as little as possible, for we are his friends. He was with me yesterday, but has no suspicion of the movement, and the success of it depends on his NOT KNOWING TILL ALL IS READY. BETRAY IT NOT, my brother, nay, I know you will not. O if you knew an HUNDREDTH PART of what I do, you would be astonished, you would need no caution."—And before he had said: "Neither Bro. Bates, nor any other person, should know anything about it, unless they keep it the most PROFOUND SECRET, till they see the friends in this region and hear an explanation." They "wished to manage the matter so that Bro. Himes would be injured as little as possible, FOR WE ARE HIS FRIENDS." How strange such language sounds, after reading subsequent letters and the PAMPHLET. I will only say, that if they have pursued such a course as to "injure Bro. Himes as little as possible," then I do not know what course they could have pursued to injure him as MUCH AS POSSIBLE.

Bro. N. adds: "He [Bro. H.] was with me yesterday, but has no SUSPICION OF THE MOVEMENT." What does this indicate? A readiness to "tell Bro. Himes his fault between him and thee alone"!—No! Why did he not say to Bro. Himes, that there were rumors against him, and ask for an explanation? He might have obtained answers which would have saved all this unhappy, and in all probability, final alienation of brethren!

"The success of the movement depends upon HIS NOT KNOWING TILL ALL IS READY." The least that can be said of this expression is, that they were to come upon him in an *unprepared moment*, and that their *entire movement* would be a failure, unless they could keep Bro. H. in ignorance of the movement. Is this "doing as they would be done unto"? If they were disposed to do everything for God, and in open daylight, and to give Bro. H. an opportunity to defend himself against the assault that was evidently contemplated upon his character, why say that "the success of the movement depends upon his not knowing till all is ready"? In my reply to Bro. N., I expressed the hope that no public investigation would be had, but that Bro. H. would be seen by a committee of his brethren, who were aware of the reports circulated against him.

Bro. N. says further: "BETRAY IT NOT, my brother; nay, I know you will not. . . . Neither Bro. Bates, nor any body else, should know anything about it, unless they keep IT THE MOST PROFOUND SECRET, until they see the friends in this region; and hear an explanation from them."

This imposition of SECRECY I faithfully regarded, and only confided the matter to one or two besides Bro. Bates, (and these persons were very especial friends of Bro. Himes), and not a word reached Bro. Himes from me previous to the New York Conference. I fully expected to attend this Conference, and purposed, that first of all, a committee of those brethren, who were aware of these reports, should wait on Bro. Himes privately, and open this matter to him, and this I knew would be "doing as I would be done by." But I was providentially hindered from attending that Conference, and of course could have nothing to do with arrangements, except by advice.

Immediately after the New York Conference, I received a letter from Bro. Himes, inquiring if I "had written to L. P. Judson, J. P. Weethee, or G. Needham, implicating him in bad conduct at the West?" I wrote him I had not, for I knew of no conduct of this kind. Here I first learned that Bro. H. was aware of the movements of these men, and then asked him some pertinent questions relative to his office, &c., in order to satisfy myself, and informed him that I had received letters from the East (no names were called) relating to those matters, and to his integrity in other respects. This I felt was right and proper, as I had not the opportunity of seeing Bro. H. in person. It seems that the fact of my having held correspondence with Needham and Weethee on this subject was brought to the ears of Bro. Himes by way of Judson, who opened the matter to a brother, who informed Bro. H. I suppose I shall be severely censured by those who sympathize in this movement, for now exposing this correspondence; and I will now only say, that this letter imposes secrecy upon myself, Bro. Bates, and any who might have had the matter confided to them, only until "we heard an explanation from brethren at the East," and I should suppose that period had now come—we having seen the "Pamphlet." I have a clear conscience now—not, however, altogether on the ground of the time for secrecy having expired, but because I am persuaded that at this stage of the affair it is due to Bro. H., to the brethren, and to the cause of God, that there should be an exposure of the origin of this matter, that they may see why the land has been ransacked for old or new scandals, in order to put down Bro. Himes at all events. Never, until I became satisfied that Elders Weethee and Needham had determined to crush Bro. Himes, was I willing to give publicity to their letters.

By subsequent letters, it will be seen more clearly, that I am not bound to regard as confidential any longer the letters of those who have had so uncharitable a purpose to subvert as the ruin—THE UTTER RUIN—of a man who has done so much for this best of causes. I dare not, as a Christian man, justify so unrighteous a crusade, as I must needs do, if I concealed the evidence of their primary designs, when their subsequent acts confirmed the opinion that SELF was at the bottom of this movement, though they might have been entirely unconscious of the main-spring of their movements.

Note 5.—Bro. N. also says: "If you knew an hundredth part of what I do, you would be astonished, you would need no caution," i. e. to keep the matter secret. And then proceeds to name several items in which you had acted, as he alleged, very dishonestly. These charges you have explained quite to my satisfaction, and in other places in your defence the full explanation of them will be found. I only wish to say, that the language of Bro. N. is very comprehensive.—"An hundredth part of what I know," and

then, after giving two or three items, says: "These are specimens, but not the worst."

Now I ask, What must be thought of you in such a case? Bro. Needham thinks I would be "astonished" if I knew "one hundredth part" of what—he had heard!—had been "rumored"—had come upon the winds of "common fame"? No! of what he "KNEW." Who cannot see that if I had full confidence in Bro. Needham, I could scarcely have a particle in Bro. Himes. No apology can be offered for the declaration, that he "knew" a hundred fold more than would be quite sufficient to strike me dumb. Is this the "charity that hopeth all things"? I throw not; and I have earnestly entreated Bro. N. since to "come out and confess, that he had done wrong in giving so much confidence to these reports;" but he has persisted in his course. This has changed my mind in reference to his disinterestedness in this matter. To me, he writes privately, that he "knows" things worse than extortion and dishonesty;—and when the article entitled "Secret Workings," calls him and others out, he then says, "rumor" and "common fame" charge Elder Himes with wrong, under seven specifications,—instead of "an hundred, which he 'KNEW'."

Note 6.—In Bro. N.'s postscript, he says: "Write me immediately, and do not fail to come to New York. We may want a new editor of —, would you be willing, if it comes to that? Think! but not aloud, we are living in perilous times. May our God sustain us. I confess I feel strange, but God will defend the right."

Here the great purpose is hinted at. A "new editor of the Herald," (for no one can doubt in this connection that — signifies the "Herald.") This makes Bro. N. "feel strange"—leads him almost to hold his breath in expectation, and to enjoin upon me "not to think aloud."

Alas! for poor human nature! I am pained to say, that it seems clear from all that I can draw from this communication, that the purpose was, to come upon you at the New York Conference—either in private or public—and make an onset with charges, of the intention to present which, they had never notified you, and in reference to which they had enjoined secrecy upon all who knew, that they might not apprise you of the scheme, saying that "the success of the movement depends upon his not knowing till all is ready,"—"keep it the most profound secret," &c., and then in behalf of the Advent people, demand the giving up of the "Herald," &c., into the hands of the Conference, and then a delegated Conference, which was to meet in Boston, be appointed, by which they hoped to be inducted into the seat of the "triumvirate" (as they call yourself, Hale, and Bliss)—they (Weethee, Needham, and Judson) constituting in their turn, another "triumvirate," to manage the various departments of the "Advent Herald."

The excitement evinced, upon the bare mention of a "new editor," which made Bro. N. "feel strange," partakes very much of that which makes one giddy by being suddenly impressed with the idea of promotion and good fortune.

I think this "motive" and "this ultimate design" will appear more fully in the subsequent letters, to the second of which I now call attention. However, before doing this I will say, that not satisfied to lose confidence in Bro. Bliss and yourself, on the testimony of Bro. N., whom I knew to have, among other imperfections, extraordinary excitability of temper, I wrote to Mr. Weethee, inquiring into the nature of Bro. Himes' delinquencies, and what was their purpose in respect to Bro. H. at New York Conference? Mr. Weethee replied to this effect, that "Mr. Himes had nearly cleared up his matter, and he hoped all would be amicably adjusted," &c., but I afterward, at his request, returned his letter to him, and did not take a copy, as he said he wished to present it in testimony, in the investigation held before his Church in Boston; but I have never heard of the letter having been exposed; and since I commenced this review, I have sent to him for the letter, but have received no reply.

I might say of Bro. Needham also, that I have written him, requesting my letters or copies, that the whole matter may be fairly presented, but he refuses yet, to give me copies. In reference to my letters in reply, I will only say, that they will show, that I endeavored to act a conservative part, and explain how the charges against you might not be well founded, that they might be explained, &c., and they will also show that I was considerably influenced by Bro. N.'s astounding revelations and more astounding secretaries.

SECOND LETTER FROM G. NEEDHAM.

Worcester (Mass.), April 18th, 1850.

DEAR BRO. MANSFIELD:—Your last was received Monday. I waited till I should go to Boston, before answering. I went Tuesday, and returned last evening. Had an interview with Brn. Weethee and Judson. You will understand that we were appointed a committee to bring forward general measures at the New York Conference, for the interests of the cause. This appointment was made by the "Class for Mutual Improvement," at its last meeting. It was done without my knowledge or consent. I have never attended one of those meetings. Elder Himes first informed me of the arrangement. He, however, was little aware of the "course of events." He and I started Monday morning of last week to go to Providence, to meet Brn. Weethee and Judson, but by the providence of God, we were just fifteen seconds too late to take the morning train, which was the only one that would answer. The result was, H. returned to Boston, and I to my house; and before night Bro. Weethee came to see me. We look upon every movement from the start of this committee as Providential. Had I foreseen where I should be

placed, they would never have had me on this committee. I have fought one battle that cost me midnight oil, and wearisome days, and many cares, but I have a good conscience through all, and I shall not now shrink, cost it what it may to myself. Nay, facts (or what purport such) have come to my knowledge, that must separate me forever from Elder J. V. Himes, unless he can disprove them; and that he can, I have not the most distant idea. You ask if there "are any other charges than those that relate to his honesty?" "Do you think Bliss and H." (by which I suppose you mean Himes) "are equally implicated?" Ist. I answer the last one first. I think it impossible that Bliss should have been so long in the office, and not know the principles on which it has been managed; especially, when a young man of the most tender regard for moral honesty, by the name of Marshall, (of whom I shall speak again) had not been in the office six weeks, before he came to Bro. Weethee, with his heart full of grief for the dishonesty which he had already discovered! Bro. James Ball, of Boston, was once in that office six months, and has never had any confidence in Himes since. His mother told me yesterday, it was more than she and his father (when he was alive) could do to keep James down, when they said anything in H.'s favor.*

2d. I do not know as H. has been guilty of drunkenness or lewdness, nor do I believe he has. But this is a fact related by one of the brethren of the Church, and the man, too, who, before H. went into the publishing business, endorsed him \$400, to save him from jail; that there is one Nichols, a professed Adventist (I know his wife), who is in the liquor business, for whom Himes has endorsed notes to carry on that damnable trade, and that some of the bankers have shown such notes to this brother, and asked him, sneeringly, if Elder Himes did not share in the profits!

3. Another fact. There is one Josselyn, whom I well know, who has been in the habit of drunkenness for two years, and the matter has been well known to H.; yet J. has given (at least some part of the time) fifty dollars a year to the rent of Chardon-street Chapel, and all has gone well. Last fall I called, with H., into J.'s meat-shop, when H. urged him to come to the meeting we were holding. After we went out, I remarked, J. had no interest in religion; if he had, he would find time to come to meeting. H. plastered it all over, saying, he was one of the most interesting men I ever saw, get him waked up a little; but said, he and his family have been sick a good deal lately, which has taken his mind away a little, etc. etc.!!

4. Marshall, the young man mentioned above, is an Irishman. He is the son of a Presbyterian in Ireland, with whom Himes stayed while he was in that part of Ireland. M. came to New York last fall, when H. was holding the Tent-meeting at Brooklyn. Not finding business there, Himes invited him on to Boston. I saw him at Providence—next in B.—When I saw him in B. he was in no business, and boarding in a family of strangers,—mentioned that he got into that family providentially,—i. e., he went into the street, and inquired of a gentleman for a boarding place, and was directed there. I now learn the facts are these: when Himes returned to Boston, he introduced Bro. Marshall to the church, as a member of a family in Ireland, to whom he owed a heavy debt of gratitude. And said he, "I mean so to treat Bro. M., that he shall feel that I can be grateful." After a few days' stay at H.'s house, in which he did not succeed in finding business, H. treated him so coolly that in the grief of his heart, he went into the street—found a police officer, and inquired of him for a boarding place, and was directed as above! His subsequent treatment of that dear young stranger and brother has been barbarous. I cannot tell all—it would fill a sheet.—Suffice it to say, after employing him for some time, and neither half-feeding nor paying him, (for he has gone supperless to bed sometimes), he finally, after about completing a bargain for long-service, dismissed him unceremoniously, to look out for himself! This is the way he shows gratitude! These facts reveal not only dishonesty, but falsehood, baseness, and cruelty.

5. Now for other facts. When he was up here ten days ago, I had conversation with him about their prospects at Boston, asked if Bro. Weethee would stay? &c.; he thought he would, said he had left his subscription for two hundred dollars, that he could not do so much this year as formerly; that last year it cost him five or six hundred dollars; and some years he had done the whole. (He has frequently told me that he had to sustain the entire cause, pay the minister, and find them a Chapel.) Now, what are the facts? Last year, I understand, they paid him over \$400 rent; (if it is all paid up;) this year he asked \$600, and then offered to give \$200. That is the way to give two hundred! Well, if he tells the truth, the Chapel cost him \$3,500. Four hundred on that would be but a trifle short of twelve per cent. If that is not enough in all conscience, I know not where to stop. So you see in reality he did not offer to give one cent, nor has he given anything the past year.

6. You know Himes has always been in favor of organization. Last fall he brought the subject up again, and in conversation with Bro. W., it was ultimately carried to a consummation. Before the consummation, and after he had brought it forward, the purpose seems to have possessed his mind to get rid of Bro. Weethee. But this is a difficult matter,—he had greatly

* I have had an interview with Bro. Ball, and he thus explains the matter:

"In regard to the statement of Elder Needham, in a letter to Elder Mansfield, where my name is used, I am misunderstood: I meant to be understood, public affairs, not private. That in pecuniary matters, I have always considered him strictly honest."

Boston, Sept. 9th, 1850.

J. W. BALL

endeared himself to the Church, and there seemed to be but one avenue to reach him.

There was a Bro. Young, a man of considerable influence, who had always opposed organization. All at once J. V. Himes becomes opposed to organization,—goes to Bro. Young, and tells him that he has changed his mind, and thinks, on the whole, that organizations are wrong, and they can get along in Boston well enough without. After thus baiting Young, he hinted his desire to get rid of Weetsee. *But the bait didn't take!!* The fox became a goose too quick! When Bro. Young and other brethren came to compare notes, they found he had used such deception with them, that indignation has possessed them, and they refused to have his name on their subscription, have hired the Chapel of him, and agreed to pay him \$400, or \$500, if he asks it, but it is entirely managed by the Church.

7. You know donations are acknowledged in the "Herald" for the Tract and Mission Fund. Now for a fact. Some time since, an individual much interested in the cause, came into the office and gave \$40 for that purpose, but no acknowledgment has been made of it. It may be on their books; if so, it will appear. I do not believe it, however.

In the statement ("Herald" March 23) \$167 94 are said to be paid in. Now I find acknowledged in "Herald" from May last \$648 41 two hundred of which are from J. V. Himes, \$648 41 minus 200=448 41, which does not agree with their statement; add \$40, and you have \$488 41, which still disagrees. The whole matter is crooked—it needs a jack plane upon it. He complains of the embarrassments of the office, yet there is a stream of money going in all the time. He has acknowledged \$161 97 in the last eleven months, donations to send the "Herald" to the poor. They publish 4700 numbers weekly. We have made an estimate, and find, after a liberal allowance for all expenses, a net profit of 3000 dollars yearly. This, after allowing \$300 for himself, and \$700 for Bliss. Then the profits on books and tracts are full half that sum, if not more. Here, then, we have the snug little sum of \$4500 to be disposed of as he pleases. Were these earnings to go for the good of the cause, they would make the hearts of many of us glad, under our embarrassments. Now we propose, 1st, at New York to define who and what the Advent body is. This will be the ground for all further action.

2. Having secured this, send out a call to all our congregations to send up delegates to the Boston meeting, and then look into the matter, so far as is necessary to secure the great end of our labors. The fact is, and there is no disguising it, our two printing offices are money-making concerns. I am fully convinced that they are like two dogs pulling at a rabbit; and they have nearly pulled it in twain. Now we want to know whether we have any organs as a people, or not. Our purpose is, if the "Herald" is not given up to the body, to start a new paper, which shall belong to, and be under the control of, the great Advent body. This can be done; and we can find a committee of honest men, who will watch over our interests. It is worse than folly for us to put our noses down to the grindstone, till our faces are thin as a shingle, to support two men in pocketing from five to six thousand dollars yearly.

The moment a move is made, a score of our preachers will come to the rescue. The rabbit belongs to the body; and God being my helper, I shall do something to set it before them. I have given you a chapter,—there is more behind, but I did not lay out large enough. Had I the means, I would send you help,—but like you am in debt, and this has already cost me two dollars—but I will suggest this: send appointments along, and you will get some help in that way. Send to Utica, Brockett's Bridge, Troy, &c.; and if you need help, we will divide with you at New York. Make your arrangements to stay till after Boston meeting, and we will find you places enough to labor in, where I think you will be well sustained. But if you cannot do this, arrange to come to Boston, as this will be the most important. I had to take another slip, so I will say, Himes is gone to New York and Philadelphia, for no good reason in the world—the only valid excuse, was to get a steel engraving for Father Miller; but Bro. Litch would have attended to that, and not made it cost over twenty-five cents, when now it will cost fourteen or fifteen dollars. Who pays such shots? Ans.—The brethren. I observed you were laboring under a mistake in your first letter, and I knew mine would set it right. But, I have stopped the "Harbinger" some weeks ago, and were it not for another object, would do so by the "Herald." Bro. Mansfield, I HAVE NO CONFIDENCE IN EITHER. O for the Lord to come.

G. NEEDHAM.

P. S. If you can, see brother Bates, and break the subject to him, carefully. I wish both could be with us.

REMARKS.

Note on 1st par.—"He (Himes) was little aware, &c." He ought to have been aware, and the 18th of

Matthew directs that he should have been informed of his fault privately.

He says he "has fought one battle," &c. The battle, I suppose, was with Bro. Marsh; but he says in a very recent letter, that he was sensible that he had misapprehended Bro. Marsh, and had explained to him, so that Bro. N.'s conscience must have changed on the point.

"And that he can disprove them, I have not the most distant idea." He here prejudices the whole matter, and expresses the opinion that he shall be eternally separated from Bro. H. How could he disprove them, when they were to keep the intention of having an investigation "a profound secret?" and who doubts that "the success of the movement" depended on so keeping it?

He says "Bro. Marshall came to Weetsee full of grief at Bro. H.'s dishonesty." This is doubtless a misrepresentation, for Bro. Marshall makes a different statement. (See Review of "CHARGE 3, SPEC. 1st.") and Bro. Ball says he believes Bro. Himes perfectly honest in his business!! (See his note.)

Note on 2d and 3d pars.—These charges are without foundation, neither the case of Nicholls nor Josselyn is truthfully represented, which will appear elsewhere in this review. (See review of charge 1st, spec. 1st; also charge 6th, spec. 1st.)

Note on 4th par.—These charges of "dishonesty, falsehood, baseness, and cruelty," and the alleged facts upon which they are grounded, will be found appropriately and conclusively answered, to all candid minds, in review of "charge 3d, spec. 1." I will add, however, that having opportunity, I inquired of the domestic in Bro. Himes' family, as to how Marshall was treated. In a frank and honest manner, she declared, that Mr. Marshall was treated as well as if he had been Bro. Himes' own child, and that she never knew him to be neglected at all, and does not think he ever was. She further states, that he (M.) frequently expressed the grateful feelings he had towards Bro. H. and family, and said they treated him as well as their own children. His going "supperless to bed," is small talk, in the ears of those who know the abundant hospitalities of Bro. Himes' house, and no one can fail to see, that it reflects more upon Mrs. Himes than on her husband. None who know her, will believe such imputations. I feel ashamed, that learned "Professors," and dignified ministers, cannot occupy themselves in some more elevated pursuits than giving publicity to such paltry scandal.

Note on 5th par.—Bro. Needham could never have so distorted this matter about the Chapel, if he meant to be ingenious and fair. He does not tell me, that Bro. Himes pays \$450 for rent of ground on which the Chapel stands; but for full refutation of this false charge, see remarks under head of "Mathematics." I will add, however, that the rent of Chapel last year, as well as the present, was \$600, as fixed by advice of J. G. Hamblin and others. And it will be seen by the certificate of J. Emerson, Treasurer of Chardon-street Society, that instead of "wrenching \$400 from that poor congregation," he gave them over \$400 for that very year!!!

Note on 6th par.—The discrepancies in Bro. H.'s conduct in respect to the "organization," will find but little difficulty of solution, if it be considered, that the kind of organization established, did not correspond with what Bro. H. thought best and proper;—and that he might be in favor of one organization, and not the organization which was arranged. The diverse positions of many others on this subject, is much more open to criticism than the course of Bro. Himes. (On this point see review of 4th charge.) But it should be added, that in the Church meeting, where Bro. Himes had his first hearing, Bro. Young, who is here referred to by Bro. Needham, cleared Bro. H. of any blame in that matter!!

Note on 7th par.—The discrepancy discovered in the published account of the receipts up to March 23d, and the acknowledgements in the "Herald" from time to time, is a small matter at best. The statement made in the "Herald" March 23d, was furnished Bro. H. by Mr. Flood, the clerk, (as Mr. Flood informs me,) and was a hasty sketch made at the time, on a bit of paper; if therefore it should not perfectly agree with the sums credited, it will be no impeachment of Bro. Himes' integrity. I have been carefully over the account, both in the "Herald" and in the account book, and find no discrepancy which is at all worthy of note. This matter does not need a "jack plane" half as much as it does that "charity which thinketh no evil."

It is said that "the net proceeds of the office must be about \$4 500, to be disposed of as H. pleases," and intimates that the means thus secured does not "go for the good of the cause." Where does it go pray! Bro. H.'s investments are for public good, for the cause, and not for private interests. When any proof to the contrary is presented, it will be time to reply to this unkind and reproachful implication.

I will not say one word, in reference to the plan stated here for the New York Conference. But I must call attention to the estimate in which the two papers are held, and to the object which Bro. N. has before him, viz., to "set the rabbit before the body"—i.e., show the Advent people how much money they are losing through the two Advent offices, which he calls "money making concerns." Let it also be distinctly seen that if the "Herald" is not given up to the body, they purpose to start another paper, &c. "He thinks it folly to put our noses to the grindstone to support two men (Editors of "Herald" and "Harbinger") in pocketing from \$5000 to \$6000 yearly." I have yet to learn that Bro. Himes has invested money to any amount, in any property, for personal ends. He concludes, by declaring that he has no confidence in either "Herald" or "Harbinger," and this with great emphasis.

THIRD LETTER FROM G. NEEDHAM.

Worcester, May 13, 1850.

DEAR BRO. MANSFIELD:—Yours by Bro. Jones was received Thursday evening. I had no time that evening to reply, nor Friday, and Saturday I returned home, where I arrived near ten o'clock in the evening, and sit down this morning dispirited and disgusted, to reply.

We have been betrayed. Bro. Weetsee went

to Lowell and opened his mind to some friends, (without going into details,) as a matter of duty, and Bro. Daniels got hold of it, or some part of it, and, like a stupid fellow, ran with it to Himes. I suppose H. heard of it the day before Conference—it gave him the sick head-ache, but he came into Conference Tuesday morning at the time we were about to begin. Seeing him and several others, we waited a moment for them to be seated, and then some one said something about opening. H. replied, with a look and manner that indicated all that was uttered, "You may if you have any faith in God; for there is no trust in man." Bro. Burnham was called on to pray, and H. followed him in an appeal to God, by way of justification for himself,—instead of a prayer, it was self justification to us, through God. I abhorred it—raised myself up, and found Bro. Burnham had done the same.

H. took every occasion to lead off in abuse of Bro. Marsh, as often as convenient, until Bro. Burnham and myself thought seriously of leaving the Conference; but Bro. Weetsee thought it not best, till we had made an effort to reform. So we all staid through. How much our disaffection towards Elder Himes was known, I cannot tell, but I know he had told some of it. Bro. Pearson, for one, and I think Jones and Osler, at least. I expect a storm, and my poor pate must be pelted. Bro. Weetsee will receive the brunt, but I have pledged myself to him, that if he would stand up like a man, I would stand with him. We purposed to get a private interview with Bro. H., but did not find an opportunity. I felt it my duty to run across H.'s track several times, for his arrogance; and in one instance, I do not know but I wounded him past recovery. Wednesday P. M. was set apart for the consideration of a letter of condolence to sister Miller, when it was understood all the brethren would have an opportunity to speak, who desired.—Meeting opened at two o'clock,—committee were not ready to report, so other business was taken up, and three-quarters of an hour spent, then Bro. Bliss read the letter, occupying fifteen minutes in reading and remarks. Himes then followed, occupying one hour—it was 4 o'clock. Bro. Hale arose to speak, when I arose and reminded him that he would have to be brief, as some dozen brethren wished to speak, and two hours had already been consumed, and only two spoken. *Only one or two others spoke, and it was time for adjournment.* It wounded Himes dreadfully. Well, be it so. His speech was a cunning rider, on the sympathy existing for Father Miller. No honest, pure-minded man, who is above guile, will ever need resort to the throne of grace, and on the popularity of another, in such a way, to sustain himself.

We have got matters into a better shape than I could have ever expected. We have carried a measure that will lay a foundation for better arrangements, and a better understanding among us. Marsh will oppose it, and so would Himes, if he saw it as M. does. But you will see it hereafter. I do not see as we can go far at the next Conference, to establish a new paper—hope it will not be necessary, but fear. We shall go for a committee of investigation of the Tract and Mission fund, and also for a private (i. e. not a Conference) committee of investigation of the charges against Elder Himes. His conduct at New York has almost banished hope that he can clear himself. *This be must do, or be separated from the Advent cause, or I shall separate myself from the man or men who uphold him.* If you can come, do so. I subscribed \$2 to the Mission fund which is not paid yet, and you shall have that towards your expenses. I am exhausted, but hope to recruit in a few days.

Yours,

G. NEEDHAM.

I forbear all comment on this letter, it speaks for itself. I hope it will be read with care.

FOURTH LETTER FROM G. NEEDHAM.

Worcester, May 25th, 1850.

MY DEAR BRO. MANSFIELD:—I returned last evening from Boston with a sad heart. Such a development of depravity, I could never have believed could have been made, for I never could have believed it existed among my brethren, who acted with me. My character, and Bro. Weetsee's, will be destroyed, if they can be. We stand now invulnerable, not to attack, vituperation, falsehood, slander, spite and malignity, to our faces and behind our backs. (This took place in Conference, what out, I do not know, or trouble myself to know), but to anything yet brought against us. The storm of wrath was mainly from Hale, next was Himes, *et id omne genus.* There were some exceptions, yet we had but little sympathy from most of those particularly devoted to Elder Himes. Bro. Robinson, though he said some reprehensible things, yet designed evidently to treat us in a Christian manner. So of Bro. Jones. The occasion of the storm of wrath, was the usual whitewashing resolutions expressing our "unabated confidence in our dear Bro. Himes." I opposed the passage of the preamble and resolution, on the ground that Bro. Himes was not the agent of the Con-

ference [see remarks on 1st letter], that the "Herald" was his own property (see the heading since April 27th), and that he had just published a statement to the world that there was a plot against him, and that a committee of his Church had the matter in hand. I asked the Conference to suspend action till the church had acted, and not by their premature interference, forestall the action of the proper tribunal [compare this with the 1st letter]. This was the substance of my objection. I cast no reflections, nor any insinuations. This opened the scene—and such a scene beggars description. I have no doubt if the most candid description that could be given, were to appear in print, we should all feel ashamed, unless we are past shame. I will say this, the right to defend myself, whenever I claimed it, was not denied me in a single instance—a protest which I handed in was objected to by somebody, who I did not see, with great indignation. In all the confusion, I did not know what became of the protest. The result of two hours' debate was a resolution of the Conference, "into a committee of the whole, to hear charges against Elder Himes." They spent all day and evening, and most of the next forenoon, and when they were through, they knew just as much as they did when they began. It was against this that I protested. I maintained my ground, and by my firmness, and that of the Chardon-street Church, the whole measure was defeated. For this, more than anything else, I have to suffer. The measure was one of the most untimely and unprecedented of all the unaccountable things of these days; and for that reason I would not yield to it. The evidence in the matter could not be produced with such haste and under such circumstances, [Why not, if Bro. N. knew?]; besides, it was taking it right out of the hands of the Church, to whom he had appealed it. This may suffice. If we ever meet, I will tell you all about it. I will add, the charges are now in the hands of the Church committee, and will be attended to in due time. Bro. (for I suppose I may yet call him brother, maugre his unbrotherly treatment) Himes may clear himself from most of them [please notice this admission], but if he does, there must be a radical change in many things, or our co-operation is at an eternal end. I can never put my character into the power of men who have treated me, as some have Bro. Weetsee and myself. [Where has been the cruelty?] I suspend all further remarks till the investigation shall be had. Now a word about yourself. It was said in "committee of the whole," by Bro. Robinson and (I think) Hale, "We have information from Bro. Mansfield, that he has been written to on the subject," and this was brought forward to show that "a conspiracy" was entered into, "plotting" had been going on, "secret workings," and "planning my" and "his ruin" had been done. Is it possible that my Brother Mansfield has given any such information to these men? I cannot believe it—I think there is a mistake, and I know many have been made already—some of which we corrected, but were reiterated, and our statements disregarded. I think Bro. Judson acted very imprudently, and if I credit the statements made in meeting, he told many unauthorized things.

Yours in tribulation, G. NEEDHAM.

Bro. Mansfield, my dear brother, I want you to do me the favor to burn every one of the letters I have written to you of late, i. e., the three last, that there may not be a vestige of evidence that I have written to you on the subject. I do not fear you will divulge it, [how could I keep it after seeing the Pamphlet?] but you will thereby relieve yourself of all difficulty if you should be catechised, as you very likely will be, if you have not already been, on the subject. Moreover, men who can falsify your words, in presence, and after being corrected, do it again, and again being corrected, repeat the misrepresentation the third time, would give a representation to things that would be as false as possible. Put yourself then out of the reach of temptation, and do me a favor. I wrote to you first because I understood Bro. Judson had, and I divulged matters to you, so far as I did, in my first, that you might not be misled by a few insinuations, as it seems you were. I wrote the second at your solicitation, and so of the third. Now, brother, burn them, at my solicitation, and I will be obliged to you.—If I have wronged Bro. Himes in any way, it is in writing to you, for I have written to no other, neither divulged it to another, prior to its divulgment to H. himself. I do not think I did wrong in divulging it, but I do not want to give men who seek to destroy me, even that.

I will relate a fact—you may draw your inference. After I had stood their fire, I mean of the enemy, for twelve hours, the members of that Church greeted me more cordially than any others there! You may preserve the other, if you wish, but please burn this. Yours, G. N.

I have included a few remarks in brackets—have not time for more.

L. D. M.

FIFTH LETTER FROM G. NEEDHAM.

Worcester, June 7th, 1850.

DEAR BRO. MANSFIELD:—I have waited with

SUPPLEMENT

Continued from page 264.

some little anxiety since I wrote last, to hear from you. Not having yet heard, I have concluded to trouble you again. At the Conference, I left seven charges (which the last editorial, by A. Hale, signed J. V. Himes, says, amount to nothing, except one, but which that very same signer said, at the same time, i. e. on Friday last, to the deacons and committee of the Church, were enough, any one of them, to ruin him if proved.) [For an explanation on this point, see remarks on "specifications," 4th and 5th, charge 6th,] which the committee undertook to consider; but Dea. Wood, Dea. West, and Bro. Hamblin, one of the committee, seeing a spirit of disaffection against Bro. Weethee, which seemed to be in the way, consulted together, and finally Dea. Wood and Bro. Hamblin made known to Elder Himes their consultation, and a proposition, that the Elders of the Church, Bro. Himes and Weethee, should meet together, and see what H. had against W., and see if it could not be reconciled. On Friday evening last they met; but lo and behold, he had nothing against Bro. Weethee (?) etc., etc., and at the same time had declared that very day to Bro. Hamblin, that he had something very serious, which will all come out in due time. [For explanation, see Church report.] They could do nothing with him. They accordingly agreed to have another meeting of the officers of the Church, and send for me, and that no other person was to be present. It was expressly understood and agreed upon, and a letter written me accordingly. I put the letter in my hat, and went down.—When I got to the place of meeting, Bliss, Hale, Jones, and Osler, were there, but not Himes.—After they had consumed near an hour about nothing, except a round of preliminaries, manufactured for the occasion, I inquired after the object of the meeting. I was answered by Bliss. I pulled my letter out of my hat, and asked for the reading of it—it was read. This brought the vessel up. The result was, that those men who did not belong to that Church were found to be intruders—that the meeting was a private one, for reconciliation, and not for trial. Here another chapter ended. It was finally agreed expressly, that the meeting adjourn till the next evening, for the same purpose as above, viz., to see if matters could not be reconciled, and that no person out of the Church should be present. But when we came together, Bliss, and Hale, and Bro. Robinson thrust themselves upon us. Himes arose, with another round of preliminaries, manufactured for his own purposes, and having nothing to do with the object of the meeting,—at one moment slinging me all over with adulation, and the next stabbing me to the heart, with venom and malice,—occupying us till nine o'clock, and finally bringing us to a point, for a trial of the case. (This was singular enough, for a defendant to open the case, but so it was.) At this point, I inquired after the object of the meeting. This brought the ship up again. After half an hour's disputation, (in which he laid Dea. Wood in a point blank lie, and which Dea. W. agreed to stand, if convicted. Dea. W. convicted him of the falsehood, by two brethren present, which he passed by with as little ceremony as a man could flit water from his fingers,) we came to a stand point. The effort at reconciliation was abandoned. I required, as a preliminary to that, that the first editorial should be unconditionally retracted, in the "Herald." This, of course, was refused. [See Church report.] Then, said I, we will settle preliminaries for trial. We spent the rest of the evening in disputation on this. It was mutually agreed that the committee,—viz., Bro. Hamblin and Emerson, with the officers of the Church,—should constitute a committee of investigation, to "inquire into the charges." [See Church report.] I then stated my position. "That I now stood in the attitude of informer according to the letter of the appeal to the Church, and the statement of it in the 'Herald'; that I did not wish to be considered prosecutor, but still did not absolutely decline, and should they assign me as such, I should consider it, but would rather be excused." For this, Himes abused his "honest man, that will speak the truth," as well as he knew how; not that he seemed to care whether I was the one thing or the other, but that he wanted to make a fuss about everything. After this, I arose to state the case verbally, that he might have the benefit of it, and prepare himself accordingly, designing hereafter to put it in writing. I had proceeded but a few words, when I came to say: "rumor came to my ears, which made a discrepancy between the statements"—I had only half finished the sentence, when Himes sprung upon his feet in the most perfect rage, and demanded the authors of those rumors. I asked him, calmly, to sit down—this I repeated some six or eight times; he continued standing some five minutes, in such a rage of passion, that I do not wonder he has the sick head-ache.

It would be a miracle if he were to escape.—After a calm, but most firm and undaunted refusal, he finally sat down. [See Church report.] I had previously told him, and his friends, that it did not affect the case before us—that it mattered not to the question, if the birds of the air, or a Hottentot of Africa, brought me the news, but I now gave some further reasons why I refused, and reasons which convinced those who, also, thought I ought to give the names; and, finally one of them owned up, but said it would be a gratification. I answered, "That, I well understand. I don't mean to feed that gratification." (I will explain. He thinks Bro. Weethee was my author. He feels towards Bro. Weethee, like the Sea Captain, with whom you came from the West Indies, towards you. He wants to find something against him, so as to change the issue from himself, and turn attention another way. Hence this anxiety, this rummaging the country from one end to the other, to find what Bro. W. has said about him. [The PAMPHLET and these letters will show who has rummaged the country for scandals.] To illustrate: Several families empty their slops in a low place, and in time a stagnant pool is formed. It emits its fetid exhalations, it is true, but still remains. Somebody comes along at last and sticks his cane in and gives it a stir, and immediately the neighborhood is in a stir to know who stuck in the cane. Their anxiety is not to know who put the nuisance there, but who meddled with it.)* However, I was suffered to go on, amid continual interruptions, and the lowest abuse, till I had said about what I wanted to; and the rest of the evening was spent in angry disputes between Himes and the brethren. I retorted on him, with great severity, several times, for which I afterwards told the brethren I was very sorry. Though I did my duty, in this, it only opened the door for greater abuse from him. I was convinced that nothing but the fear of the lash restrained him at all. As it was, your description of the passion, and low, vulgar abuse, (save the threats of personal violence,) of your Sea Captain, is as befitting a description of the scenes of last Tuesday evening, as I can give. Finally, Dea. West got dreadful angry, at some one of the brethren, and said *there were no charges before them*. He finally moved that the charges before them (just see!) be dismissed as unworthy of notice, and the meeting adjourn without day. *It was put and carried*. Four voted for, two against, and two declined voting, but both being opposed to Himes. One of those who voted for it, is implicated with H. in one of the charges! [See Church report.] Thus ended this chapter. We shall now take an inquest. We can do no less. Their determination is to ruin Weethee and me, if they can; but we do not fear them. Himes is liable in two criminal suits, if he should be complained of. One for opening a letter from Bro. Weethee to his wife, (with no excuse, more than Bro. Clapp would have to take one from you to your wife out of the office and break it open.) [See pages 257-8 of this sheet,] and the other, for helping off Nichols, a rumseller, out of the hands of officers, after he had been arrested. This last is a high criminal offence.† Such men will be reminded, ere long, that they had better take care. A crisis has come, and it is time that every good man took a stand for purity and truth. The more I learn of J. V. Himes' character, the better I know it is full of chicanery. But aside from this, his ungovernable temper renders him unfit for that place. He considers himself the benefactor of every one who may chance to receive anything from him, if it is the money of others. Therefore every man must be his creature. We may as well speak out at once. That Church in Boston, say they have been tyrannized over till they can bear it no longer. This is what he would do over all. His professions are hollow as wind. I know him now. Our brethren will, ere long. Day before yesterday he was raving about somebody (*understood to be yourself*;) who had written him a dreadfully abusive letter. So it goes.‡

* Declare unto us the parable of the "Stagnant Pool!" The "several families who empty their slops"—are the disaffected, tattling persons, who have retailed scandal in reference to J. V. Himes. The "low place"—is the ready, open ear of the envious person who eagerly drunk in these scandals, and received the garbage from all quarters, until his mind was festered and gangrened. The man who "gave it a stir"—was the one who had a confidential talk about "things in Boston," which stirred up the putrefaction. The "fetid exhalations"—were the flying stories of "dishonesty," "baseness," "chicanery," &c., borne upon the breeze. The "neighborhood in a stir"—were "the tried friends of J. V. Himes," at the Boston Conference. They have now found out where "the low place" is, who "stuck in the cane,"—have discovered the "authors of the nuisance," (see "pamphlet") and are endeavoring to abate it.—See "Supplement to 'Advent Herald.'"

† These statements of Mr. Himes' agency, in this matter, are sheer fabrications.

‡ This reference to the dreadfully abusive letter, which is understood to be from Bro. Mansfield, gives a specimen of the low, crafty management resorted to for the purpose of receiving the aid of brethren to

Now about the Conference funds. On examination of their accounts, almost the entire amount had gone into his pocket! Some three or four sums of \$5 each had been given to brethren, \$50 was charged for Syracuse meeting—\$20 for tracts at Homer, \$17 for tracts at Syracuse, etc., etc. They did not mean these things should be looked into at all. [See Elder Pearson's letter.] Bro. Turner, of New York, moved, with a crimson blush on his cheek, that the old committee to audit accounts be appointed this year—it was found one was absent, another was nominated—he refused; another—he refused; a fourth—Bro. Weethee, the last man they wanted, (O what a look from Bliss to Himes,) he was chosen! Himes got in a perfect rage at him while in examination.—Bro. Pearson, and Bliss had to hold him back, * but they were not willing the items should be published. Whether they will be, I know not. So it goes.—Himes, at Conference got upon the impression that he is rich—he ridiculed it—"He must be rich (!) for he was always giving away!" "But how can a man be rich that gives away so much?" etc., etc. These are specimens of a thirty minute harangue. The eyes of his auditors were full of dust—they did not see.—Thus it goes that "Bro. Himes" gives out of his pocket. "Bro. Himes" sustains camp and tent meetings from his own funds, but when the bill is footed, there is a "tract and mission fund" behind. [See Review of Charge 6, Spec. 3d.] It is time the cataract was off the eyes of all our brethren. I thank God for opening mine! It has cost me something, and may more, but I don't value the sacrifice. I wept aloud over my last letter to you, but through the grace of God, my heart has taken a spring and leaped upward again. I must stand it. But I hope there are some brethren who will stand up with me, I think there are. You may act your discretion about showing this letter.—You are at full liberty. I rejoice at your meeting at Oswego, would be glad to have been with you. Did not the cause seem to demand, that I should stay here and stand up for the truth, I should be looking for a location in western New York. As it is, God's will be done. I pray God to sustain you, and if in my power, after the first of July, you shall have the funds I mentioned to you before Boston Conference—I think it will be. Love to sister M. Pray for me that I may possess my soul amid such aggravated trials. I expect the "Herald" will groan, this week. Well, God is over all blessed forevermore! If you have written, please write

rally against Elder Himes. Needham, Weethee, Wood, and their partisans, have made it a principal means of their success, to take the words of Elder Himes, if they did not take words he never did use, in speaking of others, and report them to the person spoken of as the reporter wished them to be "understood." (See Weethee's letter to Mansfield, and the testimony on the "trial," in the pamphlet.) They did their greatest mischief in this way, by reporting that in which there was no truth, or that which was not the whole truth.

* If the improprieties here stated did take place, there are others which are not stated that also took place. Elder Weethee, as one of the committee to audit the Tract and Mission account, gave the Conference to understand, that he was satisfied of its correctness, though his proposition to publish it was overruled by the Conference. Mark, now, the "consistency" of their statements out of Conference.—Mr. Himes' "rage," or righteous indignation, was not checked because it was thought he was unreasonable, or Elder W. in danger of violence, but that Elder W. might have full liberty to show himself out. One "fact" will show how much reason Mr. Himes had for his warmth toward Elder W. Among the items of money "disbursed," were twelve dollars, in favor of "A. Hale." (See Bro. Jones' letter.) On coming to this, Elder W. took pencil and paper, and made a minute, in these words: "Twelve dollars paid A. Hale, while at work on the Harp." Elder Himes came near where the committee stood at the moment, and seeing the note in W.'s writing, and understanding its significance, as a charge of fraud on the Tract and Mission Fund, by "taking that amount to pay a man for doing his work," as W. has since reported it, Elder Himes' indignation was stirred.

The "fraud" is of this character. "A. Hale" was employed by Elder Himes to re-arrange the old "Harp," to select and correct hymns for the new "Harp," aided by a committee for that purpose, in the interval of his Sabbath labor, for which Elder Himes was to make his receipts, including what he received for preaching—eight dollars per week. But while this work was being done, on account of over-exertion and exposure to the storms during last year's Boston Conference, sister Hale was prostrated by a severe attack of pleurisy fever. It was extremely difficult to obtain suitable help in his family, and had not sister Southard very kindly tendered her aid, even to the inconvenience of her family, "A. Hale" must have been left alone, with five children, to whom the sixth was shortly added, and a sick wife to take care of. As it was, he could neither preach nor work on the Harp for some time. It was during this time that an appropriation of twelve dollars was made for his benefit from the "Tract and Mission Fund."—And this is the fraud! This has been explained to Elder W. Some of our brethren know the facts in the case. We present them to "our brethren at large." "Under no other circumstances should we feel it our duty to take this course."

Other "facts" in the case should be stated. 1st, "A. Hale" has received money, which he has put into that "fund," although he was at liberty to use the same for his own benefit, if he chose. 2d, He never contracted with any man, or body of men, to preach for "ten" dollars a Sabbath, or any other sum; and received five dollars or less, more frequently than a larger sum. 3d, From the number of his family, his state of health, and that he labored exclusively as a "missionary," donors to the "fund" have desired that he might be especially considered: *they never complained!* But it is now discovered, that the "trimvrate, Himes, Hale, and Bliss," are guilty of such awful fraud. "Brethren at large," is it your wish, that your agent should see your brethren "sick, and not visit them?"

again. If you know any of the chicanery such as I spoke of, please let us have it. The country is ransacked from one end to the other, for something to break us down with, and we have got to stand on our defence.—[See Church Report] but after all, God will defend us. * * * I close—may God have mercy, and bless us, and save us. Amen.
Yours,
G. NEEDHAM

I replied to Bro. Needham, and expressed dissatisfaction at his course, but did not retain a copy of my letter. Soon after, being advised by some of my most estimable friends to give up the letters of Needham, I addressed him the following letter:

Syracuse, Aug. 9, 1850.

DEAR BRO. NEEDHAM:—Having heard nothing from you for a length of time, I write now to say, that I feel that you have fallen into a great snare in the matter of Bro. Himes. I think that you have been unduly influenced by those whom ENVY had arrayed against Bro. H. and have committed yourself to sustain a wicked and envious movement, and have so involved yourself that you know not how to retrace your steps. The spirit which is now manifested to ruin Bro. Himes at all events, does not savor much of the spirit with which the affair was professedly commenced, when you and W. said: "We are his friends, we do not wish to injure him," &c. The proceeding of Wood in reference to that article, and the spirit manifested in inserting that article in the "Boston Mail," together with the egotistical and Popish sentiments of the article itself, evince to my mind vindictiveness, and a determination to crush Bro. H. at all hazards. I am constrained to view the efforts now making to rake up old charges of ten or twelve years standing against H., as anything but CHARITABLE. Indeed, I do not regard the origin and progress of this effort of W.'s, at all in the light in which I did at first. I think you were misled by W. and some disaffected persons of his church, whose disaffection arose from W.'s suggestions and interrogations, as much as from any other cause. The attempts now made to lead the people to think that W. is the persecuted man, are, in my opinion, anything but ingenious. W. was doubtless the originator of this movement in respect to H.'s delinquency: and for H. to accuse, and even to use severity for circulating these things, (unless they were true, and if true, why not sustain them,) is only acting in self-defence; there is no persecution about it. Suppose you or I had been thus represented, do you think we would have regarded ourselves as persecutors, if we had endeavored to make our accuser prove or confess, or appear to the world as a slanderer?

My brother, you are not so blind as to not see this point. I do hope you will come out and acknowledge your fault in giving so much confidence to these reports, and that you will not persist in your position of hostility to Bro. Himes. You and W. are to publish a pamphlet, it is said!! Consider well before you do it! Ask God in prayer, if love is the mainspring of this movement. I have always loved Bro. Needham, but cannot approve your present course. I (and many others) think that Weethee's ambition has ruined him, and has wrought this mischief in your feelings. I have been anxious to see you either recant, or have a mutual general council appointed to investigate this matter. I have been urgently requested to submit your and W.'s correspondence to a council of brethren; and after prayerful consideration of the matter, and by advice of my most valued Bro. Bates, J. L. Clapp, J. M. Clapp, H. L. Smith, &c., I have become satisfied that duty to Bro. Himes requires it, and I cannot longer refuse to do so, and act upon the principle, "Thou shalt love thy neighbor as thyself." Among the reasons for so doing are the following:

1st. Bro. Himes has all the claims to my confidence and love, which he has had for years,—no tribunal having shown him guilty of those charges, after a suitable time.

2d. The opening up of this subject to my mind was unsought for, and I was not bound to secrecy by any principle of right.

3d. The continuation of the development of this subject, (though sought for by me,) should have been so *truthful*, that to communicate it to H. now, after all that has transpired, would do no harm. For I did not wish you to write charges which were unfounded, nor, especially, to profess credence in them. If, therefore, the charges were endorsed by you, and are untrue, (not to intimate that you *knew them to be*.) Bro. Himes should have the opportunity to see them, and refute them.

4th. You had no more right to alienate me from Bro. Himes, by charges without proof, than you had to alienate another person, or all persons.

5th. You have not proved the charges, and have not acted like an *ingenuous* "informant," for you would not tell who his accusers, and the reporters and authors of these stories were.

6th. I am persuaded that SIN was the origin of this crusade against H., and though I do not regard you as prime mover in this work, yet you have lent your influence to it, and it is but just that a council should decide where the blame is—with all the available light before them.

7th. You said in your first letter that "you wished to manage the matter so that Bro. Himes should be injured as little as possible, FOR YOU WERE HIS FRIENDS," but now you and W. manifest a DETERMINATION TO RUIN HIM, and this is to be plainly inferred from your last letters.

8th. Bro. Himes informs me that you and Weethee say that "you have written nothing to question his moral character," and very appropriately suggests—if this be so—the correspondence will only be in your favor; and if it be not so, he ought to know what you say against his moral character. If you, Bro. N., so represent matters, your correspondence must be allowed to speak for itself. I am not bound to shield falsehood. I have acted honestly in this whole affair; and I cannot endorse an untruth for any one.

9th. While the matter stands before the Church at large as it does, I am rather implicated in this attempt to ruin Bro. H., and while I refuse to give up your correspondence, I must be under censure, (and I do not plead guilty to any such charge.) I could illustrate this point by extracts from letters which I have received.

10th. I have to say in conclusion, That you should seek to Bro Marsh and correspond with him against Bro. Himes, after your telling me that "both offices are money-making concerns, and I have no confidence in either," seems very much as though your zeal for right, and to correct the wrong, is not "without partiality," and that personal feelings toward H. prompt to these movements.

If you have any statements to correct in your correspondence, or any reasons to assign—why it is not my duty to submit your letters to a council, please inform me immediately.

With prayer for you to be led aright.

Yours, &c., L. D. MANSFIELD.

The following is his characteristic reply:

SIXTH LETTER FROM G. NEEDHAM.

Worcester, Ang. 13, 1850.

DEAR BRO. MANSFIELD:—Your extraordinary letter reached here (I suppose) yesterday, but me this morning. I cannot say I was unprepared. Yet not to the extent to which you have gone, or purpose to do. I had designed ere this, to send for my letters to you, but still I could not believe that Bro. Mansfield would violate his own word, and every principle of honor among men, and of Christianity itself, by giving up a private correspondence, and one which I had given to you in confidence, to those who seek my ruin, only because they hope to profit by it.

I believe I allowed you to show my second letter to Bro. Bates, but beyond him not to let it go. My letters since the N. Y. Conference, I care not so much about; still, you have no right to give them up, except by my leave, especially after you have asked me to "repose confidence in my [your] honor and integrity as a man and a Christian." If you dare to do as you purpose, now, what shall I think of your "honor and integrity?"

I have some reasons to give, beside a violation of your pledge, in answer to my first letter, and also to a subsequent one; but before I give them, I request—1st, that my three first letters relating to this matter, be returned to me, immediately. The others, you need not return, unless you choose. But I forbid your giving up, or allowing of the publication of one word of them, to any person or persons, in any way whatever. I hope you have not already done it, but if you have, you will be responsible for it.

2. I think you had better go to some attorney, in whom you have confidence, and lay the matter before him, without mentioning names, so as to act understandingly: for if private correspondence, and that too of the most strictly confidential character, can be published to the world, with impunity, whenever, in the judgment of the repository of it, it is proper, you had better know it; and if not, you had better know it.

I must be very brief on many points in your letter.

1. From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a confidential correspondence to hand over to a council.

2. You say you think I "have been unduly influenced by those whom envy had arrayed against Bro. H." Well, I think not; and I profess to know more about it than anybody else can. I say further, that the assertion that "envy" had anything to do with the matter, is unworthy of Bro. Mansfield.

3. The first page of your letter entire, is conceived under a misapprehension of the real state of the case. For those who know nothing about the matter, except what they have seen in the "Herald," to be mistaken, is not marvelous; but for those who have been advised, somewhat, to be in darkness, is passing strange. Why will you not wait, till you hear from us? I do not want to "retrace my steps." What do you know about "the spirit that is manifested to ruin Bro. Himes"? You have neither seen or heard anything from us for weeks. All you have seen, except the Church expose, in answer to what appeared in the "Herald," the week before, is on the other side. I hope you do not judge us, by the spirit you see there! I plead an eternal separation from that spirit.

4. We have not "raked up old charges, of ten or twelve years standing." Mr. Himes himself "raked up" an "old" matter, of some fourteen "years standing," and brought it forward in Church meeting, which most of the Church had never heard of before. He gave his version of it, but we, having learned the man, thought best to look below the surface. We did so, and the result will be known soon. But for his own action, we should never have meddled with it. [See Warner's second letter and Buf-fam's case.]

5. No "attempt" has been "made to lead the people to think W. is a persecuted man." This is news to me.

6. You come to "the point" now. You "hope you [I] will come out and confess your [my] fault, in giving so much confidence to these reports"? Yes, Bro. Mansfield, you shall see my confession in full, if God will, in a few days. You will be better able to understand my "fault," then.

7. Bro. W. and I "are to publish a pamphlet!" Yes, Bro. Mansfield, and no surprise, either. Can it be? Bro. Mansfield can tamely look on, and see the man he has "always loved," blackened, as black as falsehood, iterated and reiterated from week to week, for THIRTEEN weeks, minus only one in the time, can make him; he can see Churches in different parts of the land, some of whom have known us, and some who never saw us, but whose confidence we enjoyed, in violation of all law, human and divine; in violation of all order, all gospel; trampling under foot all right, all justice, the office of the ministry, the institutions of Christ's house; acting on these slanderous reports, fulminated to perhaps twenty thousand readers; taking up the scandal thus furnished them, and sending back their fulminations; and yet he is surprised that we are going to vindicate ourselves! Would to God, Bro. Mansfield was in a similar place six hours! I would ask no more! My eyes would not now run down with tears, in view of the attitude towards me, of the man who has "always loved" me, and whom I have always loved. No, no. O, Bro. M., I beg of you stop—if you have

not already gone too far. Must the tie be forever severed, that has bound us these seven years? If you do it, remember, you alone will be accountable.

8. But you have come to the conclusion, after "prayerful consideration of the matter, and by the advice of your most valued friends, to submit our correspondence to a council of brethren!" Can it be possible! "After prayerful consideration," you have concluded to violate the following pledge, unqualifiedly given. "As to keeping this matter secret, you may be assured that I could not do otherwise, for our enemies and the enemies of our blessed cause, would say, 'Ah! so would we have it.'" Prayer never led a man to violate the sanctity of confidential correspondence, nor his word. No, never! I would sooner burn at the stake than do it.

I cannot notice all the reasons, you have given, to justify you in such a step, but the law, "Thou shalt love thy neighbor as thyself," is the starting point.

1. Well, am I your neighbor? Will love to me, or to yourself, lead you to violate every principle of the gospel, and your own pledge?

2. But love to Mr. Himes, you say, prompted you. Well, let us look at this. What benefit will it be to him? will it alter a single fact in his case? Suppose we have, (as is slanderously reported,) entered into a conspiracy against Mr. Himes—and suppose our ruin could be effected, would these clear or condemn him?

3. But if I have done wrong, in writing to you and stating some of the facts, which have since been proved, to whom did I wrong him? To yourself alone, obviously. Very well, then you, and you alone, have a complaint against me. Mr. Himes has none, and can have none, unless the matter goes from yourself. While you keep it, he can know nothing about it, and consequently can have no complaint. Allow, then, that I have wronged him by publishing the matter, to whom did I publish it? To you alone, or if any farther, to Bro. Bates. If it has gone beyond that bound, it has gone not only against my own express inhibition, but your most solemn pledge, and you and Bro. Bates are responsible for it; and I shall so hold you.

4. I say, then, if there is wrong, it lies between you and me, (unless you have published the matter,) but there is an axiom in law, that "a man can never take advantage of his own wrongs." Come, then, to Worcester, if you have a matter against me; and if we cannot settle it between ourselves, we will submit it to the Church, of which I am both a member, and pastor.

But there is to be a council of brethren, eh? Do you suppose I shall acknowledge any such bodies? Self-called and self-constituted councils, truly! And so private correspondence is to be submitted to some Pope-called, or self-called and constituted body, to be passed upon? Pause, my brother, pause! Be not accessory to such a measure! You have been unduly influenced, or you would never have thought of such a high handed step. I repeat, come to Worcester, or send to our clerk, Bro. F. R. Mayers, and I will hear the church. We have a regularly constituted church, and my name stands on their list of members. I do and shall acknowledge the authority of the church, but that of no other body. Worcester church has seen with deep regret and indignation the Popish and impertinent interference of other bodies, condemning their Pastor unseen and unheard, (what a heathen government would not do,) and they mean to speak out. Their voice will be heard soon, if they can find a medium. They think they can take care of their own members without any foreign aid; and they mean to do it. These bulls of the different churches are most high handed, and will yet be estimated in their own light. Deeply do I pity them, who, by passion or otherwise, have thus in their hot haste, taken the place of the Great Head of the church. I pray God the sin may not be laid to their charge.

9. It would lengthen out this communication far too long, to even glance at your ten reasons for trampling under foot the Lord's command in the 18th of Matt., as well as your own solemn pledge, but I notice in the 8th, as a reason, that Mr. Himes informs you, "that you [me] and Weetsee say that you [we] have written nothing to question his moral character." I do not know what Bro. Weetsee may have said about that, but presume if he said so he told the truth, for you are the only one that I ever heard him speak of writing to; and as to myself you are the only person I ever wrote, or spoke to, on the subject, save Bro. Weetsee and Judson, till after Mr. Himes himself, published it far and wide. But I never denied or intimated any such thing, but on the contrary, to friends in whom I could confide, I have uniformly owned, (when I had a mind to) that I had written to one person, and only one on the subject, without naming any thing in particular that I wrote or did not write. Before the church, I also stated that I had written to you, inquiring about the expenses of the Tent meeting. In regard to myself, therefore, the assertion is a gratuitous falsehood, like a hundred others that have appeared in the organ of slander at Boston, of late.

10. Your 9th reason is a curiosity. How came "the matter before the church at large?" [Mr. Judson told it.—L. D. M.] You are the only living being to whom I wrote a word, or opened my mouth, prior to the N. Y. conference. Are you "the church at

* It will be seen that the reason which I assigned, is, lest it should reach our enemies and hurt the cause. But he has now given publicity to ALL THE SCANDAL POSSIBLE against Bro. Himes,—and still claims that my promise is binding!!! I did not expect to be the "repository" for SCANDAL, and then charged with a want of "honor," for doing as I would be done by!!!

L. D. M.

† Did Bro. Needham suppose that I could lose my confidence in Bro. Himes, and regard him as the "base," "dishonest" man which these letters represent, and yet continue to hold friendly intercourse and correspondence with him? Did he expect me to lie for him, and deny having received letters, when asked by Bro. Himes? He says he only wronged Bro. Himes "to me and Bro. Bates." Well, Bro. Bates advised me to send the letters to Bro. Himes.

L. D. M.

large! or have you published it to "the church at large?" I am clear in this matter, beyond yourself. Let the responsibility rest where it belongs!

11th. I pass over your charges of falsehood. I find them in several places. * * * *

12. With regard to my correspondence with Bro. Marsh, I suppose that is my own business. In regard to what I said about the offices, I had no reference to their disinterested benevolence, (as the connexion shows,) for I never, for a moment supposed Bro. Marsh was dishonest in his deal with his fellow men. But it is true that both offices have made money. I say it freely, to day, with all proper respect for Bro. Marsh. That I misapprehended Bro. Marsh, I am sensible, and have been for some time. But I wrote to him some time since, on that subject, and if he is not satisfied, he will let me know it, I doubt not.

I conclude by saying, Mr. Himes has had a regular trial before his Church, and been found guilty on all the charges, and the Church have withdrawn the hand of fellowship, until he repent. To this I say Amen. This cry about "peers" will avail nothing. He got a committee of his Church appointed by his own request, and subsequently that committee was enlarged by mutual agreement and consent, so as to include the officers of the Church, then—it being the understanding of them all, (I having asked the question no less than three times, if it was so understood, and no objection being made, I also so remarking that I did not care which way they had it, and Mr. Himes' friend Emerson saying if it was not so enlarged, he should decline serving,) I say then, they proceeded to act as a committee, and subsequently voted to "dismiss the charge as unworthy of consideration, and adjourn sine die." This vote was carried by his friends, whose names are now paraded, as the echo of all he wishes to say, in that manner. Nobody else expected such a move, or desired it, so far as I know. Moreover, one of the two "enemies" (?) who voted against it, told him on the spot, that he did so, because he thought it would be the worst thing for him (Himes) that could have been done.—Yet we are made to bear all this, and I am implicated in it, and unwilling to meet the charges, which I preferred! All this, and an abundance more of the same sort, Bro. Mansfield believes, and it furnishes him with a justification for a purpose to commit one of the grossest outrages that a man could well do! I never refuse to act as prosecutor. I asked that committee to secure me, yet remarked, "if you should appoint me I would consider it." When the Church finally appointed me prosecutor, I should have positively refused, but for the perversion that has been made of my former request. I had too much reason to expect a like perversion, if I refused. But the trial has been had; and his withdrawal of himself, has availed nothing. He was notified to appear, and would have had full and ample opportunity to rebut the testimony, had he done so, but he refused, and the trial went on without him. We have been threatened with prosecution, at almost every step, both by the man who is willing to "bare his bosom to investigation," and his friends. But we think we understand our business. We have not moved in this matter without legal advice.

You wish to know, in conclusion, if there is any thing in my statements to you, which I wish to correct. I answer, I kept no copy of my correspondence with you. I supposed I was writing to a man in whom I could confide. [As a repository for scandal!—this was a mistake, as all now see. You should have known me better.] But, I should like to see the three first letters, that if there is any thing that is not strictly and exactly correct, in them, I may correct it, for your benefit; and the one I allowed you to show to Bro. Bates, for his benefit: But beyond that I have no responsibility. If you have violated confidence, in publishing them, you must see to that.—And as to councils, the laws of Massachusetts will protect me from all such self constituted tribunals.—They recognize my relation to the Church, or any other association, to which I voluntarily give my name: But they say to all intruders of that kind, "Let alone!" You will therefore understand, that if those for whom "the law is made" (Rom. 13) do not incur its penalty, it will be from clemency. I repeat, that if you or any other brother has any thing against me that I cannot satisfy personally, I will most cheerfully submit it to the Church, of which I am a member: but all self-constituted tribunals may learn to their cost, that their intermeddling is high handed business.*

I do hope, Bro. M. you will not be hasty, (but I much fear the deed is already done) but return the letters as I propose, and I will take legal advice, and then if you persist in your purpose, to give up my correspondence to others, I will make known my ultimate decision. I hope however, it will not come to this. I hope I shall never have to withdraw my fraternal feelings from Bro. Mansfield. In a blessed hope waiting for the Lord from heaven,

G. NEEDHAM.

REMARKS.

I replied to this letter, but kept no copy. The substance was—I could not comply with his request to return the letters; and as to his threats of prosecution, he ought to know me better than to suppose I could be intimidated from doing what I thought duty by such means. On reaching Boston, I addressed the following to Bro. Needham:

Boston, Sept. 6th, 1850.

BRO. NEEDHAM:—I reached this city last evening, and shall spend a few days here, in which I shall feel it my duty to arrange your correspondence for publication, in order to illustrate, as far as possible, the nature of the movement against Bro. H.

I write now to say, that as the matter should be all fairly represented, I wish to publish my letters to you, if you desire it, in their appropriate places. So you will send me either the letters, or copies of them, and they shall be returned. Will you forward them

* And yet the "Cochituate Hall Church" tries and excommunicates the pastor of the Chardon-street Church, helped by the pastor of the Worcester Church. What kind of "business" is this "intermeddling"? Is it not "high handed"? "Thou that sayest a man should not steal, dost thou steal?"—Rom. 2:21.

to me at your earliest convenience, by mail or express? Direct to me, 8 Chardon-street.

Your and Weetsee's efforts against Bro. H. will, I fear, be suicidal, but more of Himes' than of Samson's. I am much shocked at your "pamphlet." It evinces the most fixed and determinate purpose to bury Bro. Himes, without the hope of a resurrection. But your "pamphlet" will not effectuate that. The condemnation of the Church of Cochituate Hall will affect some, perhaps, but not me. I had no doubt that they would condemn, as the charges came from them: they must condemn him, or themselves.

You who have collected together all public and "confidential" matters relating to Bro. Himes, for the purpose of totally ruining him, will have no occasion to complain if I shall use not only public, but "confidential" matters, to show the origin and grand idea in this movement against H., for the purpose of saving him for the cause, which he has so long and faithfully served.

I am sorry to be compelled to do this, but I cannot see Bro. H. sacrificed at the shrine of selfishness and malignity, without throwing all the light upon the subject in my power. Yours, L. D. M.

In reply, I received the following, in the handwriting of Bro. Needham, from the portion of the Worcester Church to which he preaches:

ELDER L. D. MANSFIELD—Dear Bro.:—Having seen it several times stated in the "Herald," that Elder G. Needham, our pastor, had sometime previous to the Conference in May last, written letters to some one, which revealed "a conspiracy," or "plot," on the part of certain individuals, of which he was one, against the character of Elder J. V. Himes; and having heard it repeatedly asserted in this city, and in our Church meetings, that yourself was the individual to whom he had written; and having seen it stated in the last "Herald," that "Elder N. has written to one with whom he corresponded, requesting that he would burn his letters!," accompanying the statement with a charge of "duplicity and cunning"; and having learned from Bro. Needham that he had sent a request to you for the three first of those letters, that if there was anything that was not "strictly correct," he might correct it for your benefit; and that in a subsequent letter, you have refused to return them: We, the Church of Second Advent believers in Worcester, (to the oversight of which Bro. N. was called as Pastor, nearly a year and a half ago, and in which capacity he has continued to the present time,) do now join him in a second request, that those letters, viz., the three first, and the one containing the request that the others should be burned, be returned to him, for the purpose of being laid before this Church. If those letters contain evidence of wrong doing, on the part of Bro. Needham, the Church of which he is Pastor, have a right to that evidence. If they do not, they have a right to know it. We think you cannot refuse so reasonable a request, so long as yourself have, in some way, authorized the above reports. If this request is refused, we shall take it for granted, that there is no foundation for them, and must let the responsibility rest where it belongs. We shall expect that you will retain a copy if you choose.

With sentiments of respect, we are yours, &c.

Resolved, That the above be signed by the Pastor and Clerk, and sent to Bro. Mansfield, for his consideration, and compliance.

G. NEEDHAM, Pastor.
BENJ. B. HILL, Clerk.

P.S. It is but just to say, that the joint letter was prepared several days ago, but we could not be turned aside for any of your purposes or plans—that testimony belongs to my Church, and they ought to have it. I received your letter from Boston, yesterday, and will only say, it will be time enough for you to ask for your letters, when you treat me and my people with courtesy. If you think I fear to meet any thing contained in the first two or three letters, in a proper way, you are much mistaken. As to subsequent ones, if Mr. Himes wants to publish them, very much, I will furnish him with much more of the same sort, if those do not satisfy him. I can furnish any quantity of matter he may want for his defence, if such correspondence will prove a defence. G. N.

I was glad to receive this letter, with Bro. Needham's postscript, as it admits my obligation to "submit the matter to a council;" i. e., a sort of council—"his Church." But the Advent Church at large have now had Bro. Himes' private conversations, &c., collected and spread out before them—therefore they must hear the other side—this is fair. It will be seen by my reply, that I endeavored to "treat him and his Church with courtesy." I am sorry to see the vindictive spirit manifested in the above postscript. The following was my reply:

Boston, Sept. 12, 1850.

To Elder Needham's Church in Worcester:
DEAR BRETHREN:—Your letter came duly to hand, but my engagements have prevented me from answering you sooner. You will pardon the delay.

In reference to your request, I will only say, that it will not be consistent for me to give up to others the original letters of Bro. Needham. This I cannot do for any one. I have made copies of those letters, which have been used by the compositors, and are too much soiled to be sent you; but I will soon send you a printed sheet containing copies of those letters, carefully compared with the original letters in proof reading, which I shall certify, and these will answer your purpose.

I will say, I do not, however, recognize the "right" of the Church to those letters, as Bro. Needham affirms in his postscript. The letters belong to me;—no one else can have them. I will, however, for the satisfaction of the Church, show the original letters to a committee, if they choose to appoint one; but for all practical purposes, the printed copies will be sufficient in the investigation of this matter.

Yours very truly, L. D. M.

P.S. I shall be in Boston, until Monday, and shall then return Westward. If you have any other communications, address me here.

The following letter was received from Elder Weetsee, as per date, and is inserted here:

ELDER WEETHEE'S SECOND LETTER.

Boston, June 11th, 1850.

DEAR BRO. MANSFIELD:—You perhaps are desirous of hearing how matters are going at this place. They are so intricate that I can scarcely tell you I may be obliged to publish the whole matter after a while. My suspicions of his character are becoming more confirmed. I write you that you should return my letter which I wrote you with your certificate connected that that letter was received before the New York Conference, so as to identify it. It is important that I should have it and it will not affect you. Send it immediately, or if you have destroyed it, then send me what you remember of its contents, especially where I stated that there were to be no charges at the New York conference. That some things had already been explained, and I was in hopes that the whole matter might be amicably adjusted. These are important points. He has spoken to me severely against you, as one for whom he had done so much, please send me an account of his treatment towards you as I am collecting facts. State nothing only as you would be willing to testify before court. The thing is taking a wide range. He has challenged all men. He is resolved to have clean papers from my church but will not get them without a strong protest accompanied with the reasons, and a full history of his course and acts. Send me any information which will be of any use. I should like to know more of the expenses of the Syracuse meeting. He has charged the tract and mission fund 50 dollars. I insisted that he should publish the disbursements for the last year but cannot get him to do it as yet. Things here are certainly dark. The Boston Conference was composed of his tried friends, drummed up from the various churches, and I was treated more like a dog than a brother. Write me as soon as possible.

Yours, J. P. WEETHEE.

REMARKS.

It will be seen by the above letter, that there had been a previous one written. This I returned, as here requested. That letter was written with caution, but yet contained evidence of the purpose to get a representative Conference for their own purposes—viz., to establish a paper. I did not then see the iniquity of the scheme as I saw it afterwards, and see it now. The readers of this article will not readily perceive how much Elder Weethee was implicated in this matter, unless they consider that Elder Needham's impressions were made by him, (Weethee,) as appears in the letters of Elder N.

As to the publication of the Missionary and Tract Fund account, Bro. Himes did not refuse to publish. But it seemed to be the opinion of the Conference, that it was not best to publish the report. The account was audited by persons appointed by the Conference, and found correct.

I would now say, in conclusion, that I deeply regret the necessity which has been imposed upon me to give publicity to these letters; nothing but the most satisfactory evidence of the *wrong intentions*, and the present *bitter hatred* of the actors in this affair, (evidenced by the pen, dipped in gall, which traced the pages of the late pamphlet, and these letters also,) toward yourself (Bro. Himes), could have made me willing to do as I have done. With these remarks, I submit the whole matter.

With assurances of unfeigned regret, that you have been thus persecuted, and betrayed, and hated, and almost ruined,

I am, my dear Bro. Himes,
Yours truly, L. D. MANSFIELD.

ERRATA.—In Elder Needham's first letter, 5th paragraph, 5th line, instead of "not knowing it till all is ready," read, "not knowing till all is ready." Same par., 14th line, for, "he proposed to buy," read, "he proposed to buy." Second letter, 1st par., 6th line—For, "bring forward general measures," read, "some general measures." Same par., 3d line from top of next col.—For, "many cases," read, "many cases." Second par., 5th line—For, "endorsed notes," read, "endorsed notes at the bank." Third par., 13th line—For, "But said, he and his family," read, "But said he, his family." Fifth par., 13th line—For, "it is all paid up," read, "(and it is all paid up)." The following errors appear in only a few copies. Second letter, 5th par., 17th line—For, "Two hundred," read, "Four hundred." 3d and 4th lines below—For, "As you see," and, "one per cent," read, "As you see," and, "one cent." Sixth par., 3d line—For, "in conversation," read, "in connection."

The foregoing History and Correspondence show the movement which was on foot in the dark. Let the readers carefully compare the several features thus developed, with the corresponding points in the following article, which was the principal instrument in calling the attention of brethren to the dark deeds which were being consummated, and bringing them to light. Let them read and compare, and then say, was it uncalled for? was there no justification for the suspicions!—no necessity for the warning! Now that a full development has been made, and the dark conspiracy has been partially unfolded, it may be well again to read the article which caused such heart-burnings, and was pronounced so unjust.—See "Herald" of May 18th, 1850.—We have reason to believe that there is more correspondence of a still blacker character still in the dark.—It may yet come out.

MORE SECRET WORKINGS.

To the tried and faithful friends of the Advent cause:—BRETHREN:—At the Conference lately held at New York, intimations were made to me by brethren from different parts of the country, which were of a character and relate to matters, which appear to make it indispensably necessary that I should speak as I am about to do in this article. No other course seems to be left to me but to speak in this public manner, since I know not how far this affair has spread, only that brethren separated from each other by more than a hundred miles have appeared at the late Conference, in possession of more or less of a knowledge of some secret work of darkness about to be attempted.

The features and object of this attempt, so far as made known by those who have had the brotherly and Christian honor to lay this matter, which so seriously involves my integrity, usefulness, and happiness, before me, appear to be as follows: 1. A most cruel and unrighteous attempt on my personal character, by stating things to my injury in which there is no truth; by reviving old and often refuted slanders, and by writing letters and making journeys for the purpose of favoring and directing this attack on me by brethren generally. 2. The securing (as they call it,) of the 'Herald' office and its appendages to the Advent cause, in case of my decease. 3. To effect a change in reference to those who are associated

with me in the management of the paper and office. What else there may be in contemplation, has not been developed, even in the most remote degree.

"Now, I have only to say, to my brethren and to all men, what I have so often said before, that if any man has aught against me, of any kind whatever, I am prepared to meet it in the manner they shall choose, and at any time or place they prefer. 2. In reference to securing the Advent 'Herald' and its interests to the Advent cause, I am prepared to carry into effect the proposition I have so often made, that whenever, in the judgment of the tried and faithful friends of the cause, such a transfer of our Advent organs, and any other appropriations for the cause which brethren generally see fit to make, as will secure a more efficient and satisfactory promotion of the work, is advisable, let the arrangement be made, I am ready for it. There is, however, a proper way to do all things that are proper to be done. The securing of what belongs to the cause, for the purpose to which it is devoted, and the attempted destruction in the favor and esteem of his brethren, of a man who, as to anything that appears, has shown as much willingness to sacrifice for it as any other one, are very different things. If the fear that I may be 'taken away' without providing for the cause as I may have the means, or without doing justice to my responsibilities; if sympathy for me under the loss of such a measure of health as permits me now only to perform even less than those may do who are so sympathetic; if these are reasons why something should be done by my brethren to secure the cause, or some other cause, the valuable service and interest of the 'Herald,' are these sufficient reasons for a cruel, unchristian and unbrotherly attack upon my integrity?"

"Why so much more anxiety should be felt to secure the 'Herald' than any other Advent paper, and some other questions, I must leave unnoticed at this time. But if this, only, were the object to be secured, how is it that those who are so deeply concerned for the cause, should find it inconvenient, or deem it improper, even to consult me in any way about it? Have I never had any interest for the cause? or have I lost it all? This becomes still more mysterious, and painful, if, as is intimated, those who are the prime movers in this, have been in daily, or frequent intercourse with me. I do not shrink from any investigation. But will my brethren see that justice is done me? I ask for nothing more! I have sufficient confidence in the wisdom and justice of those who have stood by me thus far, to submit all my affairs into their hands."

"I have requested of the Church of which I am a member, that a committee be appointed to inquire into reports involving my moral character. The result will be made known. In the mean time I wish my brethren to put a few questions to those who circulate reports to my injury: 1. What do you know Bro. Himes to be at fault in? 2. Will you hold yourself responsible to sustain your statements? 3. Have you taken the course pointed out in the Gospel towards one against whom a brother has aught?"

"These questions are proper in all cases. Those who decline to answer them are not only my enemies; but the enemies of the Gospel of Christ, and of all men."

"With those who prejudge me to be unworthy of confidence, and privately circulate reports to my injury, when they have it within their power on any day to know the truth in the case, I desire to have nothing to do, either as their agents, or as men whom it would be possible to satisfy. With those who have confidence in me, and see fit to labor with me still, I shall have no difficulty in arranging the mode of operations, or in giving them at any time a satisfactory account of my stewardship. J. V. HIMES."

"The following is from Bro. J. Pearson, Jr., one of the sources of information on which the above remarks are made:

"Bro. HIMES:—I am greatly grieved to learn that reports detrimental to both your Christian and moral character are widely circulated among the brethren. As they are having the effect to injure your influence and curtail the usefulness of the 'Advent Herald,' it demands your prompt action.—Therefore have I deemed it a duty I owe to you and the cause of truth, to call your attention to the matter; that you may at once check the spread, and destroy the effect, of this one more effort of the enemy of all good to mar the work of God."

THE MOCK TRIAL.

Having given our readers a history of the commencement and progress of the "Secret Workings," we are prepared to examine the charges; and the evidence by which it is claimed that they are sustained.

To properly appreciate the judgment arrived at, it is necessary to consider the tribunal before which the testimony is presented. Do any imagine an assembly of grave, praying men, bowing in agony of soul before the Mercy Seat, pleading that God would reclaim an erring brother? Do they fancy they see them listening with pain at each successive development of crime?—hoping that in some way they may vindicate his injured name, and "remove the clouds which lower over his pathway"?—and if they find him erring, more anxious to convert than to convict? Let none picture such a scene. On the contrary, behold a company of disaffected men, determined to crush a brother. Behold their pastor, going from place to place, collecting accusations of assumed wrong doing. He had seen Mordecai sitting at the king's gate, and when he saw that he bowed not to his opinions* nor did him reverence, he was full

* Elder W. had great expectations respecting a movement which was to be made by a body to be symbolized by the "third angel," in Rev. 14:9. His view is hinted at on p. 149 of his "Armageddon." More than a year since he told Bro. Bliss, and Eld. Robinson testifies that he told him the same, on another occasion,—that a movement corresponding with that symbol, as the Advent movement did with the

of wrath, and determined to see whether Mordecai's matters would stand; for he had told them that he was a Jew. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai, and he sought to destroy them throughout all the kingdom. He goes to work secretly to prejudice the minds of his ministering brethren.—They, believing his statements, are partially affected. He pledges them to secrecy—not to let his brother know of his purpose till the time should come when he might crush him. This plot is detected. The brethren are put on their guard. He miserably fails. His church hearing that they are implicated as the authors of the charges against one of their brethren, desire to give an indignant denial, that they in any way participate in them. Their pastor returns.—He knows that if they declare their disconnection, he will be placed in a bad predicament.—He, and the one or two who have been privy to his purposes, go to work to defeat any investigation. They offer to the injured brother, to give him "clean papers" if he will clear "Weethee." Clean papers are not what are wanted; justice is sought for. The brother must know the author or authors of those reports. He is told "if you press that, you shall have enough of it. They will find those who will swear to anything." Still the cry is, "Justice! justice; give me justice." The first set of charges brought, are not to the minds of their authors, or the time has not arrived for their examination. By unheard of assumptions of rules of order, and dictatorial decisions of order, their trial is evaded. The pastor pleads innocence and great persecution. Floods of tears run down his cheeks, which excite the sympathetic portion of his flock, whom he assiduously visits, and, under various pleas, he succeeds in securing six disaffected men and one boy from among the male members of the Church, and a larger number of females—with five men and several females, who were hurried by him into the Church while the difficulties were pending, or after they removed—being voted in, each within five minutes after being first proposed—as his defenders. These withdraw from the Chardon-street Chapel, and open a meeting in another place. They declare themselves to be the Chardon-street Church; and the Church and society that remain, elopers. Having separated themselves from all of Bro. Himes' friends, under the borrowed name of the Church they have departed from, they qualify themselves to sit as impartial judges; how? Do they agree that they will judge according to the law, and the testimony, and render exact justice between man and man, according to the best of their judgment? O, no! They do it by adopting the following resolution:

"Resolved, That Elder J. V. Himes be required by this Church to withdraw the charges and accusations contained in the article in the 'Herald' of May 18th, headed 'More Secret Working,' as far as they have any bearing on the conduct of J. P. Weethee."—p. 50.

Might it not well be said:

"O judgment! thou art fled to brutish beasts,
And men have lost their reason."

Having shown their impartiality by condemning in advance,—in the above resolution, of which requirement they gave their intended victim no knowledge, until they had pronounced him convicted, and published to the world their decision,—this pastor, six adult members, one minor, and five new members, then constituted seven of their number "a committee to search out and investigate the nature of those complaints [which the pastor had been collecting and circulating, and prepared all to their hands,] in circulation, which, if true, are injurious to his moral and Christian character."—p. 51. This committee consisted of M. Wood, Chairman; J. G. Hamblin, J. W. Young,* S. A. Porter,* S. Mills, L. J. Seavy, Thos. Allecott,*—the first of whom, if not more, were connected with the pastor in the circulation of the charges. The three with stars were of those who were hurried into the Church; and the last, one of those added after they left the Chapel! Elder Needham, the one the most identified with Elder W. in the attempt to ruin Bro. Himes, is appointed Church Advocate! i. e., to advocate the cause of this fragment of a Church, before itself, and induce them to convict Elder H. of charges made by themselves. Was not such a tribunal fitted to the work to be done by it?—and the work done, the fit product of such a tribunal? They proceed by issuing the following citation:

first angel, was to be made; that when it should be made, it would be greater than the Advent movement was; that the Adventists might be that body if they would; but that if they declined, another body would take their places. To forward this movement, it is supposed, was the great motive which first induced him to attempt to get control of the "Herald," that he might divert it to his own purposes. Those conversing with him got the impression, that he expected to head the body to be symbolized by the third angel. Elder Marsh told Elder Himes the year previous to that, that Elder W. claimed to be represented by that angel.

tion, to which was sent the accompanying reply:—

"To ELDER J. V. HIMES.

"The undersigned, being a committee appointed by the Church of which you are a member, have been directed by the Church aforesaid, to SEARCH OUT AND INVESTIGATE the nature of those complaints in circulation, which, if true, are injurious to your moral and Christian standing."

"Acting under our instructions, we have considered such complaints, and have reduced them to seven general heads, a list of which charges we now transmit to you, and hereby cite you to appear before the Church aforesaid, at the house of M. Wood, in Gardiner street, on Thursday evening, the 1st of August, 1850, to answer the complaints herein specified. Respectfully, M. Wood, Chairman; J. G. Hamblin, J. W. Young, S. A. Porter, S. Mills, L. J. Seavy, Thos. Allecott."

"THE GROUNDS OF COMPLAINT.—1. That Elder J. V. Himes has evinced in his management of the Second Advent Publications and the property and funds derived from the same, a want of economy, openness, and candor, and unbending integrity, so essential to a Christian, and more especially to one who has called himself a 'GENERAL AGENT' of the Second Advent Body."

"2. That he has treated various brethren in the ministry, in matters of public notoriety, (not between two private persons, as such,) in a manner unbecoming a Christian."

"3. That Elder J. V. Himes has treated certain officers of Chardon-st. Church and Society, (heretofore known by that name,) and private members, and others of like faith, in an improper manner, and highly derogatory to his Christian standing."

"4. That in his course, as pursued, in relation to Church organization in general, and especially as exhibited in the Second Advent Cause in Boston, from its commencement, he has evinced a want of consistent, unbending, Christian principle, and strict moral integrity."

"5. That in secular dealings J. V. Himes has been wanting in that scrupulous integrity, and deep moral principle, so necessary to every Christian, and especially to a minister, and still more to one looking for the return of Jesus."

"6. That J. V. Himes has been wanting in that scrupulous regard for TRUTH, which should distinguish every Christian."

"7. That he has treated the Church of which he is a private member, in the manner unbecoming a man in the possession of that humility required in the Gospel."

HIS REPLY.

"To M. WOOD AND OTHERS:—In reply to a citation from you, to answer charges before you, as specified in your letter received this morning, I remark that if you, or any one have any matters of complaint against me, I will at any time most cheerfully give you a hearing before an impartial council of my peers, or the Church of which I am a member; but you are not recognized as a committee appointed by any church of which I am a member; nor as 'impartial' men, competent to sit in judgment on charges originating with yourselves. If you wish to settle any difficulty on principles of Christian equity, no obstacle will be placed before you, but every facility offered—notwithstanding the strange and unaccountable course you have chosen to pursue. But if you decide to continue in this crusade against me, the field is open before you; and you can take the course you may deem will best subserve your ends. J. V. HIMES."

Boston, July 31, 1850."

The first set of charges which had been presented by Elder Needham, (see "Herald" of July 6th,) had been abandoned, and these substituted in their places. Friday evening, Aug. 2d, was the important moment, which, in the expectation of the parties concerned, was to consign Elder J. V. Himes to the shades of oblivion. They met as per adjournment, in Cochituate Hall, self-styled—"The Supreme Church of God on earth;" also, "the highest earthly tribunal." We have read the trial of Charles I, before the High Court of Justice—with seventy judges. We have been familiar with that of Warren Hastings before the Peerage of the British realm. But not yet have we had a graphic description of the one under consideration. The pens of both poet and historian, and the pencil of the painter have been called into requisition to perpetuate those former displays. Of this, the simple result is all that is yet revealed. Those former august tribunals were in the great Hall of William Rufus, which has resounded at the inauguration of thirty kings. There was not wanting the pomp of civil or military display. The peers robed in gold and ermine; the judges of the law, in their vestments of state, and the ambassadors of great kings, and eloquent advocates, were there present. The wit, and wisdom, and learning, of the realm were there arranged; every movement, word, and look, are matters of great interest to those who have come after them. The gravity and dignity of the judges, the noble bearing of the accused, the vastness of the audience, the rank of the parties present, all gave importance to the occasion. The stillness that reigned in the intervals of the trials, the attention of all to every changing occurrence, the bright glances from many glistening eyes, the silent curl of many a ruby lip, the bending low of many a listening ear, to catch each uttered sound, the expressive countenances, watching the progress of the trial, as the varying fortune of the accused, or eloquence of the advocates, caused the auditory to alternate between hope and fear; these have all been depicted in rainbow tints, or in beautiful and eloquent description. Shall not this be alike immortalized?—Shall the veil be drawn over the points of interest, and the little minute incidents which fill up the interstices, and give beauty to the picture, shall they be forever unknown? Alas! they are buried in the brick and mortar of the walls that inclosed them, or in the breasts of the interested spectators in the scene, who were so engrossed in the magnitude of the occasion, that little attention could be given to the little incidents.

We shall then have to depend on our imagination. The "president judge" enrobes himself in his ermine, to preside in the trial of charges which he had before affirmed. The jurors take their seats to hear the testimony,

which they have already themselves testified to; and the advocate appears, to present evidence, and make a plea, which had probably already been committed to writing. Are they so insensible to the mockery they are attempting, that they can master their own gravity?—Could they realize the picture they present to the eyes of others, they would veil, to the extent of their ability, each his agency in the business. It would seem, that each should hardly look the other in the face, and avoid the risibility of his features. Each should in his neighbor's see the blushes of his own.

As they have sent out to the world these charges and specifications fraudulently in the name of a Church—which repudiates such action and such members—where the actors are unknown, their presentation may produce an effect, which it will not have where they are now well understood. For the benefit, therefore, of the friends abroad, the several specifications will be noticed in their order.

First Charge.

"That Elder J. V. Himes has evinced in his management of the Second Advent publications, and the property and funds derived from the same, a want of economy, open-dealing, candor, and unbending integrity, so essential to a Christian, and more especially to one who has called himself a 'GENERAL AGENT' of the Second Advent Body."

Before noticing the specifications, it may be as well here to say a few words in reference to the relation an agent sustains to those whose agent he is, in distinction from his relation to his own private affairs. This embodiment of the honesty and wisdom of this last age, either in its mystification, or in its wickedness, seems to be entirely ignorant of the possibility of the same persons sustaining the two relations.—Whether they are unable to discern the various matters on which they have attempted to enlarge, or whether they do not choose to, is a point not fully settled. The continuous succession of blunders all over the pamphlet is indicative of a lack of discernment. But the ancients had a proverb:—"Whom God wills to destroy, he first makes mad,"—which may explain the present mental obtusity which so obviously afflicts the authors of this wonderful specimen of American literature.

It can hardly be necessary to give any information on this point to the great majority of our readers; but the intelligent will bear with us, if we seek to remove the mists which may have been thrown around the minds of any less fortunate.

THE SPECIFICATION under the first charge is as follows:

"Specification. While professing to act as 'GENERAL AGENT' of the Advent Body, and they virtually recognizing him as such, he has loaned funds thus put into his hands, and the profits on the same, to favorites, and has lost many of these sums, and thus the cause has been defrauded of what rightfully belonged to it."

This specification is a LIBEL, and subjects the parties making it,—the printer of the pamphlet, and all whose names are voluntarily connected with it,—to the liability of a trial before a court of justice: the crime in this State is punishable by fine and imprisonment,—the party libeled having nothing more to do with the trial than he would have in the trial of a thief who had broken into his house, and stolen his goods. Not one penny entrusted to him by others has been loaned or lost, or knowingly diverted from the channel intended by its donor. The charge of *fraud* is a high charge, and one from which there could be no escape. Whatever sums of money Mr. Himes may have loaned, have been of his own earnings. Among the favorites to whom they have been loaned, are such favorites as Dr. Pierce and M. Wood, the latter of whom is one of those by whom money has been lost.—Elder H. having given him when he saw he could never collect.

That these men knew that the charge of defrauding the cause, by loaning such sums of money, (which will be noticed again,) was a *libel*, is demonstrated on pp. 71-75, where the authors of this charge attempt to demonstrate that Dow & Jackson were the original proprietors, and that they sold out to Eld. Himes. This will also be noticed in its place; but they say, (p. 64): "The second volume of this paper [was] commenced April 1, 1841, and Mr. Himes was the *legal proprietor*." Here they are trying to make Elder H. like one of themselves—a deceiver. And again, on p. 99: "Now all this time he is *legally* the owner of the 'Herald' and whole book concern."—This loaning and losing his earnings, would be no *fraud* on any one but himself, according to their own confession.

Now comes the *evidence* under this head. What is said about loaning money to others, and losing money by such, will not be replied to here—it not being necessary to go into the question whether a man has a right to make such disposition as he chooses of his own. When he has had a surplus on hand, he has been willing to assist, for a limited period, those who, when he was in need of funds to carry on his office, assisted him in a similar manner—as all business men are in the habit of doing; it being a part of the mode of doing business. Not one cent has ever been lost by loans, except

by those to whom Elder H. was under such obligations,—saving sums of \$5 to \$25, when brethren, in need (and there have been many such,) have borrowed for present necessities, and not been able to pay—and the debt has been cancelled, as Mr. Wood's was. This, instead of being a crime, is put by generous, noble-minded souls among his good deeds, being evidences of his generosity, and willingness to assist the needy—of which trait of character some of the unworthy have taken advantage. In a single case only, a man doing work for him got a portion of his pay in advance, and cleared out, leaving the work undone. These being his own funds, were at his own disposal.

There is, however, a single case to be noticed. In the first "batch" of charges which Elder Needham presented, on the authority of Madam Rumor, who came to him one afternoon, bathed in tears. It reads as follows:

"With having fellowship with a liquor-dealer, and endorsing notes for him at the bank, to enable him to prosecute that business, knowing the facts in the case."

This charge is here brought under this specification. To sustain it, M. Wood testifies that Elder H. told him nearly two years since, that he had loaned money to one Nichols, a liquor dealer, in Ann-street, Boston, for two years past, for the purpose, as he (H.) professed, of ultimately getting him (N.) out of that business"—having loaned to the amount of \$500 or \$600—wanted him, Wood, to take goods of Nichols, and that N. had gone to California, by which he (H.) would lose several hundred dollars.

How Nichols can have been in Boston for "two years past," and in California for the same time, does not appear; the witness probably meant the two years previous. He has, however, given an untruthful statement. The history of that case is this:—Mr. Nichols resided in Medford, and was an early friend of Mr. Miller, who introduced him to Elder H. Mr. N. afterwards removed to Charlestown, and his house was Mr. Miller's home when in this vicinity. Mr. N. was in good circumstances, and was of great assistance to Elder H., by loaning him money to aid him in publishing the paper and books, in the early history of the cause, when friends were few and were most needed. He was also generous in his donations to the cause. On one occasion he brought in a note of \$160 against a book-binder, which he said he would present to Elder Himes if he would take it in the man's work. The man thus paid it in full. When Elder H. could not get his payment, as per agreement, for money loaned Dr. P., he had to borrow of Mr. Nichols; and so on other occasions.

Now for another picture. Several years since N. went into partnership with a tobaccoist in Ann street. Mr. Wood has repeatedly stated to S. Bliss and others, that Mr. N. was induced to go into that arrangement through representation made by P. Dickinson—and that D. was owing N. a sum of money, and had a similar claim on the tobaccoist; and that by this arrangement D. got his pay of the tobaccoist, and paid N.; Mr. N., however, lost by the arrangement, the establishment not being as solvent as he was made to believe. He lost several thousand dollars by it. While there he became obligated for the payment of some notes given by a neighboring firm in the grocery business, liquor selling, &c. Being obligated for the payment of those notes, he was obliged to go into business with that house. As soon as Elder Himes found that he was selling liquor, he exerted his influence to get him out of it.—He never loaned him a penny while in it, to aid in that business, and did not relinquish his efforts till the store was rid of it, and continued so during N.'s connection with it. Mr. Nichols afterwards sold out the store to another person, whose note he took for the same—himself going into business as a "Commission Merchant," at Nos. 9 and 10 Canal Block, Blackstone street. Such was the heading of his bills, which also contained the following, which we copy from one before us. "S. N. Nichols, dealer in Flour, Grain, Meal, Butter, Cheese, Pork, Lard, Beans, and Dried Apples." He never sold liquor in this store, to our knowledge. After his connection with the other ceased, his successor there put back the liquor. Mr. N. not having got his pay, wished his friends to assist him by getting goods there to be charged to his account—the only relation he sustained being that of creditor. Under these circumstances, Mr. Wood traded there. Afterwards, Nichols had to attach the store, and have its contents sold at auction, by which he received less than one third of what he sold the store for. He sold out his store in Canal Block, in 1848, to "Billman & Golding," who introduced Wines and Liquors. Mr. N. then went into the "Flour and Grain" business in Kneeland street, near the Worcester Depot—having no farther connection with either of the other stores. While in this place, he was introduced to Mr. Weetsee as a flour merchant. While here, he represented to Mr. H. that if he could get \$400, he could do a good transaction in the purchase of some grain, which was for sale on Long Wharf, and asked Mr. H. if he would loan him his note. Elder H. did so;

Nichols endorsed it, but came back saying that he could not get the money on it; and returned it to Mr. H. This note was the one Mr. Dickinson saw, as he testifies on p. 54. On p. 99, Elder N., in his "plea," as evidence that "he has plenty of money on hand," says that he "can send his note into the market, to the amount of FOUR HUNDRED DOLLARS"! A man being able to GIVE his note, manifests great evidence of the abundance of his means!!—May not a man, without being worth a cent, give his note to any amount? To get other's notes, might be some such indication! But we forget that we are talking with scientific men. This is the note which in Elder N.'s first charges was said to be endorsed at the bank to aid in the liquor business! That charge respecting this note seems here abandoned.

Elder H. gave N. other accommodations, but not a penny, knowingly, while in the sale of liquor. He had become embarrassed, and Elder H. would have been wanting in regard for the favors he had received of his old friend, and the early friend of Father Miller, when friends were to be prized, if he had refused to assist him.—Mr. N. went to California, and is in a fair way to cancel all his obligations to all men. If what N. now owes Mr. H., belonged to the cause, and it had lost, it would have been the gainer by him, as Mr. H. has been—even if he should lose. Mr. H. never endorsed a note at the bank for him—never assisted him to carry on the liquor business—which he was in but a short time, and much less, "knowing the facts in the case." Mr. Wood cannot plead ignorance of these facts, as they had been explained to him. Yet he comes forward and thus testifies, when he had repeatedly said, "Nobody believes the charges preferred" by Elder N., of which this is one. Instead of helping people into such business, Mr. H. helps them out, and would be happy to help more out.

On p. 54, Mr. Wood testifies, that Mrs. Burgin, one of the oldest and most respected ladies of the Chardon-street Church, told him that she had seen Mr. N. sell spirits, and that Elder Himes knew it. She volunteers the following contradiction:

"I hereby certify, that I gave no such testimony as is imputed to me on p. 54 of Mr. Weetsee's pamphlet. It is a wicked perversion of what I did say, made as I believe, for a most unrighteous purpose. I had no knowledge myself that Mr. N. ever sold liquor, and never told Mr. Wood that, or that Elder Himes had any knowledge of his business."

CHARITY BURGIN.

Boston, Aug. 3d, 1850.

The value of M. Wood's testimony on this point, and others, is learned from the following:

Sugar Hill, Sept. 3d, 1850.
DEAR BROTHER HIMES:—The "Pamphlet" is received. We all receive a passing notice. I perceive Micajah Wood has figured rather largely in testifying against you. At our first conference in the spring, I inquired especially and severely of Mr. Wood and Mr. Hamblin, if any thing could be brought against you. Mr. Wood said, "No, nothing," and Mr. Hamblin said, "It would all end in smoke." I perceive I was rendered unfit to judge of your course, because I had received special favors at your hands. I have received nothing special, save strict honesty and integrity in your dealings, and much kindness in my sickness. I think this affair may not be lost upon any of us for good. I see nothing to justify their course in relation to the matter.—Yet we must bear the indignity without murmuring. Let us seek for greater humility and more devotedness to the cause of our blessed Lord, who suffered for us, and endured great contradiction of sinners against himself.
I. H. SHUFMAN.

The second charge in the pamphlet is, "That he has treated various brethren in the ministry, in matters of public notoriety, (not between two private persons as such) in a manner unbecoming a Christian."

The brethren named who have thus been ill-treated, in as many specifications, are J. S. White, J. P. Weetsee, L. P. Judson, and M. Bachelier.

In the case of the first, the following is given as the testimony of "Sister Weetsee." She asked "Bro. Himes, Don't you think Bro. White is a good man?" Himes replied, "No, I had as lief see the devil with his cloven foot come in my office as to see him."

Now, Elder H. has no recollection of saying any thing of the kind. He is not in the habit of making such remarks. Brother Charles Churchill, of Lowell, testified in the office on the 5th inst., that in conversation with Mrs. W., on that day, she had no recollection of having heard, or made that remark.

The opinion which Elder H. has had of Mr. White for the last two or three years is, that he was a man of high moral integrity and great conscientiousness; but that he had got his mind prejudiced—a kind of kink in it,—which made him easily sympathize with whoever opposed the "Herald," and take sides with them against it. He now sympathizes with the pamphlet; and it is not at all strange, that, seeing he would have so much more confidence in Elder H.'s enemies than in him, without having the enormity of their course spread out before him, he should conclude that Elder H. is the villain charged; but when he shall see the full narration of it, it is expected that his love of truth and honorable dealing will produce a reverse in his feelings, and that he will be prompt to disconnect his name from the place it occupies with theirs. Should he not do so,—should he, after seeing their works developed, still fellowship their course, then it will be confessed, that the high-mindedness ascribed to him, was wrongly attributed—the result of not fully knowing him.

2. In the ill treatment of J. P. Weetsee, it is claimed that it consists—1st, in pecuniary dealings; and 2d, in representing him as a wicked man, in having circulated things designed to injure Elder H. To the last, Elder H. pleads guilty. To the former, he says, "Let Elder W. present his bill for any just claims he may have, and he will find no delay in that which is just and honorable." In this connection, a sister testifies, that Elder H. said he had paid Elder W. \$400, and \$3 per day for puffing him; and Elder W. says, "He (H.) brought in a bill against the Church of \$27"—i. e. for puffing. Well, that was the amount paid for advertising him, and for bills posted during his attempted effort last winter—some of the time at the rate of \$3 per day. Elder H. said he paid \$400 for the support of the Society—as the bill he gave for the various items shows, of which the \$27 for puffing was one; but that the entire bill was given to the Society, without requiring of them a cent, as Mr. W., when he wrote the above, well knew.

3. In the case of Judson, it is not known that any injustice has been done him.

The assertion made, is a misunderstanding of what was said. Elder J. had sometimes been an abolitionist, and sometimes a Temperance lecturer, had been sometimes engaged in the sale of patents, and sometimes in other business. At the Home meeting, he wished the brethren to receive him, promising to give his whole attention to lecturing on the Advent. After he had been six months in the field, and tried at the West, he was sent for East, under the supposition, that in connection with judicious men, he would keep at his work and do good. Elder W., not knowing his flightiness, thought him a fit person to engage in the work of removing Elder H. When W. found that J. had let out the secret to Bro. Osler, he complained to Elder H., that he had no right to send for such a man East. "He was better calculated for the work I set him about, than for that you set him to perform," was the reply. This representation of the case,

is made by them a deception, because, say they, it speaks both well and ill of him.

4. In the case of Mr. Bachelier, the conversation referred to with him, was harmoniously adjusted before the parties separated, as the witness confesses he knew. If he feels aggrieved, it is yet to be learned; or that he sanctions the use made of his name.

"CHARGE 3d. That Elder J. V. Himes has treated certain officers of Chardon Street Church and Society, (heretofore known by that name) and private members and others of like faith, in an improper manner, and highly derogatory to his Christian standing."

The parties specified under this head are T. Marshall, J. P. Weetsee, M. Wood, and P. Dickinson.

1. T. Marshall is represented as testifying that Elder H. visited his father's house in Ireland in 1847; was treated by his father with great kindness, that witness came to America in 1849, met Elder H. in Brooklyn, N. Y., was invited by him to his house,—went there and staid one week in October, then was in Salem one week, found Elder H. so cold on his return, that he left his valise in the office, went out and found a boarding house, by the help of a police officer, at \$3 per week; while there, was employed by Elder H. three weeks, for which he got no pay,—that it was not to only half the amount, then got employment in Chelsea, which he left at the request of Eld. H., to whose house and office he returned, making in all at the latter 14 weeks, and 6 at the former, receiving for which not more than \$30, and while boarding there, frequently obliged to provide for his necessary wants—no provision being made for them by the family, and that Elder H. had said that he, M., had cost him \$50.

Thus T. Marshall is represented as testifying—there being no evidence that he authorized any such testimony. He is a young man from Ireland, at whose father's house Elder H. very pleasantly enjoyed his hospitality a single night, but did not see the son until he was in search of business. Elder H. promptly told him he was in search of business. Elder H. promptly told him he was in search of business, according to his pleasure. He was there a week, and then went to Salem. On his return, he said that he hoped to get business soon, but did not wish to be an expense to any one, had money to pay for his board, and preferred a boarding house, thanking Elder H. for his kindness and attention. Failing to get business, and his means diminishing, Elder H. told him he might come into the office and make himself as useful as he could, the time he did not wish to devote in search of a place; and that till he could get a place, he would give him a home, supposing he would go to his house. Elder H. went out of town, and on his return, finding that M. had not gone to his house as he expected, gave him \$5 to assist him,—his services not being necessary in the office, and M. expressing his satisfaction. By the kindness of a friend, a place was found for him at Chelsea, where, to accommodate the friend applying, he was offered his board for what he could do in cutting leather for shoes by a pattern. He was there about ten days, when he came to the office and told Elder H. that he was unhappy there, complained of his fare, work, want of society, sympathy, &c. "Make my house your home till you can find business, and in the meantime do what you can to make yourself useful in the office," said Elder H. He came back to his house, received his board and some \$30 in money, in all about \$50. He then wished to make some more definite arrangements, but failing in this, there being no necessity for his services in the office, he was disappointed, and conceived the idea that he was regarded as burdensome, and abruptly left—saying to Elder H. at the time he left, that he was under great obligation to him for his kindness, and should ever feel that he had been a father to him. If he lacked food while at his house, it is not the experience of others stopping there; and if he purchased meals elsewhere, it was because he chose to absent himself from the regular meals, or neglected to make known his wants, when not in at regular hours.

This young man is evidently an honest and conscientious man, but may be easily worked on and prejudiced by the designing, and is very sensitive to any supposed reflection on himself, or apparent neglect. When he left the office, he went into the employ of M. Wood, and there fell in with J. P. Weetsee and G. Needham, who perverted him to their purposes, and made a tool of him.

Boston, July 30th, 1850.

"This will certify, that within a week after he left the office, T. Marshall came to me, to prevent, as he said, my getting a wrong impression respecting his leaving. He said he was not dissatisfied with Mr. Himes, that he had always been treated by him well, but that he thought Mr. H. spoke to him abruptly, and as if he was a burden to him, and he could not stay where he was burdensome; but he wanted I should understand, that he had nothing against Mr. H."

Some days after this, he stated in the office that Messrs. Needham and Judson had been to him to find out about affairs in the office, but that he soon found that they wished to make a tool of him, and they got nothing.

Still later, he said that he learned he had been called a liar at the office, and that we said he wanted a young man from Ireland to be dismissed, to make way for him. He was told that those who told such tales, told what was not true, and were trying to make a tool of him for their own purposes; that he would find such persons no friends, and should not allow himself to be deceived by them.

Before the council, which took into consideration Needham's charges—the second charge being, "with treating Bro. Marshall in a manner unbecoming a Christian," (p. 28.) M. said that that charge was made without his authority or consent, that he had no complaint of the kind to make, that there was nothing between him and Mr. H. that they could not settle in five minutes, and that the statement of the case made before the council by Mr. H., which was the same as the foregoing, was correct.—This last those present will recollect."

SYLVESTER BLISS.

We hereby certify, that during the time T. Marshall was occupied in the Herald office, the duties of the office could have been performed without his assistance, as they had been before, and have been since, by the other persons employed, without his aid.

SYLVESTER BLISS, MICHAEL FLOOD.

LETTER FROM MR. M. FLOOD.

This will certify, that T. Marshall told me—his words, as near as I can remember, were—that certain persons had been treating him, and in an under-handed and cunning manner, which he thought it his duty to state without his assistance, as they had been before, and have been since, by the other persons employed, without his aid.

It gives me great pleasure to be able to state, that having been employed by Mr. Himes, for nearly five years, as clerk in his office, and having during that period ample means of putting a fair estimate on his character, I can say, that a more honest or honorable man it would be difficult to find. He conducted his business during my stay with him, with the most propriety, evincing at all times a strict regard for truth and justice, and a sincerity of purpose highly creditable to himself. His treatment of those in his employment was gentlemanly indeed; never have I known him on any occasion to use a harsh or angry word to any of them. I have every reason to believe he has their entire confidence and esteem.

I regard Mr. Himes as a good man, and an excellent employer.
MICHAEL FLOOD.

Boston, Sept. 11th, 1850.

Mr. Flood was a clerk in this office till within a few weeks.

2. J. P. Weetsee—see 2d charge.

3. M. Wood. If he has been treated improperly, it has been in showing favors to him when he was unworthy of them. The charge is, that Elder H. represented him as being at the bottom of this whole business. Well, guilty is the plea to this.

P. Dickinson. The difficulty with him is, that after he sold the Tabernacle, and had paid to those who subscribed certain sums, he told them there was more due, which would be paid when all its affairs were settled. Afterwards he claimed that he had overpaid, but parties have never been able to get a settlement, or to get an opportunity to examine the accounts of the same. He refuses to settle with the committee to this day. Wood and Hamblin signed letters to him, with Elder H., protesting against this, and pleading for a settlement, to which no answers have been given. Copies of those letters are now in the Herald Office.

4TH CHARGE. That in his course, as pursued relating to Church organization in general, and especially as exhibited in the Second Advent cause, in Boston from its commencement, he has evinced a want of a consistent, unbending, Christian principle, and a strict moral integrity.—p. 60.

This is also the fourth charge in Needham's first "batch" of charges. This charge is based almost entirely on the testimony of M. Wood, who was offended, because a creed that he assisted in getting up, was discontinued by Mr. H., and at his suggestion set aside; while afterwards H. favored a judicious organization. This is one of the charges, which, when presented in May, Wood said nobody believed. If he did not believe it then, he can have no great faith in it now.

5TH CHARGE. That in secular dealings, J. V. Himes has been wanting in that scrupulous integrity, and deep moral principle, so necessary to every Christian, and especially to a minister, and still more to one looking for the return of Jesus.—p. 62.

1st Specification. That, in his legal relationship to the paper called the "Signs of the Times," and afterwards, "The Advent Herald," Mr. Himes has shown a want of openness and unbending Christian principle.—p. 16.

This specification is the same as the third specification, under the 6th charge, and will be there noticed.

2. This is called the "case of J. Buffum." This is an old offence, dating in "1835 or 1836," before Mr. H. was an Adventist. It consists of a letter of J. Buffum, who represents that he was induced by Mr. Himes to sign a note of \$800, to secure a title to a farm for a school in Beverly; that Mr. Himes and P. Russell endorsed it. That he had his property attached to pay the note, commenced suits against H. and R., received some \$30 or \$40, and released them; that since, they have been able to pay, and have not. This certificate of Buffum they had him swear to before a justice of the peace.

The only bearing that this case has on the history of the "Secret Workings," is its illustration of their determination to crush, and to leave no stone unturned, to accomplish that object. Else, why did they go back 13 years?

The history of the case will be found in the following letters. It is only necessary here to state, that Elder H. never received a dollar of the money for which the note was given. J. Buffum was the only one who could expect to be peculiarly benefitted by the success of the institution. When the note was given, Mr. Amos Sheldon, who owned the farm on which the institution was, gave Mr. H. the following certificate:

"This is to certify, that I have this day given my name as endorser to a certain note of hand, given this day, and made payable to myself for eight hundred dollars in six months from date. Said note is understood to have been endorsed for the convenience of Col. Amos Sheldon; and J. V. Himes is in no way personally accountable for the same.

[Signed] AMOS SHELDON.
Boston, Sept. 5, 1837.

The above certificate left Mr. H. legally, but not morally bound for the note. Mr. Sheldon failed, so that the endorser, who had received no benefit from the note, became personally holden for it. Mr. Buffum sued Mr. Himes, and attached his furniture, library, and then settled with him in full, giving the following certificate:

Lynn, Oct. 22, 1841.
"Received of Joshua V. Himes twenty dollars in full of all demands, and more especially, for a certain judgment and execution which I now hold against him."

[Signed] JONATHAN BUFFUM.
This cleared Elder Himes legally. This is the case referred to in one of the letters of Bro. Warner, in the following statement:

"He also stated, that a reputable person stated to him (Weethee), that Himes had cheated him out of \$2000. Weethee added that he did not know whether the person's statement was true or not." (See letters.)

Who made the enlargement from \$800 to \$2000? It is a sample of the enlargement of most of the statements in the pamphlet. This was told to prejudice the mind of Bro. and Sister Warner; and with other things produced that effect. In consequence of this, Elder H. made an explanation of the whole case before the Church, in the presence of Weethee, yet W. has gone right on as though no explanation had been made. Elder Needham in his plea, (p. 104) denies of this, that anything "had been said about it, by those who he says were hunting up," &c.—a fair specimen of all his statements.

The following letters will show that Buffum was as much, if not more, interested in the success of the institution than any one:

LETTER FROM ELDER P. R. RUSSELL.

Manchester, (Mass.) Sept. 6th, 1850.
To Rev. D. I. ROBINSON.—Dear Sir:—I was out yesterday received. You say you have seen my name in a letter with that of Rev. J. V. Himes, and request me to give you "an account of the origin and history of a Manual Labor School in Beverly, so far as Messrs. Himes, Buffum, Sheldon, and myself were concerned," and you propose six questions for me to answer. I will take up the questions in order.

1. "Was Jonathan Buffum interested in his feelings and efforts to start and sustain this school as much as yourself and Mr. Himes?"

Yes, I think so. Mr. Buffum was at that time (1835) a member of my congregation, in Lynn, and professed the deepest interest in the prosperity of the Christian Connection. Mr. Himes often visited us, and together with Mr. W., we often conversed on the great wants of a denominational institution of learning. Mr. B. suggested that Lynn was a favorable location, and that the making of shoes might be introduced as a promising manual labor department. Several localities were spoken of by him, and visited. Learning that the Cherry Hill Farm was for sale, or to let, it was Mr. B.—I am not mistaken—who first recommended an experiment in that place. A subscription was opened, Mr. B. putting down \$100, and a convention of the friends of education in the denomination was called; a board of trustees was chosen, the farm leased, the house furnished, a teacher procured, and the school put in operation. Messrs. Himes, Buffum, Amos Sheldon, (owner of the farm), and myself, were among the trustees. No man, as far as words and actions could be regarded as the expression of feeling, was more cordial, cordial, and interested than Mr. Buffum. He proposed to furnish the students with shoes to make, and under his advice, a large shoe-shop was finished off, and equipped with "kits" and benches, and a foreman was employed. Things went on swimmingly for a while. The school was full, a new school-house was erected; and many improvements were made upon the premises. Feeling that things were "going too far and too fast," I resigned my office as a trustee, and Rev. T. F. Alexander was chosen in my place.

2. "Did he (Mr. Buffum) encourage or propose improvements and expenditures which involved the school in debt?" Yes, I think so. I never knew him to object to any plan or project on account of expense.

3. "Had you any subscriptions or promises of help from friends to encourage going on with the school, and were not afterwards paid?" About the end of the first year, if I remember correctly, it was thought best by the trustees to purchase the farm. The dependence for funds was wholly upon subscription. Mr. Himes and myself visited New Bedford, Fair Haven, Fall River, Providence, and other places, and raised a considerable sum on subscription, to be paid in by instalments. Sometime during the second year, a convention of the friends of the school was held in New Bedford, and some \$400 was subscribed. Mr. Buffum was present, and witnessed the tokens of interest, and appeared to be much encouraged. Subsequently, Wm. H. Stowell, of New Bedford, promised to pay \$300, and other gentlemen in that city gave encouragement of some something handsome for the school. But a small amount of the subscription was paid down, and when the "hard times" came on, the school failed, and the subscribers refused to pay their subscriptions.

4. "Had Mr. Buffum connection with the shoe business which gave a prospect of realizing a profit from the success of the school?" The shoe business was introduced into the institution at his suggestion, for the purpose of aiding in the support of the school. He furnished the shoes, and paid for making a certain price what the price was, I do not remember. I have no means of knowing whether he made a profit out of the work of students, or not.

5. "Did the great failures of 1837 through the land affect the school disastrously?" Yes, it was about that time things all began to go wrong. Mr. Sheldon, the owner of the farm, and one of the active trustees, failed. The property, with all the improvements, fell into the hands of his creditors. "Money was hard up"—the banks would not discount and stopped specie payment—the shoe business went suddenly down—Mr. B. refused to furnish the students any more work, and the most of the students, for the want of means, left for home, many of them in debt to the institution, which has never been paid. Various suggestions were made to keep the breath of life in the "creature," but it was all in vain. Neither money nor students could be had, and the school expired.

6. "In the note, or notes, which you and Mr. Himes endorsed, was it expected of you, or did you expect to pay, or were Messrs. Sheldon and Buffum, the signers, and you, the endorser, to make the notes satisfactory, endorser being required as a matter of form?"

Mr. Buffum admits that the note of \$800 was made for the purpose of making the first payment on the farm, and that he and Mr. Sheldon were the promoters, and Himes and I endorsed it. My impression is that my name was not attached to the \$800 note, but to a small one. But be this as it may, I was not one of the trustees at the time, and the institution had no claim upon me further than my own subscription. Messrs. Sheldon and Buffum were regarded as responsible business men, and Mr. Himes and I were known to have done so. I was requested to lend my name to the parties as a matter of form, and was assured that no responsibility would attach to me. What passed between Mr. Himes and the other parties I do not remember. Before the note came to maturity, Mr. Sheldon failed, the school went down, the subscriptions could not be collected, and Mr. B. was held responsible. Before I was called upon to answer to my name, Mr. Buffum also failed. He then sued me, and attached my library. I went to the Hon. Isaiah Breed, his assignee, told him the circumstances, that I had but about \$20, which I would pay if I could be discharged. He blamed Mr. B.—said he had done wrong—accepted my proposal, the money was paid, and I was discharged. How the matter was finally settled with Mr. Himes, I have no positive, personal knowledge. Yours respectfully,
P. R. RUSSELL.

* No purchase was made. The note had no reference to a purchase, but simply of accommodation. See Sheldon's certificate given at the time.

CERTIFICATE OF MR. P. H. ALLEY.
I hereby certify and say, that I was overman in the shoe shop at the Manual Labor School at Cherry Hill, Mass., in 1836 and '37, and that Mr. Jonathan Buffum employed me, and paid me, and I got the shoes of him to make, and returned them to him, he furnishing the horse and carriage; that he was often there, and appeared to be interested as much as any one in the whole affair, and more active than any other.

PETER H. ALLEY.
CERTIFICATE OF MR. JAMES WHEELER.
To whom it may concern: This is to certify, that in the year 1836, I was employed by Mr. Jonathan Buffum, of Lynn, Mass., to take charge of the shoe-shop connected with the Manual Labor School in Beverly, Mass., on Cherry Hill, so called, of which he was one of the trustees. I took stock from and returned shoes to Buffum's shoe manufactory in Lynn. Mr. Buffum frequently visited the institution, and appeared to manifest as much interest in the school as any one connected with it.

JAMES WHEELER.
Lynn, Sept. 6th, 1850.

CERTIFICATE OF D. I. ROBINSON AND B. P. RAVEL.
Mr. Buffum stated to us, that Sheldon and he were the joint signers of the note, and that Himes and Russell were endorser; that he knew they were not worth anything, and did not then expect them to pay; but four names were required to give the note credit. 2. That he and they were all interested to get up the school, and have it go; that he had two sons there, and that he carried

on the shoe business. 3. That he presumed that Himes hoped and thought the school would prosper. 4. Whether he (H.) had the subscriptions, or assurances of friends to supply money, he does not know anything about; but when Sheldon failed, he had to pay the \$800. 5. That he sued Himes, attached his library, and got what he could—say \$30; that afterward, at the solicitation of a friend, Himes paid \$20, and he gave him a receipt in full.

D. I. ROBINSON, BEX. P. RAVEL.
* Mr. B. failed about this time. What per cent. he paid, we are not advised.

* 3d Specification. That J. V. Himes did loan money to one Nichols, a liquor dealer, to assist him in his wicked business, he knowing the fact."—p. 64.

This was presented under Charge 1, being also the 5th of madame rumor's first batch, which is based only on Wood's testimony, and is one of those which he affirmed "nobody believed," and which Hamblin said was all smoke—i. e., they had got it up for effect. See Shipman's letter, Osler's testimony, &c.

Having been already noticed, it is only necessary to say, that in the form they have given it here, it is a gross libel. It is false in form, and false in fact; false in the letter, and false in the intent. It is false that he loaned to a liquor dealer, false that he did so to assist him in his wicked business, and false that he was knowing to the fact. It is also false that Nichols was a liquor dealer, in the common acceptance of the term—that being not his regular business, and he being only incidentally drawn into it by the mutations of trade. Elder H. got him out of it, by good counsel and Christian advice, and without money.

* 4th Specification. A fraudulent transaction in regard to a coal bill, brought against the Church by Elder Himes."—p. 64.

This being a charge of fraud, is also a high-handed libel, punishable like theft and robbery at the common law—the perpetrators of libels being, by the laws of the state of Massachusetts, classed with other criminals.

It is claimed that on Fast Day last, Elder H. brought in a bill against the Society for coal, amounting to \$125—there being another bill of \$40—that it came out that the coal was not ordered by the society, but by Elder Himes, that he had kept all his three office fires from the bin of coal for the society—whereas from \$30 to \$50 would have been sufficient to supply the society with fuel and light for a year!

This may be the blackest falsehood in the book, but is by no means the largest—all being equally large, and alike exaggerated. It would seem from the pamphlet, that Elder H. had been supplied by the society for coal for his office, instead of his supplying them! This is based entirely on the testimony of J. W. Young, who arose with others in the May Conference and affirmed, that he knew of nothing against the character of J. V. Himes. That "full assembly," (p. 27) will recollect the fact. This is sufficient for him.

Now for the facts. The society, instead of furnishing themselves with coal, had used the coal belonging to the office. It being no more than right that the society should be charged for the coal they burnt, the sum of \$850, and that only, was reckoned in the account of Elder H. with them. He had paid for repairing the stoves for the society \$4.50. This with the coal makes \$13. And these two were included in one entry in the following bill, which is the only bill presented on that occasion. This bill contains all the charges for coal which was then or ever presented; and the entire bill was not presented for payment, but as a gift to the society. Yeta gift of coal, for \$8.50, added to repairs on stoves, making \$13, is exaggerated to \$125, and made a charge against him of fraud!! Was ever anything more unjust!

CERTIFICATE OF MR. JOHN EMMERSON.

I hereby certify, that the following bill of items was presented by Elder J. V. Himes on Fast Day, April 11th, 1850, to the Chardon-street Society, and is the only bill he then presented. The following is a true copy:

The Advent Society to J. V. Himes Dr.
Balance of Rent of Chardon-st. Chapel, to April 1, 1850. 308 04
Fixing Stoves (\$4.50) and Fuel for 1849 (\$8.50) 13 00
Cash paid Ministers (A. B. and L. P. J.) 50 00
For supplying Pulpit (J. D. and J. W. B.) 11 00
Bills for Advertising 27 25
\$109 29
Credit by collection 80 29
Balance due 405 79

[NOTE.—Other items, paid for the Society's benefit, and which are not included in the above bill, amount to between \$10 and \$20.]

After Elder Himes presented the above items, some very strange questions were propounded, which are better understood now than they were at that time. Elder Himes had to leave the meeting before it closed, to fulfil an appointment. They were discussed by Bro. Hopkinson and others, and in a subsequent meeting Elder Himes fully explained, and all appeared to be satisfied. But it should be further stated, that after Eld. Himes had presented the bill given above, he stated that he should make a donation to the Society of the \$100.75; and as Elder Weethee was pleased to say, that he should hold Elder H. responsible for his salary also, which then amounted to about \$100, Elder H. thought the Society ought to raise that sum themselves and pay Mr. Weethee; but said that if they did not choose to do so, he would pay that also. These are the facts in the case, to which I am prepared to give my oath, if required.
Boston, Sept. 3d, 1850. JOHN EMMERSON, Treas. Chardon-st. S.

This is the last specification under the head of dishonesty in secular dealings. The business men of Boston, who have been the stereotype printers, book-binders, paper makers, &c., with whom Elder H. has done business from the first, wish to give an expression of their opinion in the case.

The following is from the proprietors of the New England Type and Stereotype Foundry, one of the oldest and most extensive establishments of the kind in the country, where all the stereotyping for the office has been performed:

LETTER FROM MESSRS. HOBART AND ROBBINS.

Boston, Sept. 3d, 1850.

REV. J. V. HIMES.—Dear Sir:—A pamphlet, purporting to give an account of a "trial" of yourself, having come under our notice, and in it, finding that one of the preferred charges, by which you were condemned by those who "sat in council" and pronounced judgment against you, is in these words: "Wanting in that scrupulous integrity, and deep moral principle, so necessary to every Christian, and especially to a Minister,"—we feel prompted to offer, and justified in giving you the following testimonial, which we feel qualified to do, through the medium of a long and pleasant acquaintance.

We were connected with the NEW ENGLAND TYPE and STEREOTYPE FOUNDRY, while it was under the management of our predecessor, your stereotype plates and printing types have been manufactured at the pay-master, to the amount of several thousand dollars; commencing, we believe, with your connection with the publication, in 1840, of the "Views of the late Wm. Miller." In these extended business relations and publications for which the work has been done; and we are happy to add, that among our numerous customers in the New England States and elsewhere, or even in all transactions with us, none more prompt in payment, or punctual in the fulfillment of all obligations, verbal or written, than you have been.

We, by no means, intend this as flattery, but we feel morally bound to voluntarily say to you, and, if you deem it advisable or necessary, to your other friends and the public, that our predecessor (who is now absent), and ourselves have, during our entire acquaintance, placed unlimited confidence in, and entertained the utmost respect for you and your actions, and that from the time you commenced business relations at the Foundry, to the present day, your name has stood among the first, having reference to the above particulars—consequently, you may well believe that we were greatly surprised to see such a charge brought against you. The effect it produced on our minds, was that as you have always (we believe) successfully met all charges made upon and against you, that your assailants would not endure the shock, but be themselves the ones to fall to the ground, at the foot of the rock of truth.

On taking up the pen to write our attestation of our belief of your having, at all times, "done by us, as you would that others should do by you," we did not intend to assail your calumniators. But we must say that our surprise, at their course was essentially diminished, when we saw among the names of the (we suppose) self-constituted committee before whom you had your "trial," the name of one, who, a little more than a year since, brought to us some wood and stereotyped cuts, from which, he desired us to "cast" or make others; the price for doing all of which was \$26 62, and for which he agreed to pay us cash, when completed. When done, he came in and desired three months credit—we asked for reference, as he was a stranger to us. He mentioned yourself and Mr. Sylvester Bliss. On applying to you and Mr. B., you both thought him an honest man, and that he would pay as he should procure the plates were delivered, we received positive information that the wood cuts and plates were not his; that they had been surreptitiously obtained. We were strictly forbidden by the real owner in person, and by the owner's attorney, to deliver them to any one; and the plates were to this day upon our counter, unpaid for. If he is a fair sample of the residue of the committee, you need not fear that your reputation will suffer among honest men, by any overt or other acts of theirs. We are very respectfully yours,
HOBART & ROBBINS.

Having known Mr. Himes for many years, and having been connected with the N. E. Type and Stereotype Foundry for a long period as salesman, I can and do heartily concur in the above.
THOMAS B. FURNACE.

FROM MOSES A. DOW, Esq.,

Publisher of the "Waverley Magazine," and formerly the business man of the late firm of Dow & Jackson, the printers of the "Herald" for five years or more:

"In regard to Mr. Himes' integrity in business matters, the charges against him are entirely at variance from anything that I have ever discovered in his character. I presume he has paid Dow & Jackson nearly \$25,000; and in all that intercourse of about five years, we never knew him to evade or equivocate in any matter with which we had to do. His word was ever considered by us as a sufficient guarantee for the fulfillment of any promise."
MOSES A. DOW.

FROM MESSRS. GRANT, DANIELS & CO.

This firm have furnished the greater part of the paper used in this office. The senior partner, Deacon Grant, is extensively known as a distinguished friend of the Temperance movement:

REV. J. V. HIMES:—We have no hesitation in saying, that in all your dealings with us, during the last ten years, we have found you prompt in the fulfillment of all your pecuniary obligations to us, and in no respect "wanting in that scrupulous integrity and deep moral principle so necessary to a Christian," as charged in Mr. Weethee's pamphlet. We have had no customer more honorable in all pecuniary transactions with us.

GRANT, DANIELS & CO.,
9 and 10 Union street.

FROM W. A. HALL, Esq.

The paper, with a short interval, has been printed at the establishment of Mr. Hall, since Dow & Jackson ceased to be its printers:

This is to certify, that I have been acquainted with Mr. J. V. Himes for many years, and have transacted business with him for the last three years, and that in all my dealings with him, I have found him scrupulously honest, and prompt in all his business transactions. And so far as I know, he has this character from all men of business who have any real knowledge of him, in our city.
WM. A. HALL,
Boston, Sept. 9, 1850. 22 School street.

FROM WM. H. HILL, Esq.

The binding of the Advent works were done at the extensive establishment of Mr. Hill, during all the principal sale of the books, and till he retired from that department of business:

Boston, Sept. 11, 1850.

REV. J. V. HIMES.—Dear Sir:—I see that a pamphlet entitled a "Trial of J. V. Himes," has just been issued in this city. On what relates to your character as a business man, I have a word to say. Having had considerable business transactions with you, I have always found you uniformly faithful in the execution of all obligations. And farther, being somewhat acquainted with your financial affairs, and your objects as to trade, I am free to say, that the charges preferred against you of speculation, are regarded as unjust and cruel, by those in this city who are acquainted with you in the transaction of business.

Respectfully yours, WM. H. HILL.

* 6TH CHARGE.—"That Elder J. V. Himes has been wanting in that scrupulous regard for truth, which should distinguish every Christian."—p. 63.

Under this charge are presented eighteen specifications. "1st Specification.—That he has represented a man as a Christian, whom he had evidence enough to know, was an intemperate man."—p. 13.

The person referred to is J. S. Josselyn, of Roxbury, of whom there is as yet no evidence that he is not most grossly libelled. If this specification is true of Elder H., it is more true of those making it; for his name was entered in the hand-writing of J. P. Weethee, on the list of members of the church, a year since and on the church records, kept by M. Wood, the principal witness in the case, is the following entry:

"Bro. M. Wood was chosen deacon, in place of Bro. Kelsey, now absent; [had not resigned, and returned in a few months and took his place] and Bro. Paul Mills, in place of Bro. Josselyn, who declined acceptance."—Records, Dec. 11, 1848. After they made this charge, they erased his name from the records without vote, or any action of the church.

He was thus recognized as a brother and a deacon by M. Wood, the clerk, as late as last Dec., when the same M. Wood testified he had known him for several years as intemperate! This specification was the 7th charge of the former "batch," and which Wood affirmed nobody believed, and Hamblin said were all smoke. No wonder that when Wood says he told Elder H. he was not believed.

Mrs. Martha Gray being referred to as a witness in this case, volunteers the following certificate:

Boston, Sept. 9th, 1850.
This certifies, that what purports to be my testimony in the case of Mr. Josselyn, on p. 63 of the pamphlet, is a gross misrepresentation of what I did say. I never said, and never saw him in any way intoxicated, or in the act of using spirits of any kind. From the fact that he had spirits in the house, and was sometimes peevish; I inferred that he was in the habit of daily using it, but do not know by seeing that he did so. I never heard Mr. Josselyn pray in his family; nor did I ever hear M. Wood. Mr. Wood told me above a year ago, that he had seen Josselyn intoxicated, and in the gutter, and that he had told Bro. Himes, who replied that he did not believe a word of it.
MARTHA R. GRAY.

* 3d Specification. That he has represented himself as paying and subscribing money for the Chardon-street Church, which he never paid."—p. 66.

This is attended to under the 4th section of the 5th Charge; and under "Mistakes in Mathematics."

* 3d Specification. Deception about his real relationship as proprietor to the "Herald," the various Advent publications, and his other property."—p. 67.

I. It is claimed that he has represented himself as "a general agent of the Advent body, and said body as the owners of the publications and property connected with the Second Advent Office in Boston," while "he has been, since Feb. 25th, 1841, the legal owner and publisher." The wonderful intellects engaged in the compilation of the pamphlet, cannot make it clear to their minds how the same person can sustain the two-fold relation of owner and agent at the same time—how he can be the owner of certain property, and at the same time use his own and the donations of others to advance a common cause.

Therefore the references to himself as an agent, and those as owner, are regarded by these wise ones as contradictory. And so, for their great interest in the case, they must regulate the effects. The development shows that not the cause, but the effects, were what they are the most interested in.

They attempt to show that Dow & Jackson were the original publishers of the "Signs of the Times," and that after they had owned the paper one year, then Elder H. purchased it of them, and has ever since been the legal owner, but has got money of Adventists, by representing himself as the agent of the Advent body.

First, there is no Advent body to be agent of. Even Elder W. admits that "our conferences have not been delegated bodies, but volunteer associations, made up of all Advent believers, male or female, who had leisure and means to come. These conferences have been promiscuous assemblies only."—p. 27. Thus, according to his own confession, there has been no Advent body to be agent of. Any one who wished to act, could. One year, those who had never before been identified, would be found acting; and the next year, others, while the first would have ceased to act. Conferences have been advisory, not legislative or authoritative. They have not been bodies corporate, or permanent organizations, as were the several benevolent societies. There being no body to be agent of, Elder H. can only have been agent for the cause, and of such persons as chose to intrust him to act for them to the extent of the means intrusted. Under such circumstances, intelligent and prominent brethren, capable to advise, conferring together, are of material assistance. They advise, and those giving the means direct, to the amount of their means.

Now for the origin of the "Herald." This paper was originated and first published by Mr. Himes, and to assist Mr. Miller in the circulation of his opinions. Mr. Miller, in his Apology and Defence, states that he became acquainted, Nov. 12, 1839, with Mr. Himes, who invited him to Boston, and made arrangements for a course of lectures. While in Boston, Mr. Himes engaged with Mr. Miller to publish a paper, to be devoted to the advocacy of the Advent cause. Its origin Mr. Miller thus describes:

For a long time previous to this, the papers had been filled with abusive stories respecting my labors, and they had refused to publish anything from me in reply. I had greatly felt the need of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information on the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense, in such a publication.

On my visit to Boston in the winter of 1840, I communicated to Bro. Himes my wishes respecting a paper, and the difficulties I had experienced in the establishment of one. He promptly offered to commence a paper which should be devoted to this question,—if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first No. of the Signs of the Times, on the 20th of March, 1840,—a publication which has been continued to the present time. With this, commenced an entire new era in the spread of information on the peculiar points of my belief. Mr. Mussey gave up to him the publication of my lectures, and he published them in connection with other works on the prophecies, which, aided by devoted friends, he scattered broadcast everywhere to the extent of his means.

cannot withhold my testimony for the efficiency and integrity of my Bro. Himes. He has stood by me at all times, periled his reputation, and by the position in which he has been placed, has been more instrumental in the spread of these views than any other ten men who have embarked in the cause. His course, both in laboring as a lecturer, and in the manner that he has managed his publications, meets my full approval.—Apology and Defence, p. 81.

Mr. Litch, who has been in the Advent cause from the first says of J. V. Himes: "On the 20th of March, 1840, without money, patrons, or scarcely friends, he issued the first number of the 'Signs of the Times.' The paper was sustained for the first year at a considerable expense to the editor, besides his own unrequited toil. The paper thus started was published for two years as a semi-monthly, and since then as a weekly periodical." (Shield, p. 59.)

Thus commenced by Mr. H., after the issue of the first number, Messrs. Dow & Jackson, not knowing the arrangement for its continuance which had been made between Mr. Miller and Mr. Himes, voluntarily offered to publish the paper for what might be received from subscribers in support of it, if Mr. Himes would furnish the copy. He consented to give the right to publish on those conditions; and they gave notice in the second number that it would be issued by them for one year—Mr. Himes performing the editorial labor—paying editorial help in his absence—traveling in the neighborhood, and getting subscribers, and establishing agents, &c., at his own expense.

There was only a verbal understanding, in matters of business, between him and Dow & Jackson, and he supposed that at the end of the year it would revert to him. They however had a different impression, and thought they ought to receive a consideration. Mr. H. protested against this as not in accordance with his understanding of it; but to avoid any cause of complaint, paid it, and received in return all the right which he, as original publisher, had transferred to them. Since the last transfer the writers in the pamphlet admit that Mr. H. has been the sole and legal owner. As they admit this, it is hoped that there will be no more misrepresentations on that point.

To show that Mr. Himes was not the original publisher, they go to Mr. Dow, and get a letter which shows the facts in accordance with the foregoing statement. This letter, like everything else they meddle with, they misconstrue, and wrest the meaning of Mr. Dow. He, in defence, indignantly repudiates their misconstruction, and presents the following rebuke:

LETTER FROM M. A. DOW, Esq.

TO THE REV. MR. HIMES:—In a pamphlet published by Mr. Weethee, a letter over my signature, gives what I understood to be the facts in the case. I perceive, however, that the inferences he has drawn from it and his perversion of the object for which I gave it, have a tendency to do you injustice.

To you alone is due the credit of first publishing the paper called the "Signs of the Times," which my note to Weethee allows. In the year 1840, about the commencement of Mr. Miller's course of lectures in the Marlboro Chapel, you called at our office to get printed a sheet in a quarto form, which you called "The Signs of the Times." When you came in to settle with us for the printing, we did not know of the arrangement which you had made with Mr. Miller to publish a paper regularly (which I have just learned from a work by Mr. Miller, entitled, "Apology and Defence," and before you said anything about printing another number, we proposed to take the responsibility of publishing once in two weeks, to which you consented. We accordingly reprinted the first number with the following notice:

"In accordance with the wish of the numerous friends of Mr. Miller and the cause he advocates, we have concluded to issue the 'Signs of the Times' semi-monthly for one year." &c.

You edited the paper, furnished the copy for it without any expense to us, and at an expense to yourself, besides your time and services. You got us the subscribers—beginning with a Mr. Shackford, who advanced a silver dollar for it at the Chardon street Chapel. You, in connection with Mr. Miller, created the demand for it, and you were in all respects its originator. Without you we could have done nothing, and should have had no connection with it—having no faith ourselves in its doctrines. Our connection was only a business one. We were to print it for the income which might be received from it.

At the end of the year you proposed to publish it yourself, and for the future to pay us for the work done. There had been no writing or conversation respecting the ownership of the paper, and we supposed that it was legally ours, although you first commenced it. My partner thought we ought to have \$100 for our interest in it. You protested against the payment of that sum, and had I been alone, I should not have insisted on it, as I believed the printing that would come to us was a sufficient consideration. But you consented to its payment for the sake of avoiding any misunderstanding. I did not then think, nor do I now, that you wished such a transfer on account of any pecuniary benefit to yourself, for had that been your object, instead of \$500, you might have been worth \$100,000, but to enable you to carry on more effectually the advancement of the cause of which it was the organ, and not to be cramped in your efforts by those who had no faith in it. We then transferred to you our right of publishing, which we had originally received from you; and afterwards knew you only as the proprietor and publisher.

TO BELIEVERS IN THE SECOND ADVENT.

Not being a believer in the Advent doctrine, I endeavor to be guarded in my statements made in this controversy, that I may state nothing but facts, and prevent contradicting myself in any particular. I told Mr. Weethee what appeared on the surface of our transactions, and knew not that Mr. Himes, with the assistance of Mr. Miller, contemplated publishing a paper; but the fact that Mr. Miller says such was the case, in a work published years ago, when no one ever supposed a dispute of this kind would arise, convinces me that that was the fact, for I have always believed that Mr. Miller stated nothing but what he knew or supposed to be true; and he could have no motive in concealing the truth in this case, and merely states it as a matter of history.

As they now admit that Elder H. is owner, it is only necessary to notice their charge of duplicity. They say first, when the right given Dow & Jackson to Elder H. was revoked, that no announcement was made in the paper of a change of proprietors. Very true. Elder H. always regarded himself as such, having paid D. & J. what he did out of generosity, and to avoid any misunderstanding. We then ask, "Why did he not say, then, when he bought out the original proprietors, that he now held this in trust, as the property of the Advent people?"—p. 75. Why did he not?—Because, had he said so, he would have had to say, "I would not have been an assertion that W. would like to find, so as to substantiate his charge of duplicity. But he has been unable to find such. Instead of asserting this, he states in the first number of the second year, that 'Our paper is chiefly sustained by the pious of all denominations.' W. asserts on p. 76, that Mr. Himes' name first appears on the paper as publisher in February, 1844. This is as true as the rest of W.'s facts, figures, assertions, denials, &c. The first No. of the 3d Vol. (April 6, 1845) closes as follows: 'Signs of the Times' is published weekly, at No. 14 Devonshire-street, Boston, by Joshua V. Himes, &c. In No. 20, and in each subsequent number of that volume, J. V. H. announces over his own name, that 'We propose to publish the third volume weekly. And in the 'Signs of the Times' Extra, March 13, 1841, three days before the proprietorship of Dow & Jackson ceased, the publication of the third volume was announced over the name of 'J. V. Himes.' But, says Elder W.: 'He must have had some pecuniary motive!' So those would judge who have no conception of disinterested acts of benevolence. Those who never do such acts themselves can have no conception of them in others. To do a business that might have made him worth his \$30,000, and then to only be accused of being worth \$10,000, or \$12,000, would have had no other result, than to receive a new impetus, while he is in possession of no available means that are not being used to sustain the cause—does that look like being actuated by such a motive.

When Dow & Jackson first published, they say, "We have concluded to issue" the paper "for one year." Well, W. says it was not "for one year," but "for a long time." W. says it was the two first and only numbers of our paper, &c. W. says it was "very similar to that which is now used by its publisher and proprietor, Mr. Himes." It sounds much as if used by persons having an interest in the paper. Well, then, if W. used such language after it reverted to him again, it will show that he used no language of duplicity. As W. has demonstrated that the language of duplicity was that of *owners* at the commencement, does he find language which shows that *others* besides the publishers became owners. When Dow & Jackson plead for an extension of circulation, for the payment of subscribers, &c., O, that is like the talk of an owner. But when they quote from Mr. H.:—"I have heavy responsibilities in all respects to meet, and I can but feel assured that I shall be so assisted by the friends, that they will be met with honor."—then he says he speaks like an agent. Indeed! Does the cashier of a bank say, 'I have heavy responsibilities?' No. He says the bank has such. But he says: "It is in the language which the editor of the 'Christian Advocate' might be expected to use, who is hired by the body." Ah! there is a body there—a constitution, by-laws, legislative powers, &c. There is something that can own. There is no such here. But does their agent ever use such language. No; but would a wise Methodist body, with such responsibilities on account of the paper, he never says, 'I have.' But W. says, that at this time there was no name of publisher on the paper! If that proves anything, on his argument it proves that it was owned by no one. But if the author of these criticisms knew a little more of the forms of designating newspaper proprietorship, he would write more understandingly. Some publishers put on their names, and some do not. Some put of necessity, and some of choice; of display; and some, to rebuke insolence, put theirs on as proprietors: it is all a matter of taste. If the subscribers know who to pay to, and the creditors know whom to look to for pay, no one else has cause of complaint. The accounts of the 'Herald' have all been kept in the name of J. V. H.—not as agent, but as his own. On the New York paper, the name of T. L. Tullock was on for a time as agent, and he kept the accounts in his name. J. V. H. had J. V. H. been an agent of other proprietors, he would have had to keep his accounts in their name. The Treasurer of the Tract and Mission Fund, has kept his accounts, not in his own name, but in *its*. When bills of account are sent, they are payable to—whom? To the cause? No: to J. V. H. There was any deception there? It may be well here to insert an extract from a letter written in 1843, when a similar movement was attempted on another question, under the leadership of Starkweather, which embraced some of those who again went off under Clayton. It was written when there is said to be no name of publisher on the 'Herald':

FROM REV. SILAS HAWLEY.

"DEAR BRO. BOUTELLE:—You seem not to understand, or forget brother Himes' position and the peculiar responsibilities resting upon him. You should remember that from necessity he has been forced to act in the capacity of general manager in this cause. Who else could or would have done it? Who took Father Miller by the hand, when but little known or little heeded? Who published his book? Who got up and sustained the paper, whose influence has been felt throughout the country? Who proposed and carried into effect the Conference first held on this subject? Who started the important Camp Meetings? Who schemed and brought into existence the Big Tent? Who started the Midnight Cry? Who has been the very necessity of the cause, next to William Miller, the most identified with the cause? Who has expended the treasure of the Tabernacle, and the funds of the cause? Who stands in the estimation of the public as responsible for all connected in this cause in this city? Who has a right to control affairs in Chardon St.? I need not answer, the world knows. And since brother Himes, by the providence of God was put into the position he holds, and by that providence has seemed to be kept so small a way, and to be so far from the cause, to a corollary. Who will step forward and take his place, and bear his responsibility? He would be glad, I am convinced, to retire from his post, if any one can be found to take it. Do you know of any one who has the qualification and mind for it? I know of no one. If brother H. has done wrong in being so forward, so much of a manager, why has not some person or persons appeared to bear some of the responsibility, and share in the shame and blame? I think, if he has been willing, and even anxious that such a course should be pursued. Who then is to blame? Is brother Himes? I think you cannot say he is. I say not that brother Himes should not be looked after, and that his affairs should not be examined and understood. I think both should be done, and faithfully done. Every friend of the cause has a right to act in the capacity of a committee of investigation. He invites such to do so, and to do it, and to hold their peace. He don't let any rise up at this time and thrust Himes from his position, unless he can show from the Lord a special injunction to do so."

We now come to where the name of J. V. H. was put on as publisher. Well, did any one object? No; the thought of questioning his right so to do, was not in the minds of those who authorized that wished to be, hoped thereby to come into the ascendancy. W. quotes from the 'Herald' of Oct. 22, 1845:

"It should be understood, that while we have had the responsibility, and performed the labor, as a publisher of books and papers for the dissemination of the Advent doctrine, that we have acted ONLY AS AN AGENT. We have expended for the cause, not only the donations received, but also the profits of this office."—p. 77.

To this he says: "Here is his own testimony that he is only an agent." This is logic! because he acts only as an agent—using his own earnings as if they were not his own, and yet belonging to no one else, therefore he is only one. A man may act as a philosopher, without being one. But then, Elder H. claims that he is an agent, an agent of his own, and an agent of others,—using all to extend the doctrine. But, says W.: "If he is an agent, who appointed him?" Ah, that is it! Who was it that hired Elder H. to take charge of the paper? Who appointed him? Who instituted the terms on which he was to labor? No one. He says: "We have had the responsibility." Do agents have the responsibility? That is the language of Dow and Jackson, and that language W. says, knows that *they* have the responsibility. He is a corollary. J. V. H. But W. says: "Here is a clean recognition of the Advent body as the owners of all the books and papers." Is such a body mentioned? O no. Then how is it recognized? Any other body might claim to be owner on the same terms. W. might. Those two famous litigious characters, "John Doe and Richard Roe," might claim it, if not being mentioned gives a title. But when the paper was commenced, there was no such claim. It was to produce the cause. Can a son be born before his father? No. The first Advent Conference was not held till six months after the paper existed. It had a prior existence to the cause; no transfer has been made to it: no one has thus understood it. And yet we say, Elder H. is an agent—not an agent of what does not exist, but an agent of those who work through his instrumentality. He is an *agent* of one, and while the paper and books are his, should he divert them from their present use, to selfish purposes, while no one could come forward and say this is mine, yet it would be an apostasy on his part, and a violation of the confidence reposed in him by those who have patronized him, on the supposition, that his means should be used to promote the cause. W. quotes a remark made at the Conference in 1845 by Elder H., that he had never been an agent, but a proprietorship in it, but had acted merely as an agent."—p. 78. That is the true position. He had not thus claimed as his own, to be used for a selfish end. All the brethren understood that, or might so understand. But then he offered "to give up all" the books, papers, &c., if the Conference would appoint responsible men. O, offered to give, did he? Can an agent give to the owners? If it belonged to the Conference already, it could not be given them. But if given, it was to be on conditions that it should not be diverted from its original purpose. When the Conference wish to place things on such a footing, they will see whether the offer was made sincerely or not, as a capable of acting contrary to his suspicions of others. No such offer was made to have it taken a secret manner, by constrains. It will be done by friends when done not by those who seek to blacken his character, but by those whose hearts beat in unison, who have confidence in each other, and are actuated by pure principle.

THE SECOND ADVENT LIBRARY.

Elder W. next attempts to show, that this was not commenced by Mr. Himes. He says:

In the year 1840, the friends of the Second Advent, formed a society for the study of the scriptures, called the Berean Society. Prescott Dickinson was the President of the said society. They fitted up a hall at No. 14 Devonshire-street, at an expense of about 150 dollars in rent and fixtures. This served for an office for the Signs of the Times; Mr. Dickinson gave in all, towards these expenses, from 30 to 50 dollars. Mr. Wm. L. Hopkinson, &c. The hall was a general resort for all interested in the doctrines of the Second Advent. They commenced the 'Advent Library,' a notice of which we find in the 'Signs of the Times,' of Sept. 1, 1841, and is as follows: 'SECOND ADVENT LIBRARY, AND READING ROOM, 14 DEVONSHIRE STREET, (OPPOSITE THE FRIENDS OF THE CAUSE IN THIS CITY HAVE PROCURED AND OPENED UPON THE FIRST OF SEPTEMBER, 1841, A WALK OF THE POST OFFICE, FOR A LIBRARY AND READING ROOM, WITH A RESORT FOR OUR CITIZENS WHO ARE INTERESTED IN THE CAUSE; AND FOR STRANGERS IN THE COUNTRY WHO MAY WISH INFORMATION, AID, OR PUBLICATIONS, ON THE SUBJECT OF THE ADVENT NEWS.'

"It will afford to inquirers all necessary information on the state and progress of the cause, and the various periods will be furnished having any bearing on the subject of the advent near, and Signs of the Times; a rich collection also of ancient and modern works on the Predictions of the Holy Prophets."

"It will be sustained by the voluntary contributions of those who appreciate the measure as a profitable auxiliary to the cause."

Mr. Himes, at that time, had no money that he could possibly appropriate to aid in the formation of this library. Where now is that library that was claimed by the "FRIENDS OF THE CAUSE IN BOSTON," and who claims it as his own property?

These are some of the facts relative to the Advent publications in Boston. Let the reader ponder and decide.—pp. 79-80

Yes, these are "some of the facts," but not the *sum* of them.

These are also distorted and perverted like the rest. "The friends of the cause had procured a spacious and convenient room"—does it say, and a library? No. It is "for a library and reading room."

The library was furnished by J. V. H. The "friends" furnished the "room"—not friends of Elder H., but friends of the "cause"—and was not he one of them?—that he should now be denied having done anything?

Now for other of the "facts." We have before us the records of the 'Berean Society,' which contain the constitution, laws, and the acts of that association, with the names of the contributors, the sums contributed, and the items of all the expenditures. The articles of the constitution only purport to sustain a "room," and to "circulate publications on the Second Advent." It never bought a book, or published a tract. Its reading matter was all furnished by Elder H., the projector of the society—he placed there for their use his own private library—a valuable one, and himself supplying the publications from abroad and elsewhere. All that the society were to do, was to keep the "room" open as a place of resort. It was thus sustained. The whole amount of receipts, from all sources, during the whole time of its action, from Sept. 13, 1841, to Jan. 1st, 1843, was \$306, including what was paid in work and fixtures. Among the receipts are, \$10 and \$12 from P. Dickinson; \$15 from Elder H.; \$10 from M. Wood (paid in work); \$27 from Wm. Clark (paid in work); \$5 from Wm. Miller; \$5 from J. Litch; \$10 from Dr. Spear; \$10 from Mr. John Augustus; and \$5 each from Messrs. Baxter, Pike, and Abbott—the last two in work. The balance was in sums of less than \$5. There was paid for stoves, fuel, fixtures, rent, and incidental expenses, &c., \$331 43, besides one quarter's rent, which was paid by Elder H.—or \$35 43 more than the receipts, which, with the quarter's rent, \$35, and the \$15 contributed, made \$105 43 paid by Elder H. in the period he kept it open at his own expense, aided, of course, by the good friends of the cause. While it was sustained by the 'Berean Association,' not one cent of the society's funds was paid for the purchase or publication of a book or paper. These were all furnished by Mr. Himes. The reading matter was "circulated" by the association, not distributed, but loaned, and returned when read. The payment of \$2 or more per year constituted a member.

The Advent Library, instead of being commenced by the 'Berean Association,' which did not come into existence till Sept. 13, 1841, was commenced by Mr. H., who received of Mr. Miller the right to publish his Lectures, which constituted the first volume of the Library,—made the second when Mr. H. compiled the "Life and Views," as per the following certificate:

"Know all men by these presents, that I, William Miller, of Low Hampton, Washington county, New York, do hereby sell to Joshua V. Himes, of Boston, Mass., the copyright of my Lectures on the Second Coming of Christ, with the privilege of publishing five thousand copies, on condition that the said Himes gives me two hundred copies of said Lectures. WILLIAM MILLER. Boston, Dec. 18th, 1839."

In the above month Mr. H. arranged with B. B. Muzzey, Esq., to publish 5000 copies on the above terms, after which the plates reverted to Mr. H. Mr. Miller also gave him the full right to publish all his works. And it was on the profits arising from the sale of many thousands of those works, more than from other sources, that enabled Mr. H. to do the work he has done. Mr. Litch, and others, gave Mr. H. a similar right to theirs—being satisfied with the use made of the avails.

On this point, Mr. Litch says: "When this work first began, it was a question of expediency whether the book business should be made public stock, or remain in his hands. Advisers were then few, and the decision was, that it would be best for the cause, produce less difficulty and strife, besides expediting the great object we had in view, to have it in the hands of some individual as his *private property*, to dispose of the whole as he judged best. With the wisdom of that decision, the writer is more and more satisfied every successive day. That the funds could have been better appropriated, or indeed more satisfactory, by any association or committee which could have been created, I do not believe."—*Shield*, p. 85.

Thus Mr. Himes was the sole owner. He also acted only as agent, as Mr. Litch shows: "That the Advent book establishment has yielded profits which might have enriched him, is true; but that it has done this, is utterly false and groundless. The funds which have accrued from the sale of books, have been appropriated to the advancement of the work of God, the spreading of the glad tidings of the kingdom."—*Ibid*.

This testimony, be it remembered, is from one who was the first to embrace the views of Mr. Miller in this section, who was formerly in the office, and who says of Mr. Himes: "From the commencement of his course as an advocate of this cause, the writer has been on terms of intimacy with him, and has known his whole course, and feels it a pleasure to say, that a more noble-hearted, generous, and self-denying man never engaged in any enterprise."—*Ibid*.

That Mr. Weetsee knew these facts is shown by his article in the 'Herald' of Sept. 27, 1849; before referred to, wherein he copies from this article of Mr. Litch, the relation of Mr. H. to the commencement of the 'Herald.' He also testifies (pp. 6, 7 of the pamphlet) that "he had, until recently, been under the impression that all tracts distributed at tent and other meetings, were donations from Elder Himes." In his 'Armageddon' (p. 142) he also says: "Had there been a close-fisted, timorous spirit at the head of affairs at Boston, the cry would have been feeble, and would, before the present time, have ceased to attract any special notice."

Thus he knew it was the property of Mr. Himes, and has made his acting as agent,—his using his own earnings for the good of the cause, his regarding his own as not his own, but the Lord's, and his offers to give all,—as evidence that he had nothing to give, and to justify himself in trying to wrest it from him recently, without receiving it as a gift,—instead of receiving the gift on the strength of his generosity, to take it from him on the plea of his villany.

The Oath in Court.

"3. Specification. That Elder Himes did testify in a court, on a certain occasion, in this city, that the property held in his hands, was held in the same manner the Bible and other missionary associations held that in their hands."—p. 82

This was the first charge under the old "batch," and was one of those which M. Wood and others said nobody believed. They have blundered in this case in not distinguishing between the "manner" in which property is held, and the use for which it is held. Mr. Himes testified respecting the latter, and made no reference to the former, as the following certificates will show:

Boston, June 13th, 1850.

This is to certify, that in the case of the State of Massachusetts vs. C. Johnson, before the Municipal Court of this city, in February 1849, I was a witness for the Commonwealth. When asked respecting my connection with the office, I stated expressly that Mr. Himes was the sole owner. He followed me as a witness for the Commonwealth, and stated that the property invested in his office was not held by him to be used for his private emolument, but was devoted by him to the advancement of the Advent cause, as the property which is held by the Tract, Missionary, Bible, and other benevolent societies is devoted to their designed objects. But nothing was said by him respecting the

ownership of the property, or the tenure by which it was held. There was no contradiction between his testimony and mine; nor did either counsel attempt to show any.

SYLVESTER BLISS.

We certify that we were present at the above trial, and believe the above statement to be true.

N. A. APOLONIO, MICHAEL FLOOD, A. HALE, WM. L. HOPKINSON.

Boston, June 15th, 1850.

This may certify, that I was present at the trial of Charles Johnson, and very distinctly remember Bro. Bliss giving in his evidence, as using the words "we" and "our" in speaking of the office. The counsel for the prisoner inquired of him; whether he meant to say that he was *peculiarly* concerned in the office. Mr. Bliss distinctly said no, that he had no interest in the business of that kind, that Mr. Himes was the sole owner.

I cannot call up to mind the exact words of Bro. Himes, but I do know that he could not have contradicted the testimony of Bro. Bliss; if he had, the counsel would have made capital enough out of it, when the contradiction came up between Mrs. Stone* and Mr. Himes. And as I heard Mr. Parks' plea, and did not hear him allude to any discrepancy in Mr. Bliss's and Himes' testimony respecting the ownership of the property, so I know there could not have been any, as he took copious notes of what both said.

LEWIS HERSEY.

M. Wood took a copy of the first of the above, and has given it in the pamphlet with several errors. The question of the manner of the ownership did not arise, but simply the use; it is used as they use theirs.

If he had spoken of the manner, the complainants would have been still lame; for the Bible, Tract, and Missionary Societies hold the property in their hands, in *fee simple*—in their own right. They are incorporated bodies, with power to hold property, to buy and sell. No one out of the Society has any vote in the disposal of this property. Subscribing given amounts, only makes an *honorary* member—and no amount gives a right to a vote. The corporate members alone have any voice in the business of the Society, and they add to their number by a vote of their own body, the same as J. V. H. could give others the right to come in and help him dispose of what he previously had the sole right to. The officers of these Societies do not hold the property, it stands in the name of the corporate body. They are agents of the body. The body is the sole owner; but it acts as the agent of those who make donations to it, and seeks their wishes in its disposal; but none can direct. Nor could all the churches in the land control the wishes of the Society.

The Church Advocate asks: "How the Bible Societies treat their agents? Do they allow them to speculate in funds? . . . do they allow them to sustain two relations, under either of which they can use their funds as best suits their interest?"—p. 99. They allow them to speculate in *their own* funds as much as they please, while they are faithful with the funds of the Society. The Treasurer of the American Board of Foreign Missions has in his hands an estate of \$200,000, over which the Board has no claim—except as he makes his generous donations to it. He is the agent of the Board with their funds, but with his own, he can speculate if he pleases.

But Mr. Himes said nothing of the agents of the societies; he spoke of the societies themselves; and although they are *technically* the agents of the churches, they are sole owners, have the sole control, and invest their money as they please. If money comes in faster than they want, they invest it as they deem judicious, to be drawn upon as they want.—They build edifices to be occupied for their cause—not for themselves to live in; and they purchase presses, office, &c., to facilitate the object of the cause. No one can call them to account. But if they should pervert their funds to other objects, while no one could touch them, the whole community would frown on them.

It was this trial that W. refers to on p. 128, where he says: "Before the trial, the 'Herald' published such a garbled, one-sided view of the matter, that every jurymen was sworn that he had not seen the article before he was allowed to sit on the jury."—This is as correct as his other statements—no more. It is not true that the statements misrepresented facts, nor was a single jurymen thus sworn. Each one was asked if he had read it, by the counsel for the accused, as is customary in such cases. This was before they were sworn for the trial.

On p. 82 W. quotes from the "Advent Herald" of May 29, 1844: "The brethren and friends throughout the country, who have aided in the work by donations and labors, will accept my heartfelt acknowledgments for the confidence they have reposed in me as their fellow-laborer" and "AGENT" in distributing their appropriations to the cause."

This is a very clear expression. The thanks of J. V. H. are given to those who have assisted him. Who ever heard the cashier of a bank thanking the owners for assisting! One laborer may thus thank another.

4th Specification.—Saying to one brother that it would take three weeks to investigate the seven charges; and about the same to others, that five minutes would make them vanish into smoke.

5th Specification.—Saying in the "Herald," June 1st, that only one of the seven charges, if true, affected his moral character; and then telling brethren in Boston, on the same day the paper was issued, that either one, if proved against him, would ruin him.

1. The pitiful quibble, on these points, out of which so much is attempted to be made, illustrates the character of those who make it, and shows what "a stoop of meanness" they are obliged to make, in "the course they have taken" for their "defence." By turning to the "Herald" of June 1, (p. 140, col. 2d) our brethren will find exactly what was said, and meant. There was but "one of the charges of

* This was the foster mother of the prisoner on trial, who in her testimony denied a statement she made at the time of the arrest, as testified by Mr. Himes, Mr. John Augustus, and Mr. Eaton, the officer.

Elder N. which specified anything"—i. e., all but the first were so vague, that no competent jury would ever consent to take them into consideration. But still, from what Elder Himes knew to be meant, not by what the charges specified, but by the verbal explanation, given by those who got them up, if either of them was proved, as thus explained, would ruin his moral character. One feature of them indicated the ignorance of those who got up the charges, the other feature the malignity. They were able to give an exposition of their ignorance, by conversation with them; Elder Himes wished to give an exposition of their malignity. And he showed so clearly that they were not "true," that even Wood himself admitted that "nobody believed them."

And yet this quibble, which they knew to be such, if we suppose them competent to understand anything, is made the ground for maintaining a charge against Elder Himes, that he is "wanting in scrupulous regard for truth."—p. 83 84.

6th Specification.—This charges J. V. H. with borrowing \$50 of W. for Mr. N., representing him as a flour merchant, and then paying W. again.—Well, Nichols was in the Grain and Flour business at that time, and in that only. If it is a crime to pay borrowed money, it explains how some of W.'s assistants in this business, are so free from the accusations of conscience."

7th Specification.—Calling on the Merchants' bank, or any other bank, to publish to the world if he had any deposits there, when he had put his money into hands of confidential friends."

This is a gross falsehood. The time when the deposits is said to have been placed in the hands of friends, was before the 23d of Oct., 1844. When the bank was thus appealed to, was the 6th of Nov. 1844, before which time, the office had expended more than the remnant which was left over the 23d of Sept., and the office was at this time, Nov. 6th, in debt. Eleven dollars of this was loaned L. P. Judson, and similar sums to assist others, which having never been paid, has been cancelled.

8th Specification.—"In fastening a lie on Joseph Turner, in a certain trial between himself and T. in the matter of a certain letter reported by T. to have been written by Elder J. V. H., but denied by him" . . . and "Also in fixing a second falsehood on the person aforesaid in the matters of a certain parable."—p. 58.

Mr. Turner was charged with "slander and falsehood against Elder J. V. Himes, of Boston, Mass., calculated to injure his moral character."—(Extract from minutes of council.)

The 1st Specification was in these words: "That Joseph Turner has circulated slanderous stories under the form of a 'parable,' which described J. V. Himes, so that others understood it to be him, thereby leaving impressions on their minds unfavorable to his character."

He confessed before the council that he told the parable to T. G. Clayton, and that Clayton by putting in connection with it what he subsequently said, learned whom he meant. He told the same parable to F. G. Brown, H. V. Davis, and others. Mr. H. understood that Mr. D. also knew who was meant, the person being described as one who stood "as high as any one in the Advent Church." It seems from a letter from Mr. D. that he did not know who T. meant till a subsequent conversation with H.—There was no design to misunderstand Mr. D., the charge being fully sustained without his testimony. T. now writes to Mr. D. to get his testimony that he did not know whom he meant. But will he dare write D. Churchill and others!

CERTIFICATE OF ELDER D. CHURCHILL.

"I certify, that in a conversation with Elder Joseph Turner, in Portland Me., about three years since, he stated to me that Elder Himes was guilty of an act that would result in the greatest injury to the Advent cause of any thing that had yet transpired. The crime referred to was an assault on a lady in W. DANIEL CHURCHILL.

Lowell Sept. 6, 1850.

The husband and lady referred to pronounce this a base slander.

The 3d Specification on the same trial, which was held about a year since, was that he had circulated a story charging that "Elder J. V. Himes had written and caused letters of commendation to be written of his course in conducting the 'Herald' to be signed by others."

The story as circulated by T. was, that the letters published in the "Herald" were not spontaneous from those sending them, but were written in the "Herald" office, and sent out to be signed and sent back and published. On this, and the other falsehoods, a hearing was had before a mutual council, consisting of Elders Edwin and Wesley Burnham, C. Goud, H. Plummer, and T. Smith. T. plead in justification of this, that he had seen such a letter in Bro. H.'s hand writing. Elder H. denies that he had ever written such a letter. T. now comes forward with the following, which was not written in the "Herald" office, but was written at the request of Bro. D. of Southbridge, in his house, who stated that Bro. H. being grossly slandered in his section, he wished to say something to counteract it. He afterward had a friend write a letter based on it, but so full of praise, that when it came to the office it was rejected. This was written under circumstances like those in which Elder W. wrote a notice of himself, which was published in the "Herald" as editorial, Sept. 23, 1848. Even Elder N. is found to admit, p. 85, that he "attaches no blame to Elder Himes for writing the letter, under the circumstances in which it was written." It was as follows:—

"I believe he is striving to build up the blessed cause, and is devoting his entire energies to the furtherance of the saints, in peace, holiness, and love. We regret that any evil-minded persons, in different parts of the country, should seek to prejudice the minds of brethren against him, to destroy his usefulness, by their dark insinuations and slanderous reports. We have seen and heard Bro. H. for ourselves. We have the proof of his integrity in the Advent cause, and when his accusers shall show equal faithfulness and purity in the cause, they may have claims to the same confidence and respect."

The above writing is not such a letter as Elder H.

denied, it not being expressive "of his course in conducting the *Herald*." He still denies writing letters like those specified. The letters denied were such as would subject him to blame, and the story was told for that purpose: this would subject him to no blame, according to the judgment of his enemies. The council, after a patient hearing of these and three more specifications under the same charge, decided respecting each that they were *sustained*. Mr. Needham, who was present on that trial, heard the evidence, and knew the enormity of the case, and, who could write on the 23d of June, 1850, "There are some four or five here, who would be glad to have Cook, Turner, *et id omne genus* Turner is impudent as S—Go it, cripples! What a consummate—Marsh is! I think Bro Jones' discussion with Campbell is very unprofitable—I fear C. was never converted," &c.—can now yoke up with former slanderers to injure Elder H. We proceed with the specification in the pamphlet:

"Specification 9.—Representing himself as the donor of tracts and papers distributed at camp and tent meetings, while charging the same to the 'Tract funds.'"

Mr. N. testifies that he was under that "impression, until after the tour West in the spring of 1849." and Mr. W. adds, "that till recently he had supposed the same." Indeed, and yet when they wish to prove that he has never given anything, they assert that he has always represented the reverse. It is truly marvellous! Elder H. has so represented his affairs that they were *always* under the impression that he was *their* agent; and yet has so represented, that they did, not suspect till recently that it was not all his own! They have evidently a duality of perceptive organs.

13th Specification.—"That Elder J. V. Himes has published deceptive accounts of the Second Advent office."—p. 89. That when calling for help he had loaned Dr. P. \$400, and was somehow connected with Nichols to the amount of \$600. For this connection with N., see "Mistakes in Mathematics."

The facts are these: Soon after the sale of the tabernacle, and Elder H. had received notes of Prescott Dickinson, the treasurer, for a portion of the funds invested in it, George Pierce of Lowell applied to him for a loan of \$400. Elder H. told him he had no money to loan, nor more than was needed in his business. Dr. P. plead his necessities, and offered \$25 bonds. This Mr. H. refused. Dr. P. said, Then I will give it to your family, as I should have to pay it to others. Finally Mr. H. put himself to considerable inconvenience to raise the money, having to pay, to raise it, nearly the amount of bonus offered, and took P.'s note dated March 20, 1846,—supposing that when the notes of Mr. D. were paid, he should be able for a time to accommodate Dr. P. In 1848, when the wants of the cause in Boston made it advisable to purchase the Chapel, it was necessary to call in this money of Dr. P., it being relied on to make a payment with. "Not receiving it, he had to borrow money for that purpose of Mr. Nichols and others. After the loan above referred to, Dr. P. wished Mr. H. to go with him into a land speculation in Lowell, Mr. H. refused. Dr. P. complained to Bro. Bliss that Mr. H. was not dealing justly by his family in spending all for the cause. Last winter he importuned Mr. H. to become connected with him in the patent Medicine business. Mr. H. told him he would do what he could for him, and advertised his medicines six months, (see last vol.) without charging anything. He made Mr. H. great offers to go in with him, but Mr. H. told him that he could not divert his labors or funds from the use of the cause—that if he should go into any other business he should lose his soul.

These facts would not have been here mentioned, were it not for the great interest Dr. P. now manifests for the cause!

The 14th, 15th, and 17th specifications came up under the 2d charge, and are there noticed. The 16th is under the 5th charge. The 18th, with regard to Professor W.'s professorship, is noticed in "Mistakes in Mathematics."

This brings us to the

Seventh Charge.

"That he has treated the Church of which he is a private member, in a manner unbecoming a man in the possession of that humility required in the Gospel."

This is presented under seven specifications, to sustain which no evidence is presented,—it being affirmed that those who sat as judges are sufficient witness! Elder N. follows in a summing up of the evidence, the points of which come under the several heads already noticed. The august court then bring in a verdict of guilty, and pass a formal vote—a withdrawing the hand of fellowship from the subject of their accusations, and order the publication of the trial! Thus ended the ceremony of the *Mock Trial*!

Many of the falsehoods which had been industriously circulated before the development of their conspiracy, are not brought forward in the pamphlet. For a sample of these, see Needham's letter to Bro. Mansfield. Another is referred to in the letter of Bro. Warner respecting the colored family. This was started in the fall of 1844, respecting a member of Bro. Himes' congregation. The falsehood was, that "the wife of an aged colored man had given two thousand dollars to the cause, and left her family poor."—*Boston Post*, Oct. 20, 1844.

It being known that Bro. Riley was referred to, he was appealed to, and he and his wife gave an explicit denial that either had given Mr. Himes anything.

Notwithstanding this denial of both husband and wife—notwithstanding its truth could have been learned by a fifteen minutes' walk, or a five minutes' conversation, it is still reported at New York, that it was received by Bro. Himes from a colored family,—that he "obtained the money from the wife of the colored man," and it is represented as having been "white-washed" over. In the pamphlet (p. 31,) Mr. Weethee attempts to explain this, by the fact that he lived "at the West," and did not know "the name of the family." But he had the paper at the West; and if he did not know as much as those at the East about it, he should have learned, before he attempted to teach them respecting it. But W. now says, Mr. Himes was only blamed for his published account of it," which he says, "leaves the reader to infer that the whole matter was a perfect fiction; yet

the wife did get the money as stated above, not knowing in what way much of it was expended." Mr. H. was blamed for the fact itself.—See Bro. Warner's testimony. About anything else he could know nothing, only as the family stated it, which statement he published. The husband is dead. Bro. Pearson called on the wife, who indignantly denied the accusation.

Another story circulated was, that L. P. Judson had been wronged out of eight dollars, because Elder H. paid him \$10 for travelling expenses, \$12 for two Sundays at the Chapel, when he charged the Society \$20 for the two Sundays, and \$2 to the Mission fund. On page 130, W. turns it, and makes the Society the one that was wronged, because J. expected to return the \$10. No expectation was had that he would return it, he did not before, and this was not charged him. As the whole account, of over \$400, was given the Society, no great wrong could be done it.

It would be impossible to follow them in all the crooked sinuosity of their course. Hatred, malice, and everything which is unlovely, seems to have been yoked together to enable them to accomplish their selfish ends. They took the first step without considering the consequences, and now unwilling to confess their wrong and retrace their steps, they madly rush on in their ill starred course, regardless of all consequences, except to screen themselves.—They did not look for such a result. Many a one before, having sown "dragon's teeth," and seen them spring up an harvest of "armed men," has had occasion to exclaim:

"The thorns I reap, are from the briars I planted.
They tare me and I bleed;
I should have known what fruit would spring from such a seed."

Some other points in the pamphlet will be noticed under other heads. To do justice to its misrepresentations, would require another sheet. It is said that a lie will travel "a mile while truth is putting on her boots;" but when her boots are on, swift must be the lie that does not sooner or later find itself nailed to the counter.

Mistakes in Mathematics.

When a person protrudes his pretensions before the community, he must expect that they will be canvassed. That, which it would be ungentlemanly to notice where the party himself gives to it no prominence, when thus presented, becomes public property; and he can make no complaint, if his pretensions are scrutinized, and if found not to be well sustained, are exposed.

On p. 93, under the head of Faculty, we read:

"REV. J. P. WEETHEE,
President and Professor of Mathematics."

Also—

"REV. J. P. WEETHEE,
President and Professor of Languages, Ancient History,
Ancient Geography and Antiquities."

The excuse given for parading this, is the claim that Elder Himes had stated that he never was a Professor. Elder H. had no means of knowing that he ever was a Professor; and his remark was that he did not know that he was such—aside of course from his office of President; for in all the small colleges the President sometimes has to be a Professor, and sometimes a tutor. In Harvard University, the oldest in the country, the President was the only teacher of any kind in it for many years. It is no addition to the dignity of the office of President of a college, to have that of Professor filled by the same person. On the other hand it takes from his dignity, because it is evidence that the college is not one of the highest rank. There are thirteen colleges in the state of Pennsylvania. There are more than that number of academies in New England, which would not lose by a comparison with many of those colleges in the thoroughness of the course, or the qualification of the teachers. The question in the mind of Mr. Himes was, was he a Professor before he was President, and then elevated to the latter office? From his own statement it seems he was not. Why then should he leave the title of President, and take a more humble title, that of Professor, and that too at this juncture, was a mystery.—There is another thing about the display of the list of Faculty in the smaller colleges which some do not understand. It is customary to have Professors of various sciences which are not taught in those institutions, and the Professors of which perform no duties there, and receive no pay. Thus Professor Bush, one of the best classical scholars in the country, is Professor of Hebrew and Oriental literature in the New York city University. But there are no students, or were not a short time since, and had not been for years, pursuing those studies. And Professor Bush performed no collegiate duties there, and received no remuneration. If we recollect rightly they have a Professor of Music there; if not a Professor similarly situated. Gov. Ellsworth, of Hartford, is Professor of Law in "Trinity college," but there are no law studies taught there, and this too in a college which has its *row* of buildings, not confined to a single brick edifice. This being the custom in the smaller colleges, the list of professorships paraded in the catalogue, is not a sufficient indication of the rank of the college. "Knowing the man," when we saw that parade, "we put down the probe to see what was at the bottom, and he must thank himself for what comes up."

That list of the "faculty" purports [p. 94] to be "an extract from the Catalogue of Students and Officers of Madison College, for 1839 and 1841." Why a Catalogue for 1839 and 1841? Did a single catalogue suffice for those two years?—and was none needed for the intervening year 1840?—or for the previous years?—That institution is only a Latin school now, and has no faculty. Still it may have been on a very respectable footing; but evidence of it does not appear in the pamphlet.

Now for the Mathematics: On p. 54 he says, he, Nichols, "was engaged in the traffic from somewhere in 1846 to the latter part of 1848—in all nearly four years! Is this so? Talking with a Professor of Mathematics will require the technical signs.

$$x = 1848 - 1846 = \text{some months.}$$

$$\text{Thus } x = 2 \text{ years} -$$

It might as well be said nearly five years as nearly four.

On p. 91 it reads: "He (Pierce) had the use of four hundred dollars, which he borrowed of Elder J. V. Himes, on March 20th, 1846, and for which he gave his note, with interest, besides twenty-five dollars, bonus; that in about fifteen months after the note was given, Elder Himes came to him and wished him to give him a note on Stephen Nichols, in exchange for the former note, signifying that it would be to his (Himes') advantage, and that Nichols should not push him—that the payments were made to Elder Himes, but put on this note; that one hundred dollars were paid by him in the latter part of 1848, and the remainder in 1849—that the whole amount he paid for interest and bonus, was one hundred dollars, making five hundred dollars." From other testimony it will appear that at that time he had about six hundred dollars, some way connected with Stephen Nichols, the liquor dealer, making in all about one thousand dollars. See testimony, p. 53. And also, it will be seen from the Herald of August 18th, 1849, that the Chardon Street Chapel was purchased in that period, (in 1848).

Let us analyze this: He Pierce, had borrowed of Elder J. V. Himes \$400. "In about fifteen months after the note was given," i.e., to Elder Himes, "Elder Himes came to him and wished him to give a note on Stephen Nichols" in exchange for the former note. We shall here get an understanding of their knowledge of business transactions and of mercantile phraseology, which we believe the "Professor of Languages" is not obliged to be familiar with.

Substituting the supposed antecedents from the several Himes, it would read: Eld. Himes wanted Dr. P. to give him a note on S. N. How could Dr. P. give a note on Stephen Nichols, when he was at the time unable to pay his own note to Elder Himes? But then Elder Himes promised Dr. P. that Nichols should not push Dr. P. if Dr. P. would give him, Elder Himes, a note on Nichols! How could Nichols push Dr. Pierce for Elder Himes, holding a note which he Nichols would have to pay? It would be a new feature in mercantile obligations for the debtor to push the creditor. We are now beginning to see the want of acquaintance which these men have with the language of business transactions—men who assume to give an opinion in matters of which they have yet to learn the simple language! Was there no Professor of Accounts in Madison College? But Dr. Pierce had no note on Nichols which he could give. The proposition, instead of being that Dr. P. should give Elder H. a note on Nichols, was a request to Dr. P. to give a note payable to Nichols, instead of the one payable to, and held by Elder Himes. This would benefit Elder H., as it would enable him to get his pay of Dr. P. and pay Nichols. With this arrangement Nichols was not to push him, as he might if disposed.

But say these financiers: "From other testimony it will appear that at that time he had about six hundred dollars some way connected with Stephen Nichols, making in all about one thousand dollars!" Yes, it was in "some way connected" with Stephen Nichols. Being unable to get the money due from Dr. P., he had been obliged himself to borrow from Mr. N. So that—according to these mathematicians, who are so fond of having everything so candid and open in all business transactions,—the \$400 due from Dr. P. to Elder H., and \$600 due from Elder H. to Stephen Nichols, made in all about \$1000. We will see:

$$x = 400 - 600 = \text{two hundred dollars out of pocket} - 1200 \text{ less than the } \$1000 \text{ in pocket, as these mathematicians make it! According to this logic, a man has only to borrow } \$30,000 \text{ and lend } \$20,000 \text{ of it, to make himself worth } \$50,000.$$

But they say the Chardon St. Chapel was purchased in that period (in 1848). Very true, purchased on credit, this money owing by Dr. P. being dependent on to make one of the payments with—and money having to be borrowed for that purpose!! Had Dr. P. paid his notes, Elder H. would not have been so much embarrassed.

There is another mathematical curiosity. We give it in full.—On p. 106 we find:

"Some facts are necessary, to know whether Eld. Himes subscribed \$200 or not. According to the *Advent Herald*, August 18th, 1849, he paid for Chardon St. Chapel, 'with all its fixtures, \$3300.' The interest on the purchase money would be \$180 per annum. Add \$450, ground rent, and you have \$630. Eld. Himes laid out some \$1200 more, that he might have his office in the upper part. It should be stated, also, that the ground can be purchased at any time, up to the end of the lease, (some six years) for the appraisal price; and that it has already risen 27 above the appraisal value. Now when the brethren give him \$400 a year, and pay their sexton \$100, light and coal bills, (say the latter at \$50,) I ask if it is not all it is worth? They hire their present (Cochituate Hall) including vestry, ante-room, sexton, fuel and gas lights, for \$550, which would be the same as above.—Four hundred dollars is 13 1-3 per cent. on the purchase price.—Divide the insurance and taxes between the lessor and lessee, and they give him \$375, which is 12 1-2 per cent. clear. We leave it to others to judge whether Eld. Himes gave a fair and truthful statement, when he has, on different occasions, represented that Church as so burdensome, and as himself subscribing two hundred, and giving four hundred, and sometimes the whole."

Such a blunder in an examination for admission to any New England college, would disqualify the applicant. Let us see: On the \$3000 paid for the Chapel, and \$1200 said to be paid for repairs—making \$4200, the interest would be at 6 per cent. \$252 per year. To this add \$450 paid each year for ground rent, and \$98 paid for taxes, insurance, and necessary yearly repairs, it makes the yearly expenses \$800 for the whole building. Elder Himes paid for his former rooms, in Devonshire street, \$150 per year. Deduct this for the portion excepted for his office, and it leaves \$650, the actual cost to him. When then he asks them but \$400 per year, it is not giving \$250 is it? O ye mathematicians! But then the ground has risen 27! What has that to do with it! It has not risen since Elder Himes bought the building; and he paid all that the previous rise was valued by those who sold! But no evidence exists that it has risen; it has not been offered or bid on. If it has risen it is of no avail without he has the means of purchase before the lease is out. But suppose he should buy it; does that affect the sum he pays for the Society? If he is willing to run that risk, any rise or fall on it is no concern of others. Its rise would not make him be giving any more less than the rise in value of a man's farm, would prove that he paid no taxes! But, says our accountant: "When the Brethren give him \$400 a year, and pay their sexton \$100, light and coal bills, (say the latter at \$50,) I ask if it is not all it is worth?" What has the amount they pay the sexton, and for coal, to do with the rent? Do you have your fuel and the amount you pay for help in the kitchen deducted from your house rent? Such is your logic! But they pay but \$550 for Cochituate Hall, heated, lighted, and with a sexton! Well, if you think a hall up stairs, hired by the Sunday, and for Sundays only, is worth more than the Chapel, you are welcome to your taste. To be hired for the whole time, as the Chapel was, they asked Elder Himes \$1200, when he was looking for a place for worship, before he bought the Chapel. But the question is not as to the *worth*; it is as to the *cost*; and that is demonstrated. But then, they do not pay for their coal bills as these figures suppose they do, and they burn from the office coal, that is so much additional. But this mathematician says: "\$400 is 13 1-3 per cent. on the purchase price!" It is, it is!—when the ground rent alone is \$450,—50 more than the supposed rent—leaving no percentage on the purchase price!—a profitable investment! But he says, "divide the insurance and taxes between the lessor and lessee, and they give him \$375, which is 12 1-2 per cent. clear." Yes, just as clear as are the ideas of the one making the calculation! But those are not thus divided, the lessor pays the *whole* of those; and then instead of getting his \$375, he presents them with a bill for rent and money paid to sundries, to the amount of over \$400. And these men, seeing that Abbott Lawrence pays his own clerk hire, and Harvard College furnishes its own fuel, cannot *eypher out* how it is that Mr. Himes pays anything! Are they not well qualified, in their own estimation, for the work in which they have been engaged?

Errors in Grammar.

On p. 117 is quoted from a note sent Elder Himes by the officers of the church and society the following: "As our late pastor, with a portion of our church and society, have abruptly left us," &c. On the p. following it is thus commented on: "Have abruptly left us? our pastor have abruptly left! what grammar!—what a logical conclusion from the premise! Because the society, the day before, decided to leave, therefore our late pastor have abruptly left us."

The logic is, that the late pastor, having declared he should never preach there again, and his friends having decided to vacate the house at the end of the quarter, which ended that night, and the same persons constituting the portion of the church, and society that had left, it was proper to say of them the day following "they have abruptly left." It is, however, with the grammar that we have to do. It will be recollected that this criticism is made by a late President and Professor in a college, on the letter of the officers of the Church, and who make no pretensions to scholarship. When we set up his article, which was published in the Mail, we corrected several instances of bad grammar and wrong spelling, supposing they were an oversight, and feeling that it would be very small business to mention them. And without this criticism we should have made no allusion to the grammar of this pamphlet. Now, it may be well to notice some specimens. But first we notice the criticism above. The letter asserts that the pastor with [and] a portion of the Church and society have left. All can see that *with* fills the office of *and* in that connection. The latter would be correct. The former, filling precisely the same office, is beneath the dignity of a professor to notice. Now for his grammar. On p. 21 he says: "If all our confidential conversation is to be carried to one person, we had as well have the inquisition at once." In what tense is *had* here?

On p. 91 he says of Dr. P., "Elder Himes came to him, and wished him to give him a notice, &c. Who are the several *hims*?"

On p. 11 he says, "I refused to suffer the Chardon-street Church to lift a collection for me." Also p. 2, "allowed no collection to be lifted." On p. 6 we find "*had ask*" applied to the expenditure of money. On same p. "*bound to the Church*" for an engagement with it. See "*Shift my quarters*," p. 12. Provincialisms, that are excusable in common people, are not expected in a professor of languages. On p. 2 he says: "By close application I was licensed to preach in the fall of 1835." Close application to what?—to get a license? so the phraseology says. We suppose he means that by close application to study, he was so well qualified that he was licensed, &c.

On p. 9, he "visited and held meetings in the various parts of the congregation"—meaning parts of the city where the congregation resided. On p. 13 he says, "My services in the office had been worth something. Elder Himes' agent from [in] New Bedford sent on for twenty additional copies, while my numbers should continue. During my stay at New York, it increased I believe between thirty and forty." What increased?—the additional copies? are they the antecedent of it, or does it refer to "numbers" or "services," or his stay in New York. He adds:

"So from other quarters, knowing how close had been my labors to sustain the cause, &c. In what sense are a man's labors close? What connection is there between this and the preceding.

On p. 19 he says: "The Committee was to meet and attend to their duties." If a verb in the singular number can agree with "committee," the pronoun following should also be in the singular. The pronoun must agree with its antecedent, as well as the verb with its nominative, in person and number.

This might be extended *ad infinitum*, but we forbear.

Plagiarism.

On p. 5 he refers to 22 articles on the Fourth Monarchy. The first of this series of articles (See Herald, Dec. 11, 47), contained rules for the interpretation of Symbols. When Elder W. was in New England on his first visit, in the fall of 1848, Mr. Knight, the publisher of "Lord's Literary and Theological Journal," in New York, intimated, in a letter to the office, that those rules were a plagiarism from Mr. Lord's Exposition of the Apocalypse. I conversed with Elder W. respecting it, and he said he had never read that book. I immediately wrote to Mr. Knight, denying that his suspicions were correct. I based my denial on the word of Mr. Weethee, and his "former high standing," which he spread out before us—writing Mr. K. that he was formerly President, &c. &c., a Minister of the Presbyterian Church, &c.—not then knowing the distinction between that Church and

the Cumberland Presbyterian Church. From the letter I received in reply, I make the following extract:

New York, Oct. 3, 1848.

"Mr. Sylvester Bliss,
Dear Sir—We were led to believe that Mr. Weethee had plagiarized the laws of symbolism from the Expositions of the Apocalypse. That it is a plagiarism, it seems to me, no one can doubt. If you turn to the Exposition, pp. 33 to 36, you will see that he copied the words and phrases with little variation; the number of laws are the same, and there is but a slight difference except in the arrangement and omission of a part of the terms in which they are expressed. So manifest was the plagiarism that two gentlemen gave Mr. Lord notice of it, and purposed at the time to write to you and remonstrate with you, or warn you against a correspondent who took such liberties. That he drew the laws from the Exposition, was obvious also from the articles that followed, which exhibited the most abundant proofs that he did not understand their meaning: he advanced a number of views that were wholly inconsistent with them, and betrayed a palpable misconception of the subject.

Very respectfully, yours &c.

FRANKLIN KNIGHT."

On turning to those pages of the Apocalypse, the origin of those rules was obvious. I read the letter to Mr. Weethee and asked him, "Had you never seen the Exposition of Mr. Lord?" He said he saw it in a book store in Cincinnati, but did not devote much attention to it. "Did you notice those Laws of Interpretation in it?" He said he might have seen them; but added that we are "*eclectic*," and cannot always tell where we get our ideas. As we read, that which makes a favorable impression on the mind is retained; and as we receive from different sources, we forget where we received each individual idea; and when we express ourselves on corresponding subjects, we present them in words of our own. The agreement in the No. of Laws and the phraseology, with a marked awkwardness of his in explaining it, gave me some uneasiness; but an "act of this kind, being so contrary to the tenor of his past life,"—as he narrated his autobiography—I thought "should be sustained by the clearest testimony." I received his explanation, and attributed his hesitation to what I then considered to be a natural modest reserve on his part. I banished the subject from my mind, and my brethren were none the wiser for it.

It hardly occurred to me again, until I read the proof for the Herald of April 6, 1850, where he presents a synopsis of Laws under a different arrangement, and says: "Some of them are original, others are drawn from the familiar expositions of Mr. Miller, and from a work by Dunbar, as also from the writings of Mr. D. N. Lord, of New York." And again: "Much credit is due Mr. Lord, for the ability and research he has displayed in his writings on the Scripture figures and symbols." I called Bro. Himes' attention to it, and asked if he recollected the conversation I had, as above referred to, in his and Mrs. Himes' presence? He did; but in the overabundance of his charity which hopeth all things and thinketh no evil in any, simply replied: "We are all human."

It is a singular coincidence, that the first article he wrote for the Herald, contained those Laws, and also the last. The committee of three—"triumvirate," Elder N. calls that number in the pamphlet—had been appointed, and he ceased to furnish any more copy. When asked the reason, he said his health would not permit.

The above is a true statement according to the best of my recollection, which seldom fails me.

SYLVESTER BLISS.

Boston, Sept. 9, 1850.

Comparison with Prof. Webster.

Prof. Weethee compares it to "the case of a noted criminal," Prof. Webster, "coming into Court with all the demeanor of a lord—interposing his speeches on every occasion, using the most insulting language towards the president Judge and the Court," and presenting a paper to the following import; p. 39:

"PRESIDENT JUDGE,—
"I have taken my case out of Court, and put it in the hands of some special friends of my own choice, who will see that justice is done me. They are now in session on the case at my house; if you, judge, have any thing to present, you will appear before that body."
[Signed] WEBSTER."

Do men of sense see any wit or argument in the comparison? If we were in the habit of drawing such comparisons, we could without drawing materially on the imagination, picture a more imposing resemblance between Prof. Webster and another Prof. W.

Let us attempt a fancy sketch: Prof. Webster had a benefactor, a true friend of his; so had another Prof. W. Prof. Webster obtained the situation he filled through the instrumentality of his benefactor;—so did the other. Prof. Webster demanded other favors of his benefactor;—so did the other. Prof. Webster, not succeeding as he could wish, began to entertain evil thoughts against his benefactor;—so did the other. Prof. Webster laid a plan, which was to be kept a profound secret from his benefactor, until the moment arrived when he should hold an appointed conference with him at a given place;—so did the other. The design of Prof. Webster was to become possessed of certain papers in the possession of his benefactor;—the other wished to change the control of newspapers and other property. Prof. Webster, in the opinion of all the Sabbath School children in the city, was trying to kill his benefactor;—"Even the Sabbath School children," says the other—after hearing only a portion of the enormity of the other case—"to go to their homes and say he is trying [figuratively] to kill" his brother.—p. 26. Prof. Webster did kill his benefactor;—so did not the other. Here the parallel ceases. We shall therefore have to conclude that Prof. Webster was not the guilty criminal supposed—that he only tried to kill, but could not—no fault of his that he did not. Well, Dr. Parkman lives. The blow stunned, it did not destroy him. He is overwhelmed at the scene he had passed through. His brain grows giddy. He exclaims—"Somebody has been attempting some secret workings on me." Prof. Webster emerges from his hiding place, perfectly astonished that his plan has not succeeded—unable to account for his failure. His first thought is, "I have been betrayed," some stupid fellow has got hold of my scheme and run to my benefactor with it, he was on his guard and warned off the blow. What shall I do? Will not my poor pate have to suffer?" Such might have been his first impression. But he plucks up courage and says, "I am the one referred to in the papers, who had the interview with Dr. Parkman on Friday; the somebody referred to means me;—so said the other when the agency of some nameless person was announced in 'Secret workings.'" Prof. Webster was suspected;—so was the other. Prof. Webster declared his innocence of any attempt on the person of his benefactor;—the other solemnly affirmed that "he had not thought to hurt a hair of his head." Prof. Webster pleaded the improbability of his connection with any such deed of darkness, on the ground of his previous good character;—the other said, "Any act of this kind, being so contrary to the whole tenor of our past lives, should not be credited, unless sustained by the clearest testimony."—p. 1. Prof. Webster sent to the city where he had resided, and obtained the testimony of his neighbors, that they never knew him to commit a crime like that of which he was charged;—so did the other.—pp. 3. Prof. Webster was brought to trial for his offence;—not so the other. He, more fruitful in expedients, himself assumes the ermine, summons a jury of fellow conspirators, and holds a mock tribunal, calling it the "Supreme Court which God has established."—p. 39—hoping thus to turn off attention from himself, and consummate his intended purpose. Prof. Webster feared justice;—the other has not told us his fears. Prof. Webster *finally* confessed after he was found out, that he did have something to do with it, but denied that it was premeditated;—so does the other. Prof. Webster attempted to palliate the enormity of his offence, by pleading that his benefactor had grossly insulted him;—more gross insults than the other had received, he could not conceive of or believe men of any sense could. Prof. Webster did not acquit himself in that way;—nor did the other. Prof. Webster was regarded as guilty by all impartial readers;—the other is hearing the verdict in his case.

Would a fancy sketch, like the above, if unprovoked—and were it not provoked, we should scorn the comparison—be considered no insult? or not equal to the one claimed to have been given? Comparisons like these are games of skill, in which the "pawns" are living souls, and the unskillful player suddenly finds himself checkmated with his fingers burnt.

It is a great error, in speaking of the moral lessons to be drawn from the fate of Dr. Webster, not to dwell upon it, in a particular manner, as a most impressive admonition against duplicity and dissimulation, and in favor of cultivating an abhorrence for all the arts of indirection."—N. Y. Post.

He said on his arrest, "The villain! he has betrayed me!"

A Charge of Forgery.

On p. 117 he says, "The letter in the Herald of July 27, is suspicious. There are many reasons for this conclusion. We doubt that it is either genuine or authentic." The following is the letter referred to:

"Boston, July 1, 1850.

BRO. HIMES:—As our late pastor, with a part of our church and society, have abruptly left us, without giving notice, till the hour they decided to leave, we as the officers of the Chardon St. Church and society, being left destitute, request you to supply our pulpit next Sabbath, and after, as the church and society may desire.

JOHN LANG, JOHN EMERSON, Elders.
JAMES KEISLEY,
Deacons.
"W. WEST,
"PETER HUBART,
"WM. L. HOPKINSON, Sec'y.
"W. WEST, Pres't Sec."

If it is neither "genuine nor authentic," it must be a forgery. He intimates on p. 118 that it is the work of "the author of the notes, Mr. A. Hale, Mr. Himes' lawyer." He was not the writer of the notes, and never saw the Ms. of the letter. If it is not genuine the names of six men have been forged. Those men are all ready to certify that that document was originated in their presence, at a meeting, on July 1, of the officers of the Church and society, at which it purports to be, and not at a meeting of the society as Elder W. asserts.

The following document on p. 38 of the pamphlet is neither authentic, nor genuine.

"ELDER WHEEHEE—

"I have called a Council of ministers and brethren to whom I have committed my case, who are now in session, at my house, in Bow Street, Charlestown. If you have any matters to present, you will appear before them.

[Signed]

J. V. HIMES."

The following is the letter sent—as per original:

Boston, June 24.

Bro. Wheethee;

I hereby notify you that a council of Elders will meet at my residence, 25 Bow St., Charlestown, this evening, to investigate the charges preferred against me by Elder Needham. The course that has been taken by parties concerned, lays me under the necessity of resorting to this last mode of obtaining such an investigation as may be satisfactory to the brethren generally.

There will be liberty to introduce any testimony bearing on the case.

Yours,

J. V. HIMES.

What right had he to append the name of J. V. Himes to a document he never signed? What shall we think of the "conscience" of a man who publishes such a letter as the substance of the one sent? This comparing H. to the convict Webster on p. 39, and himself to Judge Shaw, will be duly appreciated and replied to in another place.

Was there any thing necessarily offensive in the notice which was sent? That Prof. W. should say of it, "I appeal to any man of common sense, or of any sense, if he could have offered a higher insult?" Is it the judgment of men of sense, that no insult could exceed it?

Note.—The article on the charge of forgery should have preceded the article on the comparison with Webster.

Violation of Jefferson's Manual.

On p. 33, speaking of the time when he acted as chairman of a meeting of the officers of the Church, when Bro. Lang had been chosen by the officers as their chairman, and charges against Bro. H., were to be considered, he says, "It will be seen, so far, that I violated no rules of any deliberative bodies. If any doubt, I refer them to Jefferson's or Cushing's Manual." What has Jefferson's or Cushing's manual, respecting the action of deliberative legislative bodies, to do with the meeting of the officers of the Church? It is the first time we ever heard those referred to in any Church action. We are making progress. In Elder Wheethee's "Armageddon," he thus complains that Churches refer to such: "In their legislative bodies they have adopted political forms. In our country, Jefferson's Manual is the guide in the large Church deliberative assemblies; so that a member unacquainted with that system is a mere cipher." After his writing this, what was our surprise to see him bringing one of these Manuals into Church meeting! If, however, he had not been unacquainted with his Manual, he would have known that no person is allowed to preside or to vote in a case in which he is personally interested. The authority to which he refers decides against himself.

Again, speaking of the meeting of the committee and officers of the church he says same page, "An indefinite adjournment is equivalent to a dissolution."—See Cushing's Manual, p. 67. It is for a deliberative body, but not for a meeting of the committee or officers of a body. There is his oversight. A committee is never discharged, till the body appointing, discharges them. Their chairman can again call them together at any time. The session, and not the body, is dissolved. Even the legislature of a State, and the Congress of the U. S., when adjourning without day, may be called together at any time—the former by the Governor, the latter by the President.—See all the extra sessions. Those referring to Jefferson's or Cushing's Manual should be more familiar "with that system."

He says: "Their adjourning sine die cut off the possibility of a report." This is another violation of Jefferson. The body appointing a committee to do a given work and report, can hold their committee to a report till they discharge them. Says Elder W., "Had the body voted to dismiss the charges as unworthy of notice, and directed the Chairman to make this report to the Church, he (Elder H.) would then have secured an important point in this whole matter." Elder W. was determined to defeat this; so he takes the chair from the one appointed by the committee—a man 39 years his senior, and one of the oldest members of the Church and its oldest officer—takes the ground that the chairman can alone report—refuses to permit a report from the other members, and makes no report himself! Will such a man refer to Jefferson's Manual? He would not thus refer those familiar with that system. That committee has not yet reported, although the Church, when appointing them, directed them to report. This direction to report was omitted on the Church records by Mr. Wood, the then Secretary, who acknowledged the error of the record before Elders N. and W., but did not correct it. The committee appointed to examine and report, is not absolved from its obligation to report, till the body appointing shall absolve them.

Another specimen of his familiarity with Jefferson, is found on p. 35. He refuses at a Church meeting, to put a motion regularly made and seconded, because "it came from a wrong source. The course he (Elder Himes) had taken . . . made it out of order for a friend of his, by his special request, or otherwise, to introduce and insist on such a motion"—i. e., to allow Elder H. a hearing! By what rule of Jefferson's Manual is that conclusion arrived at? By that rule a presiding officer might decide a man to have taken a wrong course, and then by virtue of that decision, might refuse to put any motion which would do him justice, on the ground that the one making it was a friend of the one to be crushed! That is the state of the present case, and is an exercise of power not known in the usage of New England Churches. According to Jefferson, a presiding officer is bound to put to vote every motion regularly made and seconded by members of the body in session.

He adds p. 36—
"My second reason for my decision, was, that these seven were not the first charges. That the first charges were made publicly against me, by Elder Himes, as found in the article in the 'Herald' of May 15th, entitled 'More Secret Workings.' That although that article had no name, yet it was clear that some person or persons were severely charged, and that he had, among friends in New York, among members of my church, made that article as definite as though he had stated I charge A. Wheethee and Newman with such acts. That these charges bear date from the issue of the 'Herald,' Thursday, May 15th, and were made publicly, and sent into my Church, through that paper, while the seven bear date Thursday, May 23d, and were the result of the course taken by Elder Himes in those charges."

There is logic. Elders W. and N. circulate stories against Elder Himes. Elder H. publishes that somebody is circulating stories against him. Elder N. prefers the charges he and W. have circulated. Then Elder H. wants a trial to have a decision of his guilt or innocence. But no! those are not the first charges—he can not have a hearing on them until it is first decided whether his statement is true that somebody has circulated them, which decision comes from the presiding officer, who fears his own conduct will be exposed, and controls the action of the body by refusing to put any motion which is not pleasing to himself! And why? O, the motion is made by a friend of the party accused and not of the chair; and because the chairman declares that a statement that stories are being circulated, is a charge which is prior to and must take precedence of the stories which had been before circulated, and had been formally presented, as charges!

He says p. 44:
"His representing me as appealing to the house from my own decision, is certainly very simple; and being accustomed for twelve years to preside over various bodies, civil as well as religious, it would certainly be a reflection on those bodies for selecting such a President."

In 1837 Bro. Bliss was President of a Literary Society in Hartford, of which the present Governor of that State, the Senator from the first district, and other men of standing in that State, were members, and constant in their attendance at its weekly meetings which were governed by the parliamentary rules adopted by the House of Representatives of the United States. Yet he would not think of referring to himself for authority in a decision of his own.

W. decides that the meetings held to reconcile and settle matters are strictly meetings of Church officers, and not of a committee. Yet he admits there were more than the officers in the last meeting, J. G. Hamblin not being a Church officer, yet says "the room was cleared of all spectators," therefore he was one of the committee, as one of the officers was the other, and thus a mixed committee done the voting to add the officers that evening before spectators left. This being done, he assumes the chair, having previously stated that he was a party concerned, and as much interested as Br. Himes. Now if they vote to dismiss the charges, and adjourn sine die. Now if they were not a committee, as W. says, could not the officers report their doings to the church? Again, if to adjourn sine die "dissolves" were those officers dissolved? Have they not acted since?

Further, if "Officers of the Church," was it proper for W., the acknowledged opponent of H., to assume the chair, and then argue and decide questions of order against him? W. also says

their business was to settle between H. and Wheethee, and give the letter sent to Needham to come as proof, which specifies the charges of Needham as the business, and says nothing of H. at all! Once more a committee is not the body, but an agent appointed and accountable to the body until they are released: thus W. applied a rule of the Manual for the body to a mere agent of the body.

Finally, a chairman can report, and should if asked; but a majority, or even a minority, can report to the body, if the Chair or a majority refuse, yet W. decides that it is dead, the committee dissolved, and that there could be no report! and appeals to Jefferson's Manual. Yet "It is dead unless taken up de novo." Well, in the Church, Bro. Hopkinson's notice is made "to take up" those charges. Now this is "de novo," and W. had just decided this might be done; but the chair not knowing what to do, let it be discussed one whole evening, and part of two more, without stating it, putting it, or deciding it, and then decided the motion out of order, which he at last decided to be in order! and also pre-acted it, with the declaration and argument, that he was a party concerned as much as J. V. Himes.

Yet the same evening, as though to cap the climax of rapid contradiction and absurdity, the same Chair, after Himes left, considers it in order to take up what was "dead" and "out of order," and "begin the trial of J. V. Himes," by adopting a resolution in his (W's) hand writing, asking the Church to take up his (W's) character, and defend him, which they did; and thus disqualified him for Chairman and them for jury.

So much for reference to Jefferson's Manual!

THE ADVENT HERALD.

BOSTON, SEPTEMBER 21, 1850.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

A WORD TO ADVENTISTS.

BELOVED BRETHREN:—We all share in the deep trial recently brought upon us by "false brethren." Our hearts have been wounded, and we have been brought nigh prostrated under the calamity. It was unexpected—it came as a "snare," and from an unexpected quarter. Yet, by the grace of God we have been sustained. "Hitherto, the Lord hath helped us." God has permitted this mysterious and sore trial to come upon us, and we must bow with submission and patience.

Beloved brethren, we do not wonder that some of you should suppose that this catastrophe is all against us. The unbelieving, and the timid "tremble for the Ark of God." But you should remember that such things are common to all great and good causes. That men should rise up among us and make division, and not "spare the flock," that "all manner of evil should be spoken against" the faithful shepherds who seek the good of the flock, and devote their life, and their all to the interest of the Church, is no new, or strange thing. The Church has suffered in this way in all ages, and from similar elements.

This trial however has brought us to a new era in the history of the Advent movement. It has united all the opposition, both within and without. Extremes meet, disaffected Adventists and scoffers of all classes are able at least, for once, to sing:

"Lo what an entertaining sight,
Are brethren who agree."

Now is the time for the true hearted to show themselves, and "quit themselves like men." All should understand their position and duty. Each fill the place that Providence has assigned them. And soon, if we are faithful, God will repair the breach, and send us prosperity.

The great work before us still, is to illustrate the prophetic word, and show that the time of Zion's deliverance is at hand. But it does not end here. The moral precepts of the Gospel must be enforced; the duties of self-denial, and holy living must be impressed on all. Our religion is vain, unless it is characterized by the graces of the Spirit, by open

and honest dealing with men, as well as supreme love to God.

We must give our support to an intelligent and holy ministry. One that will seek the good of the flock, and in all things promote the purity, and peace of Zion; instead of seeking their own aggrandizement, honor, or ease. We must, also, give our support to scriptural, spiritual, and well disciplined churches. Churches that will expose wicked men, both in the ministry and membership; and protect the right. Churches that shall be nurseries for the lambs of Christ, and a blessing to all.

We should labor to become more established in the great and glorious doctrines of the Advent, and not be "carried about by divers and strange doctrines." "Be steadfast and unmovable." Let us seek to strengthen the ties of Christian brotherhood among the true-hearted, and love one another even as Christ has loved us.

Finally, let us arouse ourselves and enter the missionary field anew. Let us labor with more zeal and constancy; and give with a more liberal hand, to promote and extend the cause. Let us unitedly implore the outpouring of the Spirit of God, and seek for the revival of his work, and the conversion of souls; and God shall be with us, and give us glorious success the "little while" we have to labor here.

A Few words in Conclusion.

We find that we need no apology to the tried friends of the cause, for devoting so much space to this very unpleasant business. We are aware that it is a painful subject to all, and it is no less painful to us; yet we are also confident that every lover of righteousness, feels the necessity of fully and fairly meeting the many slanderous reports which have been so industriously circulated against us. Our relation to the cause demands this. This reply might have filled less space, had there been more time to prepare it, but it has been all compiled in less than two weeks, in reply to a pamphlet which was three months in being concocted. Our brethren now have the bane, and the antidote. We have not room to sum up according to the merits of the case, each will have to do this for himself. We cannot however, refrain from asking, were we wrong in our suspicions respecting the movement planned? Did we give utterance to a thought, in the article on "Secret Workings" which their developments have not fully justified? Also, will the brethren sustain men in such a conspiracy as that developed in the pamphlet and presented in these letters? We know that no friend of truth, and righteousness, will sustain such duplicity! Oh, no! Did we suppose that one man of honor could, we should know that he was under a hallucination! But what shall be done with these brethren? We do not wish to stir up your minds against them; though they have tried to crush. We would rather you would remember them at the throne of grace, and pray God that they may be led to see the enormity of their course, and retrace their steps, and by true repentance and deep humility of soul, undo the deep wrong they have done, and heal the wounds of the bleeding cause.

The Supplement.

In two Nos., which we send to all our subscribers this week free, is distinct from the Herald. But as the extra expense will be about \$250, we have no doubt but many will feel it a privilege to aid us. We have suffered much in the office by the recent most unrighteous crusade against us; and this extra expense in our further defence will much embarrass us. Our enemies have given by the \$50, and \$100, to destroy us. If we have any friends who are able to aid in time of need, it will soon be known.

We have replied to the principal slanders of our accusers, but have been prevented, from a want of room from noticing many things in the "pamphlet," and in G. NEEDHAM's letters. If it should be necessary, we shall dispose of them as we have of these, for they are equally as false, and can be as easily refuted. The Chardon-street Church will speak soon.

Those who send donations, should state the object for which they are made, and they will be applied accordingly.

OUR FUTURE LABORS.—Providence permitting, we shall devote some time in Connecticut in the month of October; and in November and December shall visit Western New York. Notice hereafter.

THE NEXT REGULAR HERALD, will be issued on the 27th. Our Correspondents will remember us at this time. Send us your rich communications. Let them be pure from all personalities and reference to local difficulties. The past should be forgotten. Cheer up, and begin anew in the work of God.

THE DELAY, of our defence, was caused by its great length, and the difficulty we had in obtaining important correspondence and not by threats of prosecution, &c. We are not easily intimidated by threats of that nature. Our review, was all prepared last week. The delay was unavoidable, and we hope our friends will pardon it.

Those brethren and Churches who have spoken in our defence, will see by a careful examination of the "supplement," that they have nothing to take back. The plot is much worse than they, or even we supposed.

There will be a Camp-meeting in Westford, on the land of Mr. Abijah Fletcher, within one hundred rods of the Westford depot, to commence Sept. 24th, and continue over the Sabbath. We extend an invitation to all our brethren in this region to attend. Brethren who can, will bring their tents, and put them up the day before the meeting. Those who come from Boston, Salem, Lynn, will come via Lowell; those from Worcester and Fitchburg, via Groton Junction, and those from Concord, Manchester, and Nashua, will stop at North Chelmsford, where they will take the Stony Brook cars for Westford. The committee will have a boarding tent on the ground. Horse keeping on reasonable terms.

Per order of committee. F. H. BLICK.

Bro. J. Hazleton's Post-office address is Nashville, N. H.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A general Conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, the second time, will be held, Providence permitting, at Albany, New York, in the Advent chapel, Bionia's Building, corner of South Pearl and State-streets, (entrance on Pearl,) commencing on Wednesday, Sept. 25, at 7 P. M., and continuing till Sabbath, 29th, three meetings each day. Preaching by Elders J. V. Himes, I. E. Jones, E. Burnham, and others.

In calling this conference, we have two distinct objects in view: 1st—By a protracted meeting to afford opportunity to all who will attend, to become well instructed in the subjects appertaining to that blessed hope, and the glorious appearing of Jesus Christ, in addition to abundant means and opportunity for social conference, exhortation, and prayer. 2d—By a conference of the friends of the cause in Albany and that region, to advise and counsel for a more efficient and systematic effort to warn, instruct, and save our perishing fellow-beings. Will not our friends—the friends of the Advent cause, in all that region—from Otsego, Schoharie, Herkimer, Fulton, Saratoga counties, and so on to Albany and Troy—attend? All that can be done shall be done, to accommodate friends from abroad with homes. Friends will be called on to contribute, as the Lord has blessed them, to defray the expenses of the Conference. But above all, let them be most fervent and effectual prayer for the blessing of God on the means; for all will be vain without that.

H. H. GROSS.

A Conference will be held in the Union house, Morrisville, Vt., commencing on Thursday, Sept. 26th, at 2 P. M., and continue over the Sabbath. Bro. I. H. Shipman and A. Stowe are engaged to attend. Brethren from all sections are earnestly invited to come.

HIRSH BINGHAM.

There will be a Conference in Allentown, N. H., to commence on Friday, Sept. 27th, at 10 A. M., and continue over the Sabbath. Bro. D. Churchill and J. Couch will attend.

JOHN CLARK.

A Conference will be held in Loudon Village, N. H., commencing on Friday, Sept. 27th, at 2 o'clock P. M., and continue over Sunday. Bro. Osler and myself will attend. For the brethren.

J. DANIELS.

Bro. D. T. Taylor, jr., will preach in Morristown, Sept. 24th; Montgomery Centre, 25th; Enosburgh (near Bro. Coles)—Bro. C. appoint, 26th and 27th; Sampsonville, Sunday, 29th; Swanton Falls, 30th, and Oct. 1st; Bay Shore, 2d; Clarenceville, 3d; Alburgh city, 4th; Rouses' Point, Sunday, 6th; Champlain, Sunday, 13th. The above (Sundays excepted) in the afternoon or evening, or both, as the brethren may appoint.

Bro. N. Pease will preach in Erving Sept. 24th; Athol, 26th; New Salem, 28th and 29th; Granby, Oct. 1st; Chippewa Falls, 3d; Thompsonville, 6th.

Bro. P. Hawkes will preach in Pleasant Valley, Ct., Sunday, Sept. 22d, and in the vicinity (as Bro. Ripley may appoint) during the week; Blandford, Mass., Sunday, 29th.

Bro. N. Billings will preach at Lawrence Oct. 25th, at 7 (subject, the importance of Sacred Music), and remain over the Sabbath; Marlboro', Sabbath, Nov. 3d; Holden, Friday evening, 8th (on Sacred Music), and remain over the Sabbath.

Bro. R. V. Lyon will preach in Abington, Ct., Sunday, Sept. 22d; Enfield (Jawbuck society), 28th, 7 1-2 P. M.; Chippewa, Mass., Sunday, 29th.

Bro. Ira Wyman will preach in Granby, Mass., Sept. 24th; Chippewa Falls, 25th; Cabotville, 26th; Springfield, 27th; in the evenings. Jamaica, Vt., Sunday, the 29th; Grafton, Oct. 1st, at 7 P. M.; Mount Holly, 2d, 7 P. M.; Shrewsbury, 3d, do; Bristol, Sunday, 6th.

Bro. B. P. Manning will preach in Meredith Neck Oct. 6th, and Meredith Centre the 8th, at 6 P. M., where Bro. Veazey may appoint.

Bro. S. W. Bishop will preach in Ashfield, Mass., Sunday, 22d; Wilmington, Vt., 23d, 7 P. M.; Rawsonville, 26th, 7 P. M.; Shrewsbury, Sunday, 29th.

Bro. J. Cummings will preach in Manchester, N. H., Thursday, 26th, at 7 P. M.; Lawrence, Mass., Friday, 27th, do; South Andover, Sunday, 29th; Marblehead, Oct. 1st, at 7 P. M.

Bro. Osler will preach in Manchester, N. H., Monday evening, Sept. 23d; Concord, 24th; Loudon, 25th; Nashua, 30th; Lowell, Oct. 1st; Lawrence, 2d. Will brethren arrange accordingly.

Bro. N. Hervey will preach in Clinton Sunday, Sept. 22d.

Elder King S. Hastings will preach at New Britain, Ct., Saturday evening, Sept. 28th, and Sabbath 29th; Bristol, Ct., Sabbath evening, at W. Dayton's, or S. Tuttle's, Litchfield, Ct., Monday evening, 30th; Roxbury, Ct., Oct. 1st; (Rest of notices next week.)

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111 Milwaukee, Wis.—Sam'l. Brown, Jefferson-street.
New Bedford, Mass.—H. V. Lavis, Newburgport, "Dea. J. Pearson, st., Water-street.
New York City.—Wm. Tracy, 75 Broadway-street.
N. Springfield, Vt.—L. Kimball, Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 37 Summer-street.
Providence, R. I.—G. R. Gladding, Rochester, N. Y.—W. M. Busby, Salem, Mass.—L. Osler, Toronto, C. W.—D. Campbell, Waterloo, Sheffield, C. E.—R. Hutchison.
Massena, N. Y.—J. Danforth, Worcester, Mass.—D. F. Wetherbee.
FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berrick Place, Grange Road, Bermouisey, London.

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Stillman, M. D., L. L. D., &c.

Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica and a very effective remedy for the class of diseases it is intended to cure."
New Haven, Ct., Nov. 1, 1849.

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I completely cured myself, and ascribe the effect to your preparation.

JAMES RANDALL.

Hamden ss. Springfield, Nov. 27, 1849.
This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer—I have been long afflicted with asthma, which grows yearly worse until last autumn, when it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, using blisters, and raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and you may well believe me

Grady J. D. Phelps, Portland, Me., Jan. 10, 1847.
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [in 29-3m.]

ADVENT



HERALD

Luk. 9: 80.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, SEPTEMBER 23, 1830.

No. 7. WHOLE No. 489.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



MY HOME IS IN HEAVEN.

My home is in heaven, my rest is not here—
Then why should I murmur when trials are near?
Be hushed, my dark spirit, the worst that can come
But shortens thy journey and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this—
I look for a city which lands have not piled;
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not a portion, I seek not my rest,
Till I find them forever on Jesus's breast.

Afflictions may damp me, but cannot destroy;
One glimpse of his love turns them all into joy;
And the bitterest tears, if he smile but on them,
Like dew in the sunshine, turn diamond or gem.

Let doubt, then, and danger, my progress oppose;
They only make heaven more sweet at the close;
Come joy, or come sorrow, what'er may befall,
One hour with my God will make up for it all.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smooth it with hope, and I'll cheer it with song.

Mendelssohn's Collection.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE VII.—THE DIVINE PRESCRIPTION.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."—REV. 2:5, 6.

(Concluded from the Herald of Sept. 7.)

Another feature of genuine repentance is sorrow on account of secret sins. One of the best and most decisive tests of a Christian's regeneration is when he can mourn when no eye can see him but God's, and no ear can hear him but God's, and pray for the forgiveness of sins which nobody in the world ever suspected, but which lodge or nestle in the inmost recesses of his heart—when in one's own closet, or in the exchange, or behind the counter, or in the counting-house, or wherever the providence of God has placed you, you can grieve when that grief can find no expression without, and mourn over a sense of sin when that mourning has neither tears to display it, nor language to express it. Such sorrow for such sins is one of the strongest evidences that there is a new heart, and a repentance not to be repented of.

Do not look upon what I have described as something relating to a third party. It relates to you, and therefore I ask you, Have you ever thus sorrowed? have you ever grieved over the recollection of a sin which the nearest and dearest friend you have never knew, nor saw, nor suspected? Such sorrow for such sin is evidence that you feel that sin to be bitter, because you feel it to be committed against a good and gracious Father. And, blessed be God, such a feeling is the clear precursor of a voice that rings from the skies, and finds its multiplied echoes of joy in each believing heart: "My son, my daughter, be of good cheer; thy sins be forgiven thee."

In the next place, such genuine and true repentance is ever associated with the abjuration and abandonment of sin. Some persons have the idea that if you are sorry for sin to-day, and plunge into it again to-morrow, you have only to be sorry for it again, and take another plunge into it the next day. That is not repentance. No man is heartily sorry that he has done anything who does not hate that thing; and no man really repents of a crime who does not heartily abjure that crime. Pharaoh repented

of his sins, and returned to them again; Saul acknowledged his persecution of David, and yet he persisted in it; but the patriarch Job said, "I have done iniquity, I will do so more." There was in the two first a repentance to be repented of; you have in the last a repentance which leads to life eternal. I may here notice a mistake into which ministers sometimes fall, when they represent repentance as something altogether different in kind from anything of which fallen man has experience or consciousness in his natural state, or that we have nothing parallel to it, or at all resembling it, in our actual experience. This is a great mistake, and has often misled people. If, for instance, you have offended some kind friend—if you are conscious that you have grieved and wounded one who has showered upon you a thousand benefits, and you see the sin and the ingratitude which you have committed in its true light, you are grieved and wounded to the heart that you have done it. Here you have the shadow upon earth of that repentance which is recognized in heaven. You have only to withdraw the human friend, with all his imperfections, and to substitute for him your Father who is in heaven, and to recollect that against him you have committed deeper offences, and have shown toward him a yet intenser and more aggravated ingratitude; and feeling and reflecting upon these things, it is neither enthusiasm nor folly, nor is it unnatural, that you should mourn and be in bitterness, as one that weeps and is in bitterness for the loss of his first-born. The world will condemn you, if you do not repent of ingratitude shown to a friend on earth. Strange it is that the world's philosophers will denounce you when you speak of a broken heart and a contrite spirit for your sins, and sorrow for your transgressions, as only a sort of evangelical fanaticism or methodistic enthusiasm. The world can admit only what it can comprehend—it will not admit what it knoweth not; for the world knows neither a Christian nor a Christian's experience.

Let me notice that there is another shadow upon earth of that repentance which is recognized in heaven. Suppose that some person has done you a grievous wickedness, do you not require that he should own his fault before you can cordially receive him into friendship and fellowship with you? What is this but a testimony in the experience of humanity of the necessity of your repentance being shown by confession before him against whom we have sinned? I do not say (God forbid!) that this repentance is forgiveness of our sins; but such genuine repentance is ever associated with forgiveness of sins on God's part, and the enjoyment of peace and fellowship with God on our part.

But why, it may be asked, is repentance so necessary? I answer, repentance is so necessary because it is the evidence, wherever it is felt, of the prior existence of grace in the heart; wherever there is expressed genuine repentance, there is the evidence of the existence of genuine love. One of God's great designs in giving a Saviour is to create in the bosom of sinners responsive and returning love. Heaven is the air and the home of love. Love is to be the governing element of the universe; and where there is love in a family, in a congregation, in a parish, in a country, there law, and prison, and penalty will be supererogatory and unknown. Now, no sinner can come to love God without bitterly regretting that he has ever ceased to love him, or truly repent that he has offended God, unless that there has been implanted in his heart the love of God. Repentance is just love weeping. Repentance is the result and feeling of love looking to him against whom it has sinned. Repentance is the tear that starts into the eye of love; it is the feeling evolved in our transition from a state of hatred to a state of love and acceptance before God, through Jesus Christ our Lord.

It is thus, then, that wherever there is expressed genuine repentance for sin, there must be, prior to that expression, genuine love to God; and where there is no love to be found to give weight to its tears and eloquence to its expression, it would not be the repentance which is grief

that we have offended our greatest benefactor, and which is not on earth or hereafter to be repented of.

The true way to experience this repentance, or, what is equivalent to it, this love, is to study the humiliation and suffering of our Lord Jesus Christ. Looking to the Lord Jesus Christ is the way to feel what repentance is, and to know what responsive love is; not looking to him merely as a sufferer in order to sympathize with his wrongs, as the mere sentimentalist of the world might do; but looking to the Lord Jesus Christ as the expression of God's love, suffering, dying, atoning, satisfying for us. It is God in Christ making atonement for our sins that is the key which unlocks the recesses of the soul, bows the wayward affections, creates responsive love; "we love him because he first loved us." No contemplation of sin in its hatefulness can make us love God. All the interdicts that were ever pronounced on Sinai—all the curses that were ever fulminated from Mount Ebal, may create the dread of sin or the horror of God, but never can create repentance of sin or love to God. But when we see that love against which we have sinned, which we have wounded by our ingratitude—which we have forgotten and forsaken and renounced a thousand times—against which almost every thought has been rebellion, and from which every affection has been apostasy—when we behold that love submitting to be wounded for our transgressions, bleeding for us, enduring the intensest agony for us, and for us while we were yet sinners—the heart that is hardened against the thunders of Sinai is melted and subdued by the mercies of Calvary, and we love him who first loved us. When we come to love him, how does that love grieve that it ever ceased to love him! How does that love grieve that it ever suspected his mercy! How does that love confess among its most grievous sins that it has never loved God as it ought to have loved him! I believe that this sin we often commit, and not the least aggravated of all. How seldom do we confess that we have had hard thoughts of God, or feel it to be our sin that we have doubted his mercy, suspected his love, and pronounced his dispensations penal when they were only paternal! How seldom do we confess as our sin that we have not been happy when the whole Gospel was written to make us so!—that want of joy is a sin just as much as want of holiness! The kingdom of God is composed of three elements; two-thirds is privilege, one-third is character. "The kingdom of God is righteousness"—there is character; "and peace"—there is privilege; "and joy in the Holy Ghost"—privilege again. We often confess that we have not the first, righteousness; how seldom do we own it as our sin before God that we have not felt the peace that we ought to have felt, or experienced the joy which he intended us to feel!

Repentance, then, I have said, is produced by looking to the Saviour; and in the next place, let me say, that this looking to the Saviour always leads us to come to him! "I will arise," said the prodigal son, "and go"—where?—"to my Father." That simple expression, "my Father," was the secret of that prodigal's genuine repentance. "To the Lord our God," says the prophet, "belong mercies and forgivenesses." The stream that comes from the throne of God rises to the level from which it came. God plants repentance in the heart, and that repentance rises to him again, and brings us nearer to him against whom we have sinned. Wherever, I may say, there is genuine repentance, there is also genuine confession of sin; but as that is but the outward expression of the inward feeling, I shall not dwell longer upon it, but proceed at once to the third part of my subject, on which I shall very briefly dwell—"Do the first works."

I have considered, first, the retrospect; secondly, the repentance; and there remains to be considered, thirdly, the reformation. "Do the first works." The first leads to the second, the second leads to the third; and there are innumerable points of Scripture which show that wherever there is such a retrospect, and such

repentance, there is such a reformation of character and conduct. We have a very striking instance of this recorded by the Apostle Paul, when he speaks of his own conversion, and of the course of crime and iniquity which he had pursued previous to it. He says, "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth;" and then he recapitulates what he did in Acts 26 9-11. The retrospect of his sins leads him to repent of them; and that repentance leads him to a devotedness and consistency, an enthusiasm and self-sacrifice which made him, if once the least of all saints, the greatest of all Apostles. This reformation then is, to do the first works. Our end is, to do the first works; our purpose, "I will take heed to my ways;" our precaution, "thy word have I hid in my heart that I offend not thee."

Repentance is to bewail the sins that you have committed, and not to commit the sins that you have bewailed. And the way to do the first works is to return to the first love.—Wherever there is the first love, there will be the first works. The most splendid sacrifices made without love are vain; the most magnificent bequests made to a Church or to humanity, without love, are vain. It is possible to give your body to be burned and consumed by the flame, and yet to be without love; it is possible to give all your goods to feed the poor, and yet to be without love. But if you have this affection first, then these first works will follow and burst into bloom, like the buds around you at the approach of spring, as soon as they feel the touch of the warmth of the approaching summer. A Church without love is a dead Church, and a Church without works is a Church that fails in one of the grand functions of its missions, to be a witness to the world of what Christianity can do.

A Christian Church ought to be an exhibition of heaven upon earth,—a manifestation of Christ below,—a witness for God in the midst of the world,—so that the world looking at that Church may be able to say, "This is a specimen of what that which is called the Gospel can do; this is a model of what Christianity can achieve." And so, strangers on the stones of the exchange, the sailor on the deck, the soldier on the battlefield; all, in short, with whom you come in contact in all your intercourse in life, will say, "That man does not say much about his Christianity when transacting his business, but there prevails in all he is and does an integrity, a singleness of eye, a simplicity of purpose, a faithfulness to his engagements, a superiority to trial, that prove he must have some fountain of peace, and comfort, and joy that we have not; we will go and hear what he hears, learn the lessons he has learned, and taste, if it be possible, the happiness which we see in his character." And thus such a one becomes to mankind either the salt that silently keeps society from corruption, or the light shining on the hill-top, that illuminates the earth with a ray of the glory of heaven.

Such is the Divine prescription; first, the retrospect, or review, which I pray you to take, and judge what you are by the recollection of what you were. Secondly, if you find that you have fallen from your first and holiest impressions—if you discover that your heart has become more cold, your affections more worldly, your love less ardent—repent. Grieve that you have thus walked unworthy of so good and so gracious a God; seek forgiveness through the blood of sprinkling. He waits, he rejoices, he is glorified to bestow it; and having obtained it, go forth to the world resolved on sacrifice, on suffering, on death, if needs be, but that you will let your light so shine before men that they may see your good works, and glorify your Father in heaven.

And as members of a Church, as a congregation collected together, you will testify your love by your liberality to the claims of Christ, and by your liberal response to every appeal in the missionary cause. You will make this to be clearly understood, that your Christianity is not a Sunday coat, to be put off when Monday comes; that it is not a shibboleth, a holiday attire; but

that it is a silent, it may be, but a plastic, transforming, sanctifying principle, implanted by the Spirit of God, and which the world can neither crush nor conceal.

END OF LECTURE VII.

Practical Rules and Cautions

In the Study of Prophecy.

BY THE REV. EDWARD BICKERSTETH.
(Concluded from the Herald of Sept. 7th.)

Do not be offended at the reproaches to which the professed expectation of the coming of Christ exposes you, from all classes of men. It is the generation truth, that is, the one which is peculiarly important in this generation, and opposes the whole stream and current of men's opinions by the simple testimony of God's word, and therefore it is the truth everywhere spoken against. A well-instructed Bible Christian will not be stumbled at this, and when he has carefully searched the foundations, and is perfectly satisfied that he has the word of God to rest upon, will hear with the utmost calmness the charges of the Millenarian epidemic, dangerous novelties, fanciful schemes, and a thousand other names by which men will endeavor to swamp all these truths without coming to plain statements of scripture. The most painful thing is, when the truly pious join in these things, and, like Peter to his Lord, say, (Matt. 16:22,) "Be it far from thee," but he who has once himself been thus prejudiced, and has seen in his own painful, past, personal experience, that "prejudice has neither eye nor ear," will readily make allowances for such a state of mind, and by patient forbearing, and loving manifestation of the truth, commend it to the consciences of all men.

4. *Guard against human systems.* It is very observable how much some men have been carried away by a favorite system, so as to think that it is entwined with every part of the word of God, and explains every difficulty. They seem to suppose that one key will turn all the locks, and open every door of every room and every cabinet in that room. There are many locks in scripture; outside locks and inside locks, and we must take the particular key which will open, first, the general lock, and then the one we want to have opened; or we shall only wrest the scriptures. But here is our comfort—the Bible itself contains the keys for its treasures, and the Holy Spirit will guide us (if diligently sought for) into all truth.

Each human system also is also more or less connected with some error, and those who pursue prophetic studies, and hold the speedy coming of our Lord, have special need to be on their guard against those errors which the enemy has contrived to associate with that truth. Some of these errors are more serious than others, but the tendency of all error is to famish the soul. We may see hence persons holding the highest and newest flights of doctrine, and yet, proud, censorious, dogmatical, severe, covetous, worldly, lovers of pleasure, and sunk in earthly lusts. O how offensive this must be to the pure, holy, and heavenly Saviour! It is a great preservative against such things, to keep constantly before us the Spirit which our Lord commends in the beatitudes, and practical epistles like those of St James and St. Peter. "To ask also for the old paths, where is the good way, and to walk therein," is the means to find rest for our souls.—Jer. 6:16.

If we are indebted to another for the first views of divine truth, we are greatly in danger of leaning upon him, and being carried away with all his views. This is to lean on an arm of flesh, and not on the Lord, (Jer. 17:5,) and to refuse to follow the beautiful example of the Bereans, who went no farther with the Apostle himself, than a diligent search of the scriptures justified.—Acts 17:11.

5. *Be not afraid to suspend your judgment* about more obscure and hidden things. Vitranga applies Isaiah 28:16, here: "He that believeth shall not make haste;" he will resign to the Deity the scope of executing his vast designs. It is thus our blessed Saviour taught his disciples to wait the event of his prophecies. "In your patience possess ye your souls."—Luke 21:19. Where the completion is still future, we must not indulge our conjecture, but as becomes the faith and moderation of Christians, those things which are spoken indefinitely, and are not determined by parallel prophecies, we should consider as reserved in the hands of God, with respect to the mode and persons, times, places, and other circumstances of their completion.—Whether Christ and his saints shall always personally be visible in their reign over the earth; what may be the precise nature of his kingdom, or of the destruction of his enemies which precedes its establishment; these and a thousand similar questions may, without any damage to the soul, be left in the hidden state in which they seem now to be left by the scriptures, till God shall throw more light upon them by the researches of his servants, or events shall fully develop them.

6. *Neglect not prophecy because of the errors, controversies, and misrepresentations of those*

who have interpreted it. It is perfectly clear, by events, that those who have written on this subject have made great mistakes; we have the advantage of living in a later period, and of having these mistakes manifested. Some, in these days, prominent in their prophetic statements, have, in the author's view, fallen into doctrinal errors; an unchristian spirit of judging, and condemnation of others, or even serious delusion; or a rash spirit of throwing aside all preceding laborers. Was it not the artifice of the enemy to destroy the power of those weighty truths which prophetic writers have distinctly brought forward, and especially to turn the attention of the church from the prophetic word? There is, however, a plain direction, (1 Thess. 5:20,) "Despise not" (*μη ἐξουδενίσητε*, do not set at nought, or count for nothing,) "prophecies." The same thing took place at the time of the Reformation, and Gurtler has some valuable remarks upon it. He says, that, "After the beginning of the sixteenth century, the gospel being recovered from anti-christian darkness to light, many interpreters employed themselves in the Exposition of the Prophecies; but at the end of that century the ardor for this most divine study began to cool in the churches and schools," and he states one principal cause of this lamentable issue to be the unhappy disputes which arose among Protestants; in Germany between the Lutheran and Reformed; and in Holland between Remonstrants, and Contra-Remonstrants; from the origin of these disputes, controversial volumes were sent forth, rather than Commentaries on the Sacred books. Afterwards another thing arose, from which the study of prophecy was not only despised by irreligious men, but also by learned and pious persons. Some came to treat of it with unwashed hands, and an unsuitable mind; for enjoying riches of genius, and facility of writing, and blandishments of language, they promulgated the fulfilling of prophecies in that immediate nearness of time and place, which inconsiderate hope, impatience under undesired calamities, and too great love of their country dictated. Gurtler shows also how others failed in their prediction of an immediately happy state of the church; and adds, "books of this kind were eagerly read, translated into different languages, and filled the minds of the curious; but, bye and bye, the event not answering to the promises, where only the vanity of the writer was to be reprehended, the only prophetic Theology was, after the manner of the age, carped at, and despised; and the wisdom of the prophecy of the supreme King of kings, knowing, determining, and foretelling all things, was given up to oblivion." He then shows how God rescued, by his Spirit, the church out of this state by raising up such men as Brightman, Mede, More, and Hofman.

Gurtler then, after giving the system of Mede and others, has these reflections:—"I will not carp at the structure delineated by these learned and pious men, or subject it to my censure, for I had rather congratulate them on that eternal blessedness in which they now enjoy God, and more thoroughly and entirely know his works. In this life, 'we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away,'—(1 Cor. 13:9-10,) 'and we shall clearly see these things which we now conjecture, or inquire into with much labor; or altogether are ignorant of. The human mind of the Son of God, with the angels knew not, on earth, the day and hour of judgment,' (Mark 13:32,) 'but the Lamb had given to him in heaven the whole history of the world and the church.'—Rev. 1:1-3."

May we learn lessons from past experience, and especially the lesson of not neglecting any part of God's word, and being turned aside by the enemy to despise prophecies from the faults of those who have studied it. God has given increasing light, age after age, to his church on this subject, and should even some material parts of the views of the leading modern interpreters turn out to be pre-anticipations, or unfounded interpretations of what God has foretold, may we, notwithstanding such stumbling-blocks, "take heed to that which is still the more sure word of prophecy," (2 Pet. 1:19,) "the light shining in the dark place," and only pray the more earnestly that our "love may abound yet more and more in knowledge and in all judgment, that we may try things that differ (*δοκιμαζέτωσαν τα διαφέροντα*) and be sincere and without offence till the day of Christ."—Phil. 1:9, 10.

Last Days of Rev. E. Bickersteth.

BY SIR CULLING E. HARDLEY.

At the end of the last year, (1849) nothing was farther from the thoughts of Mr. Bickersteth's own family than the probability of his death. His other friends had for sometime perceived, as it seemed to them, a diminution of his wonted mental and bodily energy; but his return home was always the signal to him to throw off care, his irrepressible natural buoyancy

making him the liveliest and merriest of his domestic party.

At the beginning of the present year his children were impressed with the feeling that their father "was growing old very fast;" he was indisposed for his usual walks, and languid in his manner of speaking. He had an engagement, of some standing, to be at Birmingham, for the Foreign Aid Society, on January 21st; having mistaken the day, he was obliged to leave home very suddenly, and the excitement of this probably hastened the development of the secret mischief. On the following Sunday, January 27th, he preached for the last time, having chosen the singularly appropriate text, "Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world." He preached twice, and took the evening lecture in the school-room, besides paying a pastoral visit to a sick friend in the village; but his languor made his family uneasy. A measure of drowsiness began to show itself, for which he accounted to himself by saying that he was growing "an indolent old man." He still denied that he was in any respect ill, nor would he consent that any steps should be taken to alter his engagements at Torquay, and other places in Devonshire, where he had pledged himself to assist the Alliance and other societies, in the latter part of February.

On Tuesday, 29th, he consented to see his medical attendant, who took at once a serious view of the case, and believed him to be threatened with another paralytic stroke, though he hoped that rest and the use of means would, under God's blessing, avert it. Mr. Bickersteth at once submitted to the suggested restrictions, and to the relinquishment of his engagements in the West of England; the remaining part of the week was passed in his easy chair. Two or three times in that week there were slight symptoms of forgetfulness and incoherence. Early on Sunday morning, February 3d, he complained of pain in his head, but went down to his study before breakfast, as usual. Feeling anxious, after half an hour, Mrs. Bickersteth went to him, and her alarm was great to find that he had sunk down in his easy chair, quite unconscious. The active remedies employed restored a measure of consciousness, and by degrees his mind became more unclouded. He said: "What a comfort it is not to have to seek salvation now; I can enjoy a salvation found. I know in whom I have believed; the Gospel is a reality; I find it so now." He added: "Salvation sought is with fear and trembling; salvation found is always ready."

"I have so many mercies," he said, "I ought to be full of praise; that is a sweet direction, 'In everything give thanks;' there is more divinity in that verse than in all the fathers. It is a bit of gold that enriches. They talk of the gold of California, but the gold of that land is good."

On the 4th of February his medical brother, Mr. Robert Bickersteth, came from Liverpool, in answer to a telegraphic message. His visit seemed to give Mr. Bickersteth new life. He walked down stairs, and had about an hour's conversation with him about the Gorham case. This was, however, but a temporary appearance of strength derived from excitement. He sickened rapidly again in the evening.

On Tuesday, February 5th, he asked one of his family, "What have you been reading?"—"The Bible." "That is the best," he replied. "What different aspects it has under different experiences! Passages read in a sick room come with more power than ever they did before. What part are you reading?" "Because Thou hast been my helper, therefore under the shadow of Thy wings will I rejoice." "That," he said, "is past experience leading to future joy and future faith. 'The shadow of Thy wings,' beautiful expression! Under the mercy-seat, like being under the parent hen,—so near to Him, nestling in all his warmth and love."—When one of his children brought him some refreshment, he said: "I will give you a cup of living water for your cup of tea; it is this—I have been thinking of it a long time: 'But, beloved, keep yourself in the love of God, building up yourselves in your most holy faith, looking for the mercy of our Lord Jesus Christ unto eternal life.' These may be pleasant rooms to dwell in," (mentioning many rooms in the house,) "but the best room of all to keep in is the love of God: and what a prospect we have from it, 'looking for the mercy of our Lord Jesus Christ unto eternal life;' what boundless mansions of glory then are these; 'keep yourself in the love of God.'"

On Saturday evening, February 9th, when most of his family were with him, he said, though every word was an effort: "I have no confidence in any goodness or merit of my own. I place my whole trust in the Lord Jesus Christ; on that account I am accepted. I believe I have faithfully preached His gospel." Then taking the hand of one of his children he said: "Renounce every confidence but in the death of the Lord Jesus;" and in a distinct but hurried whisper added: "O death! where is thy sting? O grave! where is thy victory? Thanks be to

God who giveth us the victory through our Lord Jesus Christ. I am persuaded that neither life, nor death, nor angels, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

On Sunday, February 10th, he expressed a wish that the following request should be made to his congregation: "The prayers of the congregation are desired for the rector of this parish, not that he may be raised up again from his illness, but that he may glorify God by fresh exercises of faith, patience, and resignation, and that, when his work is finished, he may depart hence, to which he has ever looked forward as the highest consummation of a faithful minister." He also said to one of his children: "The Lord bless thee, my child, and make thee a blessing. If we honor our Saviour and His truth, He will honor us; if we rally round His truth, He will make us strong to support it." From this time he became so rapidly and decidedly worse, that these words were treasured up, in the belief that they would be his last.

Soon after this he had a serious relapse, and one of his first words afterward was, "I am a poor heap of mortality; but Jesus is on board, and all will be well." He very much enjoyed draughts of cold water, saying, "I connect it with spiritual blessings: 'he that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water, springing up into everlasting life;' the excessive coldness of the water, its rich abundance and refreshment, typifying just what the soul wants: nothing seems to me so to resemble the pure, refreshing waters of salvation as this."

To his medical attendant he said, "You have a troublesome office, but it is nearly over now;" and when assured the trouble and suffering had been his, he replied: "Nothing compared with my deservings. I find all my principles confirmed by my last hours. I have believed in the Lord Jesus Christ, and He supports me now. I commend him to you as an only and complete Saviour. You have done all you could for my poor body; it is right that I should commend Christ to you."

He spoke to his son of the pre-millennial advent, and of his duty, since he believed in it, to preach it, adding that he had never regretted the view of it which God had given him. He said to one of his family, "You never saw a death-bed before, did you?" And when told that they could not yet give up the hope of his being raised again, he answered: "That is not in the least likely, nor is it at all desirable; I desire to depart and be with Christ, which is far better. What should I be raised up for, except for my family, and God will be with them; if I am raised up, it will be to a body of much weakness and suffering; if I am taken it is to glory; the sufferings of this present time are not worthy to be compared with the glory that shall be hereafter."

His mind ran much upon poor people and school children, wishing his family to distribute copies of the "Sinner's Friend" and "Simeon Willhelm" among them, and being very anxious that a voice of warning should be sent to the careless souls in the parish of Watton.

To one of his family he said: "I have finished my work, I am longing for my rest; my children must not detain me by their prayers." And subsequently: "I hope the faith of my dear children will not be weakened, but confirmed by their father's dying hours." When his medical brother from Liverpool came to see him again, he said to others: "I have been talking with my dear brother as to whether this will be dying illness; he tells me he does not say there is no hope. Now what he calls no hope I call the most hopeful of all things—to go and be with my Saviour." He added: "It would be so for me, but I must cherish the hope of life for my family, and my parish, and the Church of Christ. Well, the comfort is, that it does not depend on our wishes; it is God's will that orders all."

The distracted state of the Christian Church, and the means of uniting it, continued to occupy his mind in illness as it had done in health. He said on one occasion: "I have been thinking of the Evangelical Alliance. I do not want my name to be much spoken of, but I want that we should love one another more." He did not care for the means, provided the object was effected; and the more Christ, and the less men, were spoken of while aiming at that object, the more he would be satisfied. May we, his survivors, ever breathe the same spirit.

To his sister he said: "The great thing in love is to seek each other's spiritual benefit; remember that, dear sister, for yourself and your children; seek to glorify Christ yourself, and seek that your children may glorify Him also." She answered: "Your prayers for them, dear brother, are a great comfort to me." He replied: "No prayer is lost; all our prayers live; they are as it were, indented around the throne of God, and when God looks round He

sees the prayers of his children through the sweet incense of the Saviour's merits."

At another time, he said: "We are none of us exempt from affliction; nor can we wonder that if our blessed Saviour was made perfect through sufferings, we should share in them." He asked one of his children to read him the 130th Psalm,—"Out of the depths I have cried," &c.,—and when it was finished, after the last part—"with the Lord there is plenteous redemption, and he shall redeem Israel from all his iniquities,"—he said: "Beautiful it is; that is your father's only ground of confidence;" and afterwards he said: "How truly this is called the body of humiliation. Well! it is sown in corruption, it raised in incorruption; it is sown a natural body, it is raised a spiritual body."

On Tuesday, February 19th, when one of his children said she feared he was uncomfortable, "No," he replied, "I have had a pleasant dream, I thought I was in the green pasture with all the flock of Christ, wandering beside the still waters, and resting in those cold green pastures; was not that pleasant?" When asked if he saw Jesus there, "Yes," he replied, "that was the delight of it, to be with Him; and while He was there, every want was supplied. 'The Lord is my shepherd, I shall not want;' He supplies the wants of the whole world by the atonement he has made by his flesh and his blood. That is a wonderful thought, 'my flesh is meat indeed, and my blood is drink indeed;' while we have that, we cannot want."

During the night, he said, "Such a multitude of thoughts come into my mind, passages of my past life! I have had a busy life, and in the multitude of the thought, within me, Thy comforts refresh my soul!"

The next morning when the post was come, his son-in-law told him that Dr. Merle d'Aubigne sent his affectionate Christian remembrances to him: "Tell him from me, my heart is with him and the dear foreign brethren, and I hope the Lord will bless them greatly in their efforts to spread his truths among the foreign churches." On Friday, February 22d, he said to his son-in-law, "I have been thinking of that precious promise, 'Let not your heart be troubled, neither let it be afraid; ye believe in God, believe also in me;' to believe in Jesus is the great comfort; we must try to be better ministers—the good of the people is the great thing; all besides is a passing dream."

On the evening of Friday, the 22d, he sank into such a deep and heavy stupor that his family never expected consciousness again to return; but on Monday evening, February, 25th, when one of his children was holding his hand, she saw his eyes suddenly lighted up with mind, as if his spirit had returned from the borders of eternity. "Dearest father," she said, "is Jesus with you?" His lips tried to move, but in vain. "If He is, will you press my hand?" He did so most distinctly, looking earnestly upon her. "Have you no fear?" Again he tried to speak, but unable, gave the desired recognition. She asked a third question, but the momentary gleam had passed away. The intervals of consciousness afterward returned more frequently. The next day he gave her this blessing: "The Lord bless thee, my child, with overflowing grace now and forever."

At seven o'clock on Thursday morning, Feb. 28th, he became much worse; his breath hurried, and the pulse quicker than could be counted. He continued in this state the whole morning; except for the labored breath, his appearance was that of a tired infant, falling gently and wearily asleep. He was not conscious toward those around him, but seemed evidently conscious toward God; for his eye was clear and raised upward, reminding them of the motto he had chosen for the year, "Looking unto Jesus," and recalling to their minds those beautiful lines:—

"How sweet the hour of closing day,
When all is peaceful and serene,
And the broad sun's retreating ray
Sheds a mild lustre o'er the scene!"

"Such is the Christian's parting hour,
So peacefully he sinks to rest;
And faith rekindling all its power,
Lights up the languor of his breast."

"There is a radiance in his eye,
A smile upon his wasted cheek,
That seem to tell of glory nigh,
In language that no tongue can speak."

At a little before five o'clock the breath, which had been drawn at longer and longer intervals, suddenly ceased; afterward, however, with one sob, life returned; and this was repeated several times. A shade of deeper solemnity, as at the approach of death, passed over his face, which then kindled with an expression of radiant joy. The breath became noiseless as an infant's; the eye, fixed upward, grew brighter and brighter till it was glorious to look upon, and he seemed enjoying visible communion with that Saviour whom having not seen he loved.

"One gentle sigh his fetters broke;
We scarce could say he's gone,
Before the willing spirit took
Its mansion near the throne."

Light lingered in his eye even after the faint breath returned no more, and his family scarcely knew the moment when the spirit returned to the God who gave it. May our last end be like his.

Beloved, yet Sick.

"Lord, behold, he whom thou lovest is sick."
John 11:8.

Sickness is one of the effects of sin, but it is not always a proof of God's displeasure: the objects of his love are a poor and an afflicted people. Whom the Lord loveth he chasteneth. The objects of his love may be known. They are peculiar in their experience; they fear sin; they have low views of themselves; they prize the throne of grace; they highly value God's Word: they love, cleave to, and depend entirely on Jesus for acceptance with God, and complete salvation. They pant after holiness, they pine for the presence of God, and they prefer anything to being banished from him. They are singular in their practice; they separate from the world; they are much in private with God; they have no relish for the gaieties and vanities of the town, and they wish and aim to copy the example of the Lord Jesus Christ in all things. They say by their life, pursuits, and profession, "I am the Lord's." The love of Jesus weans them from the world, and preserves them from inordinately loving the creature.—The Saviour loves all such. His love has been fixed on them from eternity. His love to them is strong, tender, and deep. He loves them always, and will love them for ever.

But the love of Jesus does not prevent sickness; nay, sometimes it sends it. Lazarus was beloved, but Lazarus was sick. Bodily disease is often sent as a blessing; it is medicine to purge out some gross humors from the soul; to wean us more from the world; to embitter sin; and to bring us to feel more than ever our dependence on the Lord. It is sometimes sent as a correction: we have perhaps been ungrateful for our health; or we have been light, trifling, and worldly; or we have overvalued the things of time, and practically slighted the things of God; or we have been hewing us out broken cisterns; or we have been careful and troubled about many things, to the neglect of the one thing needful; and sickness is intended to chasten, correct, and cure us. Or it may be sent for instruction; we often learn more during a short illness, than we do in months and years of health. Then we see the real emptiness of the world, the vanity of the creature, the folly of seeking a portion below, the importance of divine things, the value of an interest in Jesus, the blessedness of fellowship with God, and the necessity of being like servants waiting for the Lord. Then we get nearer to our God, become more detached from the world, and enjoy divine things with a double relish. Surely this is love. Does the mother love her child the less, because she sees it necessary to give it bitter medicine? Or does a father love his son less, because he must chastise him to prevent his ruin? Or is it unkind to teach a pupil the most valuable and important lessons, even if it require confinement and close application for a time? If so Jesus is unkind in sending sickness: but instead thereof, it is love and kindness that afflicts us.

But when saints are sick, Jesus should be sought; and to him the application should be made. He is our physician, and he alone can give skill to the earthly physician, or render the means effectual. He is also one of the family; He is "THE BROTHER BORN FOR ADVERSITY;" now he is especially needed, now he is peculiarly suitable, and now he is willing to visit and bless. He is the friend who is as one's own soul, who is united to us, and deeply interested in our everlasting welfare. He requires that we visit Him, inform Him, invite Him to our sick chambers, and strive to profit by the dispensation. In making application, we should plead with Him on the ground of his love. "He whom thou lovest is sick." Then it is important that our state be decided before sickness comes; also that our walk and communications in health should be consistent and spiritual, that our friends may thus plead for us. The sisters knew that Jesus loved Lazarus, and that Lazarus loved him. But how many sisters there are who do love Jesus themselves, but their brothers do not; they cannot go to Jesus for them in sickness as these sisters did. O happy family, where sisters and brothers all love Jesus, and are beloved of him! If sickness visits such a house, with confidence may the other branches apply to the Saviour, and love will listen, approve, and act, for the benefit of its objects.

Rev. James Smith.

The Christian's Anticipation.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, not made with hands, eternal in the heavens."—2. Cor. 5:1.

Paul the apostle felt in an extraordinary manner the object and importance of his mission

when he wrote the epistle of which the foregoing text is a part. He stood as the earthly comforter of the Apostolic Church, then in its infancy and feebleness, though possessed of mighty elements, and capable, in its ultimate development, to accomplish a glorious and mighty destiny.

He was an able comforter, for he spoke of Christ, and pointed to Him and the blessings which resulted from his sufferings, as a compensation for the trials to which the Christian is subjected on his heavenward march. Paul himself had experienced the love which he preached unto others—that love which had blazed across his path while travelling to Damascus, and transformed the bitter persecutor to a humble follower of the meek and lowly Jesus. He speaks of death, in the verse before us, with the familiarity which is the exclusive right of the Christian, and then adds the consolation—the enjoyment of a heavenly home. His language is not dubious, not ambiguous; it is plain and forcible. There are suppositions which fascinate and allure mankind, visions of glory never realized, prospects of beatific splendor never completed, hopes of futurity never attained. It is not so with the Christian. We know, is the language of Christianity; We expect, is the language of sin. Gloomy doubts do sometimes infest the bosom of the believer, but one verse of the Bible, aided by the Spirit of God, compels these doubts to retire, and then the firm and abiding confidence reigns instead.

This earthly house shall be dissolved. Every gravestone tells the same story of man's mortality; every funeral eulogium, however splendid, adverts to the same absolute fact. Paul is speaking to the Church when he uses the language of the verse before us. The unpardoned sinner dare not indulge in such a confidence—such a consolation. It is the Church that claims it as her loveliest, holiest assurance. It is this that cheers her when dangers threaten and difficulties circumscribe her praise-girt boundaries.

It is a building of God. This is her great joy. If it were a building of angel, seraphim, or cherubim, it would be glorious to inhabit; but it is a building of God endless as his existence, eternal in the heavens. It is already in store for him, a grand reversionary interest which no mutation of time can injure or even disturb.—It is laid up for him above, and not a spirit of glory, or a sinner on earth, or a devil in hell, can deprive him of his possessions. The things of time are evanescent and fleeting. The feet of centuries trample into fragments and atoms the rugged rock, the finely carved turret, and the cloud-piercing dome. The sun on his track of light and glory shall die out. The home of the Christian is subject to no common and material laws. It is eternal in the heavens. This strong, impulsive, yet submissive confidence, may, like a wave of the ocean, float him on, and on, and on, until the shores of eternity are pressed by his welcome and rejoicing feet.

Christian Intelligencer.

Is He a Christian?

Is he a Christian?—He seems so stern, almost morose, in his habits and character. His brow wears a perpetual frown. He manifests no sympathy with mankind. He repels by his coldness all kindly advances, and his very manner freezes every rivulet of affection that flows toward him.

"Be kindly affectioned one to another with brotherly love." "Be kind, be courteous."

Is he a Christian?—He seems to be proud. There is a forbidding haughtiness in his mien, as though he deemed himself of a superior race to those with whom he is ecclesiastically associated. He talks and moves as though he were conferring an honor upon those with whom he condescends to mingle.

"God resisteth the proud." "The Lord hateth a proud look."

Is he a Christian?—His conversation is all trifling. He labors to be witty. He is constantly seeking to excite a laugh. He aims to give a ludicrous direction to every topic of conversation. As viewed by him, the whole universe seems compounded to trifles.

"Let your speech be always with grace, seasoned with salt." "Foolish talking and jesting are not convenient."

Is he a Christian?—He is so censorious.—He is perpetually finding fault. Nothing pleases him. Whenever you meet him, you may be sure that the staple of his conversation will be the failings or faults of others.

"If thy brother trespass, tell him his faults, between thee and him alone." "The words of a tale-bearer are as wounds." "Speak not evil one of another, brethren."

Is he a Christian?—His whole soul seems absorbed in worldly business. His time and thoughts are so engrossed by his secular affairs, that he finds no leisure or disposition for interests benevolent or spiritual. He is impatient at the loss of an hour, or the call for a dollar from his worldly employments.

"Use this world as not abusing it." "If any

man love the world, the love of the Father is not in him."

Is he a Christian?—Why, he is avaricious. He is noted in the community for his grasping and hoarding habits. He bends all his energies to money-getting, and he holds all he makes with an inflexible hand.

"Covetousness is idolatry." "Idolaters shall not inherit the kingdom of God." "What shall it profit a man if he gain the whole world and lose his own soul?"

Is he a Christian?—He mingles in the gayest society, and seems to prefer it to association with his brethren in the church. He has been known to be absent from the prayer meeting, that he might spend the evening with a gay party. It has been whispered that he was seen at the theatre, and that he took an excursion into the country on a Sabbath morning.

"I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation." "Lovers of pleasure more than lovers of God." "A day in thy courts is better than a thousand."

Is he a Christian?—He manifests almost no interest in the welfare of the church, is untroubled by its adversity, and seems to care but little for its prosperity. In regard to its progress, or efficiency, or purity, he is chillingly indifferent.

"Christ loved the church and gave himself for it." "If any man have not the spirit of Christ, he is none of his." "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Watchman & Reflector.

Our High Priest.

Here let us pause and adore the compassionate High Priest, who is ever touched with the feeling of our infirmities. He can condescend to the weakest of his flock. He can meet them, as it were, in their own way, and upon their own conditions; and he is sometimes pleased to do so. The prayer in which impatience struggles with unbelief, is sometimes answered, not in anger, but in deep commiseration for the tempted suppliant. If the gourd withers and we impatiently complain, he provides us with another shelter, and gently asks, "Dost thou well to be angry?"

Many are the humbling recollections of the servant of God, but amongst them none is more affecting than his impatience with the Lord, while blessings were preparing for him; and his unbelief, at the very moment when the clouds were charged, not with storm and tempest, as he thought, but with the rich drops of mercy, the abundant showers of God's refreshing grace. But this is the Divine compassion of the Son of man. In this character he delighted to describe himself, even in the word of prophecy: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Nor is the majesty of Jesus less apparent than his condescending pity. He comforts Thomas, but at the same time he rebukes him. He raises him once more to the apostleship which he had forsaken; and, at the same time, he reminds him of the hardness of his heart, and the depths of his abasement. "Thomas, because thou hast seen me, thou hast believed: blessed are they which have not seen, and yet have believed. Thy faith is less honorable to me than that of thy brethren; there are blessings in reserve for them which thou hast well nigh forfeited." As if the Lord had said, "Go, and sin no more, lest a worse thing happen unto thee." Thus, when God pardons sin, he leaves a solemn awe and dread of it upon the conscience.

May we share the blessings which Thomas lost! the blessing of those which have not seen, and yet have believed. How God honors faith in his dear Son! How he pours down heavenly consolation on those who have it! Let us strive, and watch, and pray against everything which might disturb our faith in Jesus. Sin, or heartless speculation upon the things of God, or a worldly mind will damp, nay, they will extinguish it. It is a strange plant in an unkindly soil—neglect it and it dies; and then our peace departs, and we know ourselves estranged from God. Rather may it increase more and more; and "be found unto praise, and glory, at the appearing of Jesus Christ; whom not having seen, we love; and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." To him be all the praise of our salvation for evermore. Amen.

Rev. J. B. Marsden.

When man has looked about him as far as he can, he concludes there is no more to be seen; when he is at the end of his line, he is at the bottom of the ocean; when he has shot his best, he is sure none ever did nor ever can shoot better or beyond it; his own reason is the certain measure of truth; his own knowledge, of what is possible in nature; though his mind and his thoughts change every seven years, as well as his strength and his features; nay,

though his opinions change every week or every day, yet he is sure, or at least confident, that his present thoughts and conclusions are just and true, and cannot be deceived. Sir W. Temple.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 28, 1850.

THE MORNING.

"The watchman said, The morning cometh" (Isa. 21:12); and though, while making this answer, he forewarns us of night, he also assures us of the morning. There is a morning, says he, therefore do not give way to faintness of spirit; but there is a night between, therefore take warning: that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning—a dark delay, for which we should be prepared. During this he calls for watchfulness: for the length of the night is hidden, the time of day-break is left uncertain. We must be on the out-look with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the failing of hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say, "When will the night be done?" He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they will again and again return, to learn of the watchman what is the promise of the day. For no familiarity with the night can ever reconcile them to its darkness, or make morning less desirable and welcome.

It is right for us to desire the morning, to hope for it, to weary for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival. For the coming of the morning is the coming of Him whom we long to see. It is the coming of Him "who turneth the shadow of death into the morning."—Amos 5:8. It is the return of Him whose absence has been night, and whose presence will be day. It is the return of Him who is the resurrection and the life, and who brings resurrection with Him; the return of Him who is creation's Lord, and who brings with Him deliverance to creation; the return of Him who is the Church's Head, and who brings with Him triumph and gladness to his Church.

All the joy, the calm, the revivifying freshness of the morning are wrapt up in Him. When He appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of un-fallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fulness thereof, the fields are joyful and all that is therein, the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for He has come, for He has come to judge the earth; with righteousness shall he judge the world, and the people with his truth."—Psa. 96:11; 98:7.

This morning has been long anticipated. Age after age it has attracted the Church's eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been desired, and rejoiced in as the sure consummation towards which all things are moving forward according to the FATHER'S purpose. "There is a morning" has been the word of consolation brought home to the burdened heart of many a saint when ready to say, with DAVID, "I am desolate," or with JEREMIAH, "He hath set me in dark places as they that be dead of old."

Let us dwell for a little on some of these Old Testament allusions to the MORNING. Let us take first the 30th Psalm.

DAVID had been in sorrow, and in coming out of it he makes known to the saints his consolations:—"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For there is but a moment in his anger; in his favor is life; weeping may endure for a night, but joy cometh in the morning."—Psa. 30:4, 5.

The earnest of that morning he hath tasted, but the

morning itself he anticipates. Then joy has come. Then he can say, (verse 11,) "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness." But it is the voice of a greater than DAVID that is heard in this Psalm. It is one of CHRIST'S resurrection Psalms, like the 18th and the 16th. He was "lifted up," so that his foes were not made to rejoice over him. He cried, and was "healed." His "soul was brought up from the grave." There was anger against Him "for a moment," when as the sinner's substitute he bore the sinner's curse. But in JEHovah's favor there was "life." He had a night of weeping, a night of "strong crying and tears," when his soul was "sorrowful even unto death," and when beneath the waves of that sorrow he sunk, commending his spirit into the Father's hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, he left all his sorrow behind: his sackcloth was put off, and he arose "girded with gladness." He found morning and joy; and he is "the first fruits of them that slept." His rising was the rising of his saints.—There was a morning for him, therefore there shall be one for us,—a morning bright with resurrection-glory.

Let us next take Psalm forty-ninth. these are CHRIST'S words, as is proved from the quotation of verse 4th in Matt. 13:35. He summons the whole world to listen. He "speaks of wisdom," for he is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul; and who knew so well as he what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He proclaims their madness and guilt,—speaking of them as incurable from generation to generation. He contrasts the end of the wicked and the end of the righteous; "like sheep the former are laid in the grave,"—buried out of sight, forgotten, unmourned. "Over them the righteous shall have dominion in the morning." The morning then brings dominion to the righteous,—redemption from the power of the grave. In this Jesus rejoiced; in this let us rejoice. This joy of the morning was set before him; it is the same joy that is set before us. Dominion in the morning is that to which we look forward,—a share in the first resurrection, of which those who are partakers live and reign with CHRIST.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel's faithful ones, in the time of "Jacob's trouble." The earth is shaken (verse 2, compare with Haggai 2:6 and Heb. 12:26, 27;) the sea and the waves roar (v. 3, compare with Luke 21:25;) but there is a river whose streams gladden them. God is in the midst of her. Nay, "God helps her when the morning appeareth," (verse 5, margin,) just as in the morning watch he looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at his voice,—he sweeps off every enemy, he makes wars to cease, and sets himself on high over the nations, as King of kings, "exalted in the earth." From which we gather that the morning brings with it deliverance from danger,—victory over enemies,—the renewal of the earth,—peace to the nations,—the establishment of MESSIAH'S glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth!—resurrection for the Church, restoration for Israel, restitution for the earth!

Look at the 110th Psalm. We see Jesus at JEHovah's right hand,—waiting till his enemies be made his footstool; and then He who said unto him "Sit," shall say, "Arise."—Psa. 82:8. He is yet to have dominion on earth, and to sit upon the throne of his father DAVID. Instead of "a gainsaying people," as he had in the day of his weakness, he is to have "a willing people in the day of his power;" all arrayed in the beauties of holiness; more numerous and resplendent than the dew from the womb of the morning. Willingness, beauty, holiness, brightness, number; these shall mark his people in that morning of joy which his coming shall produce.—"The dew (says one) is deposited in greatest plenty about the breaking of the dawn, and refresheth with its numerous drops the leaves, and plants, and blades of grass on which it resteth; so shall the saints of God, coming forth from their invisible abodes out of the womb of the morning, refresh the world with their benignant influence; and therefore are they likened to the dew, for all nature is so constituted of God, as to bear witness of that day of regeneration which then shall dawn."

Read also "the last words of DAVID," (2 Sam. 22:1-4,) in which, as in the 72d Psalm, "the prayers of DAVID are ended," or summed up. "There shall be a just one ruling in the fear of God; as the light of the morning shall he arise, the Sun of an unclouded morning, shining after rain upon the tender grass of the earth." Not till that Just One comes is the morning to dawn, for he is its light; and from his countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the

long night shall disappear, and the brief tribulation tasted in the time of absence be forgotten in the abounding blessedness of his everlasting presence.

Let us hear how, in "the Song," the bride refers to this same morning. She rejoices in the Bridegroom's assured love, and her desires or longings are not questionings as to the relationship in which she stands to him. This is with her a settled thing, for she has tasted that the Lord is gracious. "I am my beloved's, and my beloved is mine." What direction then do her longings take? Her "eyes are towards the hills," over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry: "Make haste, my beloved, and be thou like a roe, or to a young hart upon the mountain of spices." 8:14. Thus also she anticipates the morning of fuller joy, even while enjoying present fellowship: "He feedeth among the lilies until the day breaks and the shadows flee away."—2:16, 17. And thus the Bridegroom himself, feeling, if one may so speak, the loneliness of the night, and that it is "not good to be alone," longs, like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest gleam of dawn: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—4:6. On that hill let us meet him in faith, and watch with him in hope, yet ever remembering, that though this joy which faith gives here is unspeakably comforting, it is not the gladness of the marriage supper,—it is not the blessedness of the bridal day. For he himself, while telling his disciples, "Lo, I am with you always," says, also this, "I will not henceforth drink of this fruit of the vine until the day that I shall drink it new with you in my Father's kingdom."—Matt. 26:29.

Thus we see all kinds of joy brought within the circle of this MORNING. It is a morning of joy, because it is the morning introduced by Him, who said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11;) by Him "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."—Psa. 16:11. But let us mark the different kinds of joy, and the different figures denoting it.

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished, and MORDECAI was exalted:—"The Jews had light, and gladness, and joy, and honor, . . . the Jews had joy and gladness, a feast, and a good day."—Esther 8:16. Such shall be the Church's joy in the morning of her great deliverance. There is the joy of escape from captivity and return from exile, such as made Israel feel "as men that dream." Such shall be the Church's joy when her long captivity is done. "Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy."—Psa. 76:2. There is the joy of harvest (Isa. 9:3;) and such shall be the Church's joy. There is the mother's joy when her pangs are over, and the child is born into the joyce, and our joy no man taketh from us. The joy world.—John 16:20. With such joy shall we reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning;—a long glad day before us; no evening with its lengthening shadows, no night with its chills and darkness.—"There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."—Rev. 22:5.

The prospect of this morning—this "morning of joy"—nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! how difficult for us to fight against faintness and despair! But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tear shall soon be wiped away. We can watch the tedious sick bed, for soon "the inhabitant shall not say, I am sick." We can look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter.—The here is but an hour; the hereafter is a whole eternity.

But the world—the heedless, pleasure-chasing world, they have no such brightenings for their dark hours of sorrow. No morning comes to them. Their sun sets, but rises not again; their life goes down in darkness, without a hope. It is night—night infinite and endless, to them; "the blackness of darkness for ever!" No healing of their wounds, no wiping away of their tears, no binding up of their broken hearts! They reject the infinite sacrifice, they sport away their day of salvation, and their history winds up in judgment and the second death. "If they speak not according to this word," (says the prophet,) "there is no morning for them."—Isa. 8:20, margin. This word, "which by the gospel is preached unto them," (1 Peter 1:25,) they slight or scorn, and vengeance overtakes them for rejection!

"Therefore," says the same prophet, "shall evil come upon you; thou shalt not know its morning."

Sad closing of a life-time's weariness! Joy they have never known, though its full cup has often been handed to them by God, and they pressed to drink it! For what is each message, each summons, each warning, but God saying to them, "Come, share my love, come taste my joy!" Sorrow they have known, for how could they miss knowing it in such a world! Heavy burdens, keen grief, sharp stings, bitter memories, hard misgivings, intolerable forebodings, dark self-questionings, "What am I, or what shall I be?" all these, crowding in upon a soul that has no God, pouring into a heart that has no outlet for its sorrows in the bosom of a SAVIOUR, are enough to dry up life's springs even when deepest. Yet all these are but the beginning of sorrows! There is a fuller cup yet to be given them to drink—eternal wormwood! Then the heart would fain break, but cannot. For the sorrow is as eternal as it is infinite. They shall seek for death, but shall not be able to find it; for the second death is the death that never dies. Rev. H. Bonar.

THE CROWN.

"They cast their crowns before the throne."—Rev. 4:10.

There is much in the book of the Revelation which is difficult and obscure, and yet it answers to its title; it is a *revelation*, and not a book of enigmas or inscrutable mysteries. All will be made plain soon. Much is plain now to the believer who studies it with humility and prayer. It reveals the glories of CHRIST, telling us how our elder brother appears in his Father's house; what offices of love he sustains for us; what tender affection he bears toward us; as also in what high estimation he is held at the heavenly court. It reveals the future glories of the Church more fully, and more in detail, than any other part of God's book; here "immortality is brought to light." It is also a map of the country which the Church has to pass through to her inheritance; her enemies, her conflicts, her trials, her victories, are here unfolded; and all to produce caution, courage, and consolation. The worship and service, the joys and employments of the heavenly world, or else of the world to come, (for most probably it is the resurrection state which is foreshown in this vision, Rev., 4th and 5th chapters,) are here known. Here we may listen to the perfect melody, behold spotless beauty—witness worship without any defect—and humility without any mixture of pride. They (the four-and-twenty elders) fall down before him who sits on the throne, and worship him who liveth for ever and ever; and cast their crowns before the throne. Their *dignity*, their *station*, and their *employment*, are all worthy of our notice. The dignity of these worshippers is set forth in the following striking words,—"Round the throne were four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting clothed in white raiment, and they had on their heads crowns of gold." We do well to connect together, the white raiment and the crown. This shows the connection between *righteousness* and *life*. The fine linen is the righteousness of saints.—Rev. 19:8. Only those who submit to God's righteousness, who are willing to be saved by the merit of another, can ever wear the crown. This connexion of the robe and crown shows the union of the priestly and regal functions, and that the redeemed will reign and minister, be kings and priests unto God. The glorified Church will be exalted to reign with CHRIST, to sit with him on his throne, and to administer under him the affairs of his everlasting kingdom. They will be endowed with a noble and royal nature, corresponding with their high station and dignity. Theirs will be indeed a free and princely spirit then; every thought, feeling, and desire, will correspond with their high destiny. They will then be manifested as the sons of God.

The crown also denotes the completeness of their triumph, it is a crown of victory, which only the overcomer wears. The conflict has been long and sore, the race has been arduous; but the enemy is conquered, the goal is gained, and he who overcame for them, and in them, who was their forerunner, and whose cheering words animated them, even the Lord, the righteous Judge, gave them the crown, even a crown of life, of righteousness, of glory; an incorruptible crown, an exceeding and eternal weight of glory. This is the consummation of all their wishes, the reward of all their labors, yet the free gift of the God of all grace.

Those who wear the crown are "before the throne." How infinite the glories of that throne, how great the blessedness of those who are near it! It is a throne of majesty high and lifted up—a throne of righteousness, of grace, of glory. There every attribute shines forth, and all appear in harmony. The Lamb is in the midst of it revealing its glories, fulfilling its high behests. Before it are the seven spirits of God, round it is the rainbow of the covenant, and near it countless hosts of saved and upheld ones, the two grand branches of the one family.—This shows their nearness to God—their acceptableness in his sight (they are his favorites in whom he

finds pleasure)—and their intimate union with each other. What glories beam upon their eye—what wonders employ their thoughts—what happiness fills their hearts! They reflect the glory of God, as stars in the firmament of mercy; they show forth the beauty of the Sun of righteousness. They incessantly bear witness to the glory of God, and as they cast their crowns before the throne, sing, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things; and for thy pleasure they are, and were created."

This casting of their crowns before the throne, does not imply that they lightly esteemed them, or were grown weary of them. Earthly crowns have often been lined with thorns, and some of the high and mighty of earth have complained bitterly of their oppressive weight, and a few have abdicated their thrones and resigned their crowns, glad to lay aside the trappings of royalty, and to escape from its oppressive cares; but the crown of life sits graceful and easy upon the brow of the glorified; they are at home in the house of their Father. This act of casting the crown shows the reality and profoundness of their *humility*. It is an acknowledgment that their dignity is all derived from mercy, and held on the tenure of grace alone. Ah! little know we of the humility of heaven, how entire, constant, and all pervading it is. Yet is it fully compatible with the highest joy and the loftiest triumph. It is ever accompanied with profound gratitude. A sense of God's mercies, as well as a view of his glories, bow the soul down in reverent rapture. The Father's eternal love—the SAVIOUR'S wondrous cross—the Holy Spirit's mighty energy, are all thought upon and delighted in. All the soul has escaped from, all it possesses, all it hopes for, is traced to Divine love, and then the bounty-loaded adorer falls before him that sitteth on the throne, and casts his crown at his feet; feeling unutterable *delight*, and acknowledging his *dependence* on HIM who is exalted to glory, to sustain them for ever in it. That dependence is as free from doubt, as the humility is from pride.—Thus God is all in all, and the blessed ones around his throne are perfectly happy, because filled with humility and holiness.

Have we good grounds to believe that we shall have a crown to cast?

"Have we received abundance of grace and the gift of righteousness?" Then let us seek to fight a good fight, to finish our course and keep the faith; to abide under the cross of JESUS, live on the fulness of JESUS, and love his appearing. Then in the day of his coming, he will own us, and crown us. Till then, let us seek grace to learn, and imitate the humility and gratitude of heaven. Let us lie low before him who sitteth on the throne, conscious of our own unworthiness; but let us give ourselves, body, soul, spirit, time, talents, property, to him who redeemed us, full of confidence in his graciousness, assured that he will accept the offering, and bless the offerer.

London Journal of Prophecy.

"FEED MY SHEEP AND LAMBS."

"So when they had dined, Jesus saith unto Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, Lovest thou me? And he saith unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

DEAR BRETHREN, shepherds of the flock of CHRIST, do you occupy the enviable moral position of PETER, as above defined. If we can say with him, in truth, "Lord, thou knowest all things; thou knowest that I love thee," then have we the moral qualification of good shepherds. But if the case be otherwise, and our minds are filled with thoughts of strife and advantage, of covetousness and gain, or with theorising controversies—the Lord's sheep and lambs will look up to us for food, and not be fed. It is evident that PETER never forgot the Chief Shepherd's charge, but after many years of delightful experience in keeping it, he—by divine authority—enjoins it upon all who should come after, in the sacred office (of overseer,) until the end of time.

He affirms that he is "a partaker of the glory that shall be revealed," and then adds: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:2-4. Is it not important that we should have a similar assurance of our final acceptance, and would not such an assurance naturally result from such love as PETER possessed? Thus being "ensamples to the flock," may we not expect to save ourselves and them that hear us."

Let us endeavor to be simple and serious, cheerful and earnest, in our manner, lucid as light in our matter, and pure, kind, and faithful in our spirit.—Then, with a humble trust, deep and firm, in the faithfulness of Him whose word we speak, may we see the "flock" thrive in the pastures of the Lord.

B. M.

THE HOME SICKNESS.

"Having a desire to depart and to be with Christ."—PHIL. 1:23.

I.

And whence this weariness,
This gathered cloud of gloom?
Whence this dull weight of loneliness?
These greedy cravings for the tomb?
These greedier cravings for the hopes that lie
Beyond the tomb, beyond the things that die,—
Beyond the smiles and joys that come and go,
Fevering the spirit with their fitful flow,—
Beyond the circle where the shadows fall,—
Within the region where my God is all?

II.

It is not that I fear
To breast the storms or wrestle with the wave,
To swim the torrent or the blast to brave,
To toil or suffer in this day of strife
As He may will who gave this struggling life,—
But I am homesick!

III.

It is not that the cross
Is heavier than this drooping frame can bear,
Or that I find no kindred heart to share
The burden, which, in these last days of ill,
Seem to press heavier, sharper, sorer still,—
But I am homesick!

IV.

It is not that the snare
Is laid around for my unwary feet,
And that a thousand wily tempters greet
My slippery steps and lead me far astray
From the safe guidance of the narrow way,—
But I am homesick!

V.

It is not that the path
Is rough and perilous, beset with foes,
From the first step down to its weary close,
Strewn with the flint, the briar, and the thorn,
That wound my limbs and leave my raiment torn,—
But I am homesick.

VI.

It is not that the sky
Is darkly sad, and the unloving air
Chills me to fainting; and the clouds that there
Hang over me seem signal-clouds unfurled,
Portending wrath to an unready world,—
But I am homesick!

VII.

It is not that this earth
Has grown less bright and fair,—that these grey
hills,—
These ever-lapsing, ever-lulling rills,—
And these breeze-haunted woods,—that ocean clear,
Have now become less beautiful,—less dear,—
But I am home-sick!

VIII.

Let me, then, weary be!
I shrink not,—murmur not;
In all this homelessness I see
The Church's pilgrim-lot:
Her lot until her absent Lord shall come,
And the long homeless here shall find a home.

IX.

Then no more weariness!
No gathering cloud of gloom;
Then no dull weight of loneliness,
No greedy cravings for the tomb:
For death shall then be swallowed up of life,
And the glad victory shall end the strife!

London Journal of Prophecy.

THE "SIN OFFERING."

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without a sin offering unto salvation."—Heb. 9:28.

There is in this subject a thrilling interest to every Christian—in it he sees a sacrifice efficient and divine—made once for all. Under the law "every priest standeth daily ministering, and offering oftentimes, the same sacrifices." It was necessary that the high priest should make an "atonement for his own sins, and for the sins of the people," once a year; in order thus to do, a bullock and a goat, &c., must be slain, and he, with the blood of the victims, must enter alone into the "holy place," and sprinkle the mercy seat seven times with blood—he officiates as mediator. Now when did he commence to make the atonement? When the sacrifice was slain. When was the atonement finished? When the high priest came out of the "holy place" and blessed the people.—How often was the atonement made? Once every year. Was it finished at the commencement, or end of the year? At the end—for it was not like a Papal indulgence, to pardon sins before they were committed. Could the atonement be made without the shedding of blood? Never! "Without the shedding of blood there is no remission." Thus we have taken a glance at the "sin offering" under the *old*, or, *first* covenant. Now let us look at the "sin offering" under the *new*, or *second* covenant. When the priesthood was changed, "there is made of necessity a change also of the law." When CHRIST, "our sacrifice," was offered for us, the sacrifices and offerings under the law, were abolished—"blotted out." They were "shadows of good things to come;" but when the substance came, they were virtually done away. "For if that first covenant had been found faultless, there should no place have been sought for the second." Who is high priest under the second covenant? JESUS CHRIST our advocate. When did the second covenant "become of force?" When dedicated by the blood of the testator. What is the sacrifice offered? The "Lamb slain from the foundation of the world." When did our great High Priest commence the atonement? When he "of-

fered himself a ransom for many," and with his own blood "entered into heaven itself, in the presence of God for us." When will he finish the atonement? When he comes out of the "holy place" to bless his people. Will there be any sacrifice for sin after his second advent? Not any; he "appears the second time without a sin offering unto salvation."

Recapitulation:—Which is the old covenant? That delivered through Moses from Mount Sinai. Which is the new one? That delivered through CHRIST from Mount Calvary. Which is the *other new* covenant? (!) That which *will* be delivered through—*whom*? (!) from—where? Which is the first covenant? The one from Sinai. Which is the second? The one from Calvary. Which is the *third*? (!) How was the first covenant dedicated? By the "blood of bulls and goats," &c. How was the second? By the "blood of the Lamb." How was the *third*? (!) By the blood of "tears and supplications!!!" How was sin absolved under the first? By the shedding of blood. How under the second? By the shedding of blood. How under the third? Don't know!! How often was the sacrifice for atonement made under the first? Once every year. How often under the second? *Once for all*. How often under the third? *Never!* But why not? 1. The first was "found faulty"—"could not make the comers thereunto perfect." 2. The second has been "offered once for all"—and "he liveth forevermore." 3. Because CHRIST will "appear without a sin offering unto salvation." Consequently, there will be *no third covenant!* hence *no remission of sins!!* therefore, *no PROBATION* in the "age to come"!!! "SIMON."

[We hope "SIMON" won't bear his cross alone; but as often as he has thoughts like the above, will send them on.—Ed.]

LETTER FROM I. C. WELLCOME.

DEAR BRO. HIMES:—In these days of peril, it affords us great pleasure to learn that some seed is falling into good ground, or received into good and honest hearts, where it will bring forth fruit unto life, and that the hearts of some of the disciples are established with grace, rooted and grounded in the faith. There are some such in Maine, I trust, who will not be turned aside by the efforts of the enemy of righteousness, nor cease to look for the coming and kingdom of our LORD, in consequence of the apostasy and misdemeanor of others. May the Lord teach us wisdom by what we experience, and enable us to watch unto the end.

During the last few weeks, I have had the privilege of travelling and visiting some of our brethren in various places, in company with our beloved Bro. H. STINSON, whose health permits him to be again in the field, and although my health was such as to prevent me from laboring, yet I had a happy season with the saints of God.

August 17th, we started for Poland, and called on Bro. W. H. FERNALD, who resides at Lewiston, and found him steadfast in the faith, and actively engaged in the cause of our soon coming LORD. On arriving at Poland, we found a class of our old and tried friends, anxiously waiting the coming of our King. They stand firm in the faith, and are "not moved away from the hope of the gospel," nor have they received the gospel of any other "age to come," than that of the everlasting kingdom, with an eternal city. Many of them are rejoicing in hope of soon entering their inheritance; but some are, I fear, too much engaged in worldly things, and surfeited with cares, to meet the Judge in peace.

On Sunday, Bro. STINSON preached two able and timely discourses, from Heb. 11:13, and Isa. 32:2, to a large and attentive congregation. It was truly comforting to the waiting saints, and very instructive and useful to any that wished to know the truth, and be saved. We also had some social meetings with them, which were of an interesting character.

During the week, we made several visits, at Buxton, Portland, Gorham, and Windham, where we found some of the brethren who are not yet weary in well doing, but are seeking for an entrance abundantly into the everlasting kingdom. May God keep them, and revive his cause among them, arouse the sleeping ones to prepare for the judgment scene that is just before them. They are sleeping out the last moments of time, and are insensible of it.

On Sunday the 24th, we met at Casco, where Bro. S. had an appointment for a meeting, and an ordination. A large congregation assembled at the free Meeting-house, eager to hear the word, when Bro. S. preached two most interesting and instructive sermons,—from Matt. 6:9, 10, on the kingdom of God, and from 2d Tim. 3:16, 17, on the use of the Scripture, and the literal fulfilment of prophecy. It was truly an interesting season; for the word came with fervor, and reached the hearts of a large portion of the people, who seemed to say, If these things are so, we know what to look for in future. After the second discourse, our brother J. FILES was publicly set apart for the ministry, by the laying on of hands, by Bro. STINSON, assisted by Bro. McQUILLEN, who is

a fellow-laborer with Bro. F. in that vicinity. In that place we found some warm-hearted Christians who love the truth, and are just beginning to see light on the near Advent of CHRIST. Bro. FILES has been laboring among them the past year with good success; for God has blessed his labors, and many have been converted, and are on their way to the kingdom. There seems to be a wide door open in that region for usefulness. May the Lord supply the laborers, and bless the people with salvation from sin, and keep them, and all the dear saints, unto his coming and kingdom.

Yours truly, yet looking for that same JESUS,
Hallowell, Sept. 10, 1850. I. C. WELLCOME.

From the Church in West Troy, N. Y.

DEAR BRO. HIMES:—In this hour of trial to you, and to others of the same glorious hope,—an hour when it seems as if the powers of darkness were working a dark work, and have been secretly plotting an unholy plot to destroy the confidence and esteem which the body of Adventists have had in you heretofore,—at this time, we say, if ever, it is the duty of all of like precious faith, to let the world know where they stand: whether they are going to do as they have done, give their strength and influence to one who has heretofore proved, by his untiring efforts for the advancement of the knowledge of the speedy coming of our SAVIOUR, that he is worthy of their fellowship and support, or to those who, by an unholy crusade, have sought to ruin him in the estimation of their fellowmen. Therefore, we desire to say, that while we condemn the manner and means which those have pursued who have sought to cast reproach, not only on you, but on all who are identified with you in proclaiming to Zion that her King is coming, that our confidence and esteem towards you remains, as heretofore, unshaken.

We do not speak unknowingly, having examined the subject, and weighed the matter, and witnessed the spirit which has prompted thine enemies to do this unholy work, we feel assured that you are suffering falsely, for your Master's sake.

The above is an expression of our sympathy with you, Bro. HIMES, and was unanimously adopted by the believers in the coming of the Lord who worship in West Troy, N. Y. In behalf of the Society,
Sept. 22, 1850. JAMES AYERS, Sec'y.

Correction.

Several verbal inaccuracies occur in the edition of the Supplement. Most of these will be corrected by the reader; but some need a correction.

In 5th line of 3d paragraph, 4th column, p. 271, for "Dunbar," read *Dunbar*.

On the 1st column of same page, 12th line, for "Who could write on the 23d of June, 1850," read 23d of January.

In 20th line of 3d column, same page, for "any more less," read, *any less, more, &c.*

On p. 258, 2d col., 22d line, for "respectfully," read, *disrespectfully*.

The "tobacconist" referred to on page 268, second column of the "Supplement to the Herald," informs us that the statement of M. Wood, as there narrated, respecting the pecuniary connection of him with P. DICKINSON, and the latter with N., was not correct—he not owing D., or D. N. at the time. He also says that N. had lost his money before going into business with him.

It will be seen that our enemies have failed again in their efforts to destroy us. Having ransacked the country for every word and deed of our's for the last thirteen years, they, like their predecessors, have only gathered scandal, in which they have little or no belief themselves. We have met all the charges that were of any importance, and shown their utter falsity and malignity. And we here again affirm our readiness to meet all others, no matter what may be their character, or who utter them, at any time or place. We as fearlessly defy all assaults on our integrity, as we despise those whose reckless and craven spirits lead them to engage in the despicable work of defamation and abuse.

Nothing has grieved us more than to be obliged to defend ourselves in the Herald. We very earnestly desire that we may be saved from this in time to come; and be able to devote our whole attention to our appropriate work. We have nothing to fear from enemies without, and we hope to be associated with the true-hearted hereafter, so that we may have trouble from none within.

AMERICAN BIBLE UNION.—The First Annual Meeting of the American Bible Union will be held at the Baptist Tabernacle in Mulberry-street, N. Y., on the afternoon and evening of Thursday, the 3d of October. The afternoon meeting will commence at three o'clock, and the evening at 7 o'clock.

REV. STEPHEN REMINGTON, of N. Y., REV. JAMES BELCHER, of Ellsworth, Me., Prof. EATON, of Madison University, and Elder ALEXANDER CAMPBELL, President of Bethany College, Va., are expected to deliver addresses. Wm. H. WYCKOFF, Cor. Sec.

CORRESPONDENCE.



LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—After an absence of just four months, I am permitted again to sit down in my own "hired house" and speak to you, and the dear friends of kindred faith, through the columns of the "Herald." Since I wrote you from Spring Mills, Allegany Co., June 12th, (Mrs. C. being very sick at the time,) we have labored to considerable extent in that region. Being located on the State line between Pennsylvania and New York, we performed about the same amount of labor in one State as in the other. In Westfield (Pa.) we held a series of meetings, during which I preached eight times. Our congregations were respectable, and the word was well received. Quite a number of the saints of different sects were revived, and made to rejoice in view of the soon coming of the Lord. Several of the brethren expressed great anxiety for us to remain with them longer. There were friends present from Mixtown, five miles south, likewise from the north, three or four miles, who manifested a desire that we should visit their neighborhoods as soon as possible, and proclaim the same message in the hearing of their friends and neighbors. Elders Davis and Hunt were present (the former a Unionist and the latter a Methodist) and took an active part in our meetings, they both being very friendly to the views we cherish and advocate, rendered us material aid in our religious services, for which (if they continue faithful) the Lord will reward them in due time. After our meetings had been in progress a few days, a stranger appeared in our midst who seemed to respond heartily to the sentiments we advanced. After preaching, liberty was given for remarks, and he rose and spoke with great freedom of utterance, breathing out his faith in the speedy coming of the Lord. This stranger proved to be Bro. Benjamin Butler, late of Chickopee Falls, Mass., being one of the four hundred precious souls that were converted at the camp-meeting there (conducted by yourself and Father Miller, in 1842). Being an intimate friend and acquaintance of our Bro. Munger, and others in that section, whom we love, we felt ourselves acquainted with him at once. For the information of our brethren at the Falls, I will say, that Bro. B. has taken a decided stand in proclaiming the Advent message; he preaches in Westfield and vicinity every Lord's day; has respectable congregations, who listen attentively to the word, and they honor him, (in our estimation) by saying, "Elder B. is a real Millerite preacher." He will doubtless prove a blessing to that people. Trusting that we shall hear from him through the "Herald" before long, I say no more at present respecting him, or the cause in that section. Previous to our visiting Westfield, we had repeated invitations to give a course of lectures in Knoxville, a flourishing village six miles east of W.; each invitation was accompanied with the offering of money, and confidently affirming that "Knoxville is a very wicked place." But as money was not the chief object of our preaching, nor a desire merely to gratify curiosity, we therefore neglected to meet their request, choosing rather to devote our time to places where we were confident of doing good, but at length Mr. J., a respectable inhabitant of that village, came to Spring Mills, (a distance of twenty miles,) to repeat the invitation for us to visit Knoxville; but he, like the other, said, "it is a wicked place," and to be more particular, he added, "It is said of Knoxville, 'There is but one man in the place that pretends to be a Christian, and even that man has recently been prosecuted for stealing.'" This was a sad picture indeed, and yet it was related with such an air we could not refrain from smiling; but to complete the story and make it still more laughable, he added, "and I am that very man." But to explain, it appears that Mr. J. was indeed a good man, and doubtless a Christian, but like other good men, had his enemies, and one of them had actually, with wicked designs, prosecuted Mr. J., as he himself stated, but failed in his action, being unable to prove the things which he alleged in his complaint. Mr. J. then assured us that the inhabitants of Knoxville were sincere in their request for us to visit that place, having heard of our strong faith in the speedy coming of the Lord, and of the success attending our labors at Spring Mills and vicinity. He repeated the request, appearing confident that such an effort would be productive of good to that people. In due time we complied therewith, and met a favorable reception. The inhabitants of Knoxville are respectable and very intelligent, although many of them are infidel and skeptical in sentiment, as they themselves frankly confess. We entered upon our work, confidently expecting to interest and benefit that people. The inhabitants generally came out to hear, (not in a "Church," for they had none, but in their Academy, or large School-house). The best attention was paid to the word. Only one evening was there anything like disturbance manifested, and that was suppressed in a moment when Esquire K., one of their magistrates, commanded order and silence. Our congregation continued to increase in interest, and in numbers (from other neighborhoods) till our sanctuary was filled to overflowing. I preached to that attentive people twelve times, and am confident that prejudice was almost entirely removed, and that the word took effect in many hearts; but how many will prove to be lastingly benefited thereby, the great day itself must reveal. When our meetings had been in progress about one week, Esquire G., a business man, of superior mind, yet a noted infidel, passed through the village, called at several public places, and openly affirmed, that "if the Bible be true, this Millerite doctrine is certainly true." This seemed to produce a favorable impression on the minds of those who entertained no doubt as to the truthfulness of the Bible. On the Sabbath we showed from God's word what

would be the final inheritance of the saints. I think I never witnessed a more deeply interested congregation. Elder B., a Free-will Baptist minister of some standing (from Chatham) was present. Being more interested through the day than he expected, he remained to hear still more in the evening, and hesitated not to take part in the services. At his earnest request, I gave him our Scripture quotations on the "inheritance" and other subjects, and promised (the Lord permitting) to visit him when we return, and hold a series of meetings with his people. When we left Knoxville (to say no more) we had the assurance that we left more than a score of its inhabitants united with us in the "blessed hope." The only opposition, or unfriendly treatment we received in that place was from a Universalist rum-seller, and a Methodist Minister. The latter had recently moved into the place; was not as frank and open-hearted in manifesting his enmity to the doctrine we love, as the former, and we consequently respect him less.

On "North Hill" (Independence, N. Y.) we found a little handful of brethren and sisters, who were struggling hard to live. Like Gideon's little army (Judges 8:4), "Faint, yet pursuing." We spent a week there to good advantage. I preached to attentive congregations seven times. The enemy raged and threatened much, but it being an open, or a professed enemy, we feared him not. It is the wolf in sheep's clothing, or false brethren, from whom we receive the greatest injury. This has been the case with Christ's disciples in all ages, and especially in "the last days." We are assured by the apostle that "those who live godly in Christ Jesus shall suffer persecution," we therefore expect it, and by the grace of God we resolve to meet it manfully. As the good fruits of our effort on the "hill," a few precious souls were hopefully converted to God, several backsliders were reclaimed, and the hearts of those dear brethren were greatly cheered in reviewing the evidence of the Lord's soon coming, and in witnessing an addition to their number of at least two-fold. At Genesee Forks we witnessed a glorious work indeed. While laboring at Spring Mills several weeks since, Bro. Selden, a "Christian" minister residing at the "Forks," called on us and said that for fifteen years (with the exception of the past two years) he has openly proclaimed the speedy coming of Christ, had witnessed the good effects of the same in many hearts, and that he still enjoyed the "blessed hope" in his own soul. But for the last year or two having met with considerable opposition to the doctrine from the people of his charge, he frankly confessed that he had "hanged his (Advent) harp upon the willows," and was conforming to the modern style of preaching, (denominated "faith and repentance.") But being a good man and loving the idea of the Lord's soon coming, he invited me very respectfully to preach at the School-house in his district some afternoon, (giving him first a suitable time to notify the people). He assured us a good congregation, although not a person there, except himself and wife, believed the doctrine. We readily complied with the request—met a crowded house, and many listened to the word from the windows. I think I never preached when I felt the subject more. Instead of "faith and repentance," (in modern style) we urged upon them repentance, and faith in God's word touching the speedy coming of Christ; and the effect was, instead of contending with us, as they had done with Bro. S., they felt more like inquiring, "Men and brethren, what shall we do?" At the close of the service, being urged by several of the brethren, I consented to preach again in the evening. And then as I was about to leave, quite a number of the principal men in that district gathered around us and said, "Mr. C., here is our new Meeting-house not yet completed, but if you will engage to return within two or three weeks, and hold a conference with us, we will promise on our part in due time to get the house in a suitable condition to meet in." I consented to the proposition, and at the time appointed (Mrs. C. being now able to accompany me) we entered upon our work at the place designated. Instead of the usual form of dedicating the house, we endeavored to dedicate ourselves wholly to God, and to the work before us. Everything seemed to favor us, excepting Elder A., the Methodist preacher, who resided within five rods of our sanctuary. He was exceedingly hostile to every movement, even forbidding his family to attend our meetings. This was not our brother Abbott, of Canaan, (Pa.) of whom I have formerly written, I would that he was like him. Disregarding all opposing influences, however, we continued to "preach the word," and to witness its salutary influence upon the hearts of the people. Having good congregations all the time, and on the Sabbath the "Church" filled to overflowing, we continued the effort without interruption for nearly three weeks, during which I preached to that devoted people twenty-three times, and Mrs. C. was strengthened and wonderfully sustained in performing her part of the work, and was of material service in the enterprise, as all who were present would doubtless testify. As the result of this effort, Elder Santee, a Free-will Baptist minister, and Elder Walden, a Methodist minister, became exceedingly revived in their religious enjoyment, were converted heart and soul into the Advent faith, and are traveling over the different fields where we have labored, proclaiming upon the "house top" that the coming of the Lord is even at the door. Bro. Selden, who invited us there, has now girded on the armor anew, and taken a decided stand in defence of the truth, and will hereafter, I am confident, be of material service to the cause in that region. Several intelligent men and women (besides children) were converted to God. Five precious souls followed their Lord in the ordinance of baptism. Scores of brethren and sisters of the different sects heartily embraced the Advent faith, (I mean the speedy coming of Christ), about forty of whom united together in Church connection. Designated a brother to stand in nomination for their deacon. Attended once to the sacred ordinance of the Lord's Supper. They solemnly covenanted with each other to maintain meetings of worship till the end come. One of the ministers above named is to preach to them every Lord's day. And so we left them "on their way" rejoicing.

Since the date of my last, we have enjoyed some precious seasons with the friends at Spring Mills,

Bingham, and Ulysses, but having spoken freely of those places in my former letter, I will now only remark that a few days before we left we had a general meeting at the former place. I preached in a new barn, to a large congregation, from Rom. 13:11, 12. The brethren were present from Bingham, Genesee Forks, Ulysses, Independence, and Westfield, a distance of five to fifteen miles. In the afternoon (the brethren from every quarter remaining) we attended to the Lord's Supper. Such a heart-cheering communion season I never witnessed since I experienced religion, at the age of fifteen. It will be remembered by us all, probably, till the Lord comes. At the close of the meeting, many of the brethren manifested considerable anxiety that we should remain with them, (or rather return with our effects, after visiting the friends in this region). Having thus expressed their own feelings, it was recommended that a general expression of the feelings of the brethren be taken. Accordingly a unanimous vote was given requesting us to return there and abide till the Lord come. We have consented for their team to come and remove our household effects to that place, or section, and we ourselves return there soon, and continue our labors in that region so long as it may seem like duty.

We have recently received a respectful and earnest call from the Church in Springfield, Ill., to visit them and labor in that region a few months, if no more. It is now so late in the season, however, we should hardly think of leaving for that object till spring, if we go at all. The Lord direct us in all things is our sincere and earnest prayer. On our way home we came by Wolcott, and Butler, Wayne Co., some fifty miles out of our direct course. The faithful brethren there, as in many other churches, are suffering severe trials, and I am ready to cry out at times, O my God, who of us will finally be saved! A little number will I trust, however, be found there when the "voice of the archangel" is heard, who will exclaim, as it is predicted: "Lo, this is our God: we have waited for him, and he will save us!"—Isa. 25:9. We spent one Sabbath with them, they received the word joyfully, and we had a precious season together at the Lord's table. Bro. Bywater arrived there with his tent and commenced operations before we left. We hope much good will result from that effort. Spent the last Lord's day with the Church in Homer. The season was truly refreshing. That is a happy, devoted, and flourishing people in very deed. My own heart was cheered in witnessing the deep interest and sympathy manifested by those dear brethren relative to the sore trials under which they suffer, and the precious cause in which you are so devotedly engaged, are suffering and bleeding at every pore. Again, when I returned home and took up the "Herald" for this week, I noticed a communication from Bro. E. Burnham, likewise from Bro. S. C. Collins, and others, each expressing their regret (rather indignation) at the course pursued by your enemies, I was truly encouraged, and did indeed hope that that as the truth came to light, and our brethren of note and influence spoke out on the subject, there might be some ground for hope that the oppressed might soon be relieved, and the public mind be no longer agitated with a subject so painful to ourselves. But when I came to notice in the "Harbinger" that Book of books advertised for sale, and so highly recommended for public inspection, my soul was pained, my heart sickened, and in my distress I cried out in the language of another, and said rather, "Tell it not in Gath, publish it not in the streets of Askelon, lest the wicked triumph." After that confession made at the tent-meeting in Homer last fall, and witnessed by so many of our brethren, I did hope the Church would have no more trouble from that source; but from what has already been said and insinuated, I am constrained to say, I despair of peace till the Master comes. The Lord give to our offending brethren speedy repentance, and a disposition to confess their wrong, is my earnest prayer. Be assured, Bro. Himes, you have our sympathies and earnest prayers more than ever.

SAMUEL CHAPMAN.

P. S. Mrs. Chapman's health is much improved, so that she has labored in the vineyard with me most of the time since her three weeks' severe sickness in June last. For which we desire publicly to express our gratitude to God. Our Post-office address, as before, is Spring Mills, Allegany Co., N. Y.

Pitcher Springs, N. Y., Sept. 3, 1850. s. c.

LETTER FROM B. N. CHILDS.

BRO. HIMES,—SIR:—I wish you to correct one or two errors, or misstatements, which I noticed in your comments upon an article which I presented to the Second Advent Church in Worcester for action, and was published in the "Herald" two weeks since, headed, "Voice from Worcester." I should have attended to it before had I not been absent.

In the first place, you said that we (the Church in Worcester) were guilty of the same thing that we accused others of, in judging upon Elder Needham's case before we had the evidence on both sides; which was false and without the least foundation. The facts were these: At the time Elder Needham was first criminated in the "Herald" as "plotting" &c., a certain few of our Church raised a long hue and cry against Bro. N., and were for turning him off, without judge or jury. Elder N. called a meeting and said he would justify himself in what he had done. Accordingly we met, and he related what he said were facts in the case; a vote of the church was then taken, to ascertain whether Elder N. was, in our estimation, worthy of censure or not, admitting his story to be correct; and the church voted to not condemn him before he had had a fair trial. These are the facts in the case, and can be proved by more than thirty persons.

Again, you said that the vote of the Church relative to my article was not unanimous, while twenty-seven of the Church were at another place. Now, I say it was unanimous, if there were twenty-seven at another place; but, sir, there were not twenty-seven of our Church, or of those that worship with us, at another place, neither were there one half of that number. I understand that there were a number of persons there from Holden, and from Westboro', and I suppose they were counted to make up the number.

I hope you will not be afraid of the truth, but give the above a place in your paper, the place where it ought to be corrected.

Yours, &c.,

B. N. CHILDS.

Worcester, Sept. 10, 1850.

We have received the following, in relation to the matter, from Bro. Wetherbee:

BRO. HIMES:—If I know the meaning of language, they voted to exonerate Elder Needham from all blame, as far as they understood the matter, and it is so understood by all the members of the Church and Society that I have been able to converse with.

With regard to the other false statement, as he calls it, I will simply say, there were twenty-seven at Bro. Wood's house, as stated in his letter, part of them members of the Church and all members of the Society, unless we except Bro. and Sister Parker, whom we consider belong with us. If Mr. Childs wishes it, we can give the names.

Yours, in hope, D. F. WETHERBEE.

Worcester, Sept. 16, 1850.

ANOTHER "VOICE FROM WORCESTER."

In the last "Herald," we noticed a preamble and several resolutions, purporting to have been adopted by the Second Advent Church in Worcester,—"introduced by Bro. Childs," as the ostensible author,—expressing in unmeasured terms their abhorrence at the spontaneous remonstrances of the brethren abroad against the unrighteous conspiracy to blast the reputation of a worthy brother, and defraud him of his property, and means of supporting his family; because, one of those persons implicated, happens to be "our Pastor." The natural inference to be drawn from that document is, that it was adopted by the unanimous vote of said Church, which is far from the truth. Had the author of that instrument weighed well the import of those passages, he would not, we think, have been quite so liberal in quoting Scripture that would so effectually have condemned himself out of his own mouth. Now, we, the undersigned, feel constrained to say: That we have sat under Elder Needham's preaching—have contributed to his support, and many of us were members of his Church, as long as a sense of duty would allow, and longer than has been profitable for us. Being thus situated, we should feel unworthy of the Christian name, did we not arise in the strength of the Lord and wash our hands from so unjust and wicked a transaction, of endeavoring to bolster up an individual whose every act (of late) towards Bro. Himes, as well as towards some of us, seems fraught with gross injustice, and prompted by an unchristian and wicked spirit. Humiliating and painful as it is to see the Church in Worcester torn and rent asunder, through the unwise, injudicious, and unchristian course of her Pastor,—who "ought to be an ensample to the flock,"—we must speak out, and publicly repudiate all such proceedings. And then to cap the climax of double-dealing, to say that "the Church have deferred all judgment in the case," is absolutely false; for about the 18th of June last, at a meeting called by Elder Needham to "explain himself," the Church "voted to exonerate him from all blame," notwithstanding several of us protested against such a course. It is our candid opinion, that the recent unholy and wicked conspiracy, is the greatest scourge that has ever rested on the Adventists as a body, and will be productive of more evil than all the trials we have passed through previous to it. We are made sad, we can weep in secret places, and feel that we can adopt the language of the Hebrew captives, "Our harps are on the willows. We wept when we remembered Zion." We believe our duty is plain,—to "take the right, and leave them to the left," or "go to the left, and leave them to the right"—and in so doing, a gleam of light already breaks upon our path, and a voice seems to ring in our ears, saying, "Go forward." Trusting in the Lord, we are resolved thus to do. To the brethren scattered abroad, permit us to say, that if Bro. Himes was worthy of your confidence and support, previous to the late effort to crush him, we consider him now ten-fold more so. Be not hasty in casting aside a long tried servant of God, who has stood the fire of the enemy ten years in the fore front of the battle; for if you cast him off God will not forsake him. For which of his good works do they wish to kill him? Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. 12:6.

(Signed)

CHARLES WOOD,

D. F. WETHERBEE,

and twenty-six others.

FROM THE ADVENT CHURCH IN AUBURN, TO ELDER J. V. HIMES.

BELOVED BROTHER:—We have not been indifferent spectators of your trials during the last few months; but have observed with painful emotions the efforts which have been made to ruin both your character and influence. These efforts are not the less afflictive, on account of being put forth by those who have been indebted to you in a great degree for such positions as has given them influence, to exert ungratefully against you. It is a source of unspeakable sorrow to us, that the work of persecution and opposition to God's honored agencies in the Advent cause, had not been confined to its legitimate instrumentalities,—viz: the open and avowed enemies of "the blessed hope;" but inasmuch as there is manifested a most persevering determination to destroy your influence and blacken your character, on the part of those who have "walked with you to the house of God," and with "you have taken sweet counsel;" we feel it both our duty and privilege to express to you our unabated confidence and highest esteem.

To us, there is nothing marvellous in this movement. It looks like one of Satan's cunningly devised schemes to ruin you either by harassing you to death, and exhausting your patience, and alienating you from a cause which had been the occasion of your occupying a position which has made you a mark for open and secret enemies—or, on the other hand, by destroying your character and paralyzing your influence, which, under God's blessing, has been widely extended for good throughout our own, and into foreign countries. We trust that the adversary will fail of accomplishing either of these diabolical

purposes. We are not disposed to pass sentence upon those who have been engaged in this work, but leave them with him who has said that he will "reward every man according to his works;" but that this movement has been "conceived in sin and brought forth in iniquity," appears very clear, from the evidence which has already been developed.

It is our earnest desire and prayer to God, that your friends may not be diverted by this stratagem from their work, and that you may be enabled to maintain your integrity and bear with patience this remarkable and unlooked for attempt to lay you aside from the field of active labors, where you have so faithfully fought the battles of the Lord.

We trust that your paper, which has proved so instructive and valuable a periodical, will continue to exert its healthful influence in this best of causes, until the event constituting the burden of your message shall be realized in the coming of the Righteous Judge. It is known to you that as a church we have never been disposed to become a party to sectarian controversies, or personal altercations among brethren, and we now speak only as a matter of justice to you in the peculiar circumstances in which you are placed. And we extend to you, as always, the hand of sympathy and friendship, and pray that, as hitherto, you may still be enabled by Divine grace to serve the cause of God in which we are your fellow-laborers and brethren. In behalf of the Church,

L. D. MANSFIELD, Pastor.
H. L. SMITH, Clerk.

D. L. STANFORD, } Elders.
K. CURTIS, }

FROM THE BRETHREN IN ENGLAND.

We, the undersigned, friends and subscribers to the "Advent Herald," resident in England, impressed by a deep sense of the manifest wrongs inflicted upon the cause of the Second Advent of the Redeemer, by the abortive attempts which have been lately made in a clandestine manner, to wrest the "Advent Herald" from the hands of its rightful owner; take leave, in common with other brethren, to express our unfeigned and heartfelt sympathies in your sufferings under such trying circumstances, and to entreat that the columns of the "Advent Herald" may be finally closed against the distracting controversy which its opponents appear to encourage, and steadily resume its wonted path of duty, in setting forth "the Hope of the Israel of God."

We also hereby pledge ourselves to increased activity and diligence in the maintenance of the "Advent Herald," and whilst we tender to you our tribute of gratitude for the truly noble and Christian principles on which it has been uniformly conducted under manifold discouragements, we cannot refrain from recording our feelings of regret and concern, that any individuals of the denomination professed by your adversaries, should so far disregard the plain requirements of Christianity, as to violate its divine precepts.

RICHARD ROBERTSON, } London.
J. W. BONHAM, }
W. PELL, }

Edm'd Micklewood, George Wyatt, Plymouth;
J. Tunnicliffe, C. A. Thorpe, John Turton, Henry Hepworth, John Mann, Leeds; Joseph Curry, Samuel Askey, Hugh Workman, Samuel Carmont, Christopher Nelson, Liverpool.

Since the above was in type, we have received the following:—

DEAR BRO. HIMES:—Since posting the letters written by Bro. Bonham and myself, we have received the following signatures, namely, MATTHEW HABERSON, London; HENRY TANNER, Devonshire; ROBERT COOKSON, Leeds; who express an anxious desire to manifest their kind sympathies towards you under your present discouragement from "false brethren," in proclaiming the second Advent; you will therefore be pleased to add these names to the list previously transmitted and rest assured that you have many zealous and faithful brethren in England, who are not unmindful of "Satan's devices" to turn men aside from the Gospel theme; may you, however, continue fearlessly to sound the glad tidings, and in the end be numbered among the chosen who shall adorn the "diadem of beauty" in that illustrious day, whilst, with the sweet psalmist of Israel, you now exclaim,

"If I forget thee, O Jerusalem!
Let my right hand forget her cunning,
If I do not remember thee;
Let my tongue cleave to the roof of my mouth,
If I do not prefer Jerusalem above my chief joy."
Accept the united and kind regards of my family, and believe me to remain, my dear brother,
Yours, in Israel's hope,
RICHARD ROBERTSON.

London, Sept. 8.

Extracts from Letters.

Feeling assured that I shall be severely censured by some for exposing Bro. Needham's correspondence, I wish to submit to the readers of the "Herald" a letter from Deacon Clapp, of Homer, N. Y., expressing his feelings in the matter. This is a specimen of the opinions of sound and judicious brethren, who have advised me to publish the letters.

L. D. MANSFIELD.

Homer, July 1st, 1850.

BRO. MANSFIELD:—I wished to see you relative to the strange things that are developing themselves in Boston. Has it truly come to this, that brother must be arrayed against brother? Is there no common enemy to fight? Must there be a secret conclave formed, and secret correspondence carried on, for months, and a conspiracy formed against one of the most efficient instrumentalities for the defence of our faith, and against a brother whose labors are second to none now living? My soul sickens at the thought; and were it in my power, all the secret correspondence carried on should be divulged; and if such men as Weetsee, and Needham, or Judson, are exposed thereby, let them be exposed. If there are a people on earth who should act openly, and take a gospel course, that people are the Adventists. I lose confidence in men that act in the dark. I have visited Boston, and I am more confirmed in

the honesty and integrity of Bro. Himes than ever; also in those of Bro. Bliss and Hale. I believe, also, that the affairs of the office are managed discreetly. I would to God that we had less men that act under cover and darkness, and ten thousand such as Himes, Bliss, and Hale. The outrageous things that have transpired,—of which Weetsee and Needham seem to be the principal movers,—crush Bro. Himes in the dust: it is a load sufficient to crush an angel, and I feel that every individual who has one morsel of sympathy for Bro. Himes, should make it manifest: this will lighten the load.

You, Bro. M., have received letters, to be kept secret until a proper time, or to be divulged only to those who should be judged to be the right ones. This is known. Would it not, therefore, be right for you to make known all the facts, as far as they have been made known to you in the letters you have received? Try yourself by the golden rule,—place yourself in Bro. Himes' situation, and then give righteous judgment. If you think not, I would suggest another course:—Let Bro. Himes know, by a communication from you, how you feel in reference to him and this unrighteous crusade. You will see at once, that as it is known that letters have been received by you from Weetsee and Needham, that it would be perfectly natural to infer, that you might possibly have been influenced improperly by those communications. I do not say this is the case, neither do I know that anybody else thinks that it is so now; but were I in Bro. Himes' place, I can see how I might easily have my confidence in you impaired, or at least, become suspicious that all was not right. I informed Bro. Himes that I believed you to be his sincere friend; I still believe so, and I do hope that nothing will transpire to make it otherwise, fully believing, that if you have confidence in Bro. Himes, by expressing it to him by letter would rejoice his heart, and confirm his confidence in you.

Now, Bro. Mansfield, perhaps you may think the above suggestions are uncalled for from me,—that it is none of my business. Well, perhaps I had better not said anything; but I must confess that I feel, therefore I have spoken. If I have said anything improper, forgive. May God have mercy upon Advent ministers, and give them grace, that as they preach God's word to others, they may be kept from disregarding it themselves. Yours, waiting for redemption,

J. L. CLAPP.

NOTE.—There can be but one opinion respecting the obligation of any Christian to expose any dark work which is designed for another's injury. At least, there can be but one opinion among men who are above such works of darkness. Those who are engaged in them will of course censure the exposure of themselves. It has long been the opinion of Protestants, that an oath of secrecy, made with the fear of the Inquisition before them, is not binding to those it is forced upon. A man engaged in theft, or any heinous crime, would like to enjoin secrecy on those to whom he might divulge his scheme; but if such should observe secrecy, they would become identified as parties in the case, and would be themselves liable at the courts of law. As no one could innocently withhold evidence of other sins, neither can they of the crimes of slander and conspiracy. Every high moral principle spurns concealment of iniquity. It cannot be innocently covered. "He that covereth his sin," and we may add the sins of others, "shall not prosper."—Ed.

BRO. P. B. MORGAN writes from Addison, (Vt.), Sept. 16th, 1850:

DEAR BRO. HIMES:—Upon reading your remarks in the last "Herald," (p. 248), headed, "Our Work," I felt from my soul to respond, Amen. Never did I feel more like engaging, with all the ability that God has given, in this great work than now: I feel that your work is my work; and our work is God's work; for surely "we have not followed cunningly devised fables, when we made known the coming of our Lord Jesus Christ." Should time roll on another six months, my prayer to God is, that we may see a rallying in the camp of Israel, and a coming up to the help of the Lord against the mighty. Oh, that the prayer of every saint might be, "O Lord, revive thy work." And I would say, Bro. Himes, that your friends are not dead, there are throughout all this vast region of the old Green Mountain State, numerous Churches who yet love, and hold sacredly near, the blessed Advent cause, and also those whom they believe God has raised up to promulgate its great truths. And as for the cause triumphing amid every conflict, we have no kind of doubt, providing every man stands to his post; for as said Jahaziel to Jehoshaphat and his coadjutors, (2 Chron. 20: 15,) "The battle is not yours, but God's." Brethren, let me say to you, in the poet's language:

"Arouse! arouse, ye saints,
Your arms and hearts prepare!
Press on! press on! all hearts resolved
A conqueror's crown to share."

Affectionately yours, in the bonds, P. B. M.

BRO. EDWIN BURNHAM writes from Brooklyn, (N. Y.) Sept. 4th, 1850:

DEAR BRO. HIMES:—Elder Weetsee called on me yesterday, in the city of New York, and stated he did not intend any "effect" by writing what he did, in relation to me, in his pamphlet; nor did he wish it understood that I did communicate anything to him, in the "confidential conversation" referred to, of a private nature against your integrity. He appeared to regret very much, that myself and others endorsed a wrong inference. Now, as I wish to treat all men fairly, I here say, that I receive his correction, and cheerfully recall my severe remarks in the "Herald" of August 31st. Yours, E. B.

P. S. It should be understood, that the above certificate refers only to that one particular remark in said pamphlet; for in relation to Mr. Weetsee's general course in this matter, my mind remains unchanged. E. B.

NOTE.—It will be seen that the above gives no support to the story W. is circulating, that Bro. Burnham has sent on a confession.—Ed.

We give the following at the request of Bro. BYWATER. When he shall see our defence, he will make all right.

DEAR BRO. HIMES:—On a more mature reflection, I see I was premature in my communication to you.

1. Because I see the subject was not ripe for a decision. The whole story on both sides is not out, and consequently I have prejudged in the case, and so far as it goes, forestalled public sentiment.

2. Because I have condemned and disfellowshipped my brethren of the opposite side, unheard and untried, which I exceedingly regret, and would humbly ask their forgiveness.

3. That while it is not my right to condemn what I don't know, neither is it my right to justify what I don't know, and I think it is not the right of any. I therefore recall all condemnation and justification in this matter, and I do hope and pray that the difficulty may be amicably settled.

Will you please give this an insertion in the "Herald." Yours, in hope,

J. C. BYWATER.

Butler, Sept. 3, 1850.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, of consumption, Aug. 28th, in Salem, MARY S. LEE, aged 56 years. She had been more particularly afflicted since last May. During the whole time of her illness, she manifested a spirit of patience and resignation not often found. She leaves three children to mourn her loss, but their sorrow is checked by the hope of seeing their mother in the new earth. Christ will soon come to wake her out of her sleep.

L. OSLER.

DIED, at Oak Hill, N. Y., on the 28th of Aug., WM. L., son of L. F. and M. L. BILLINGS, aged one year and five months. My crushed and bleeding heart cries out, "Pity me, pity, O ye my friends, for the hand of the Lord hath touched me." Death, that cruel, relentless tyrant, has entered our dwelling, and torn from our embrace our only child—yes, our lovely boy,—our little Willie! O! when will the shadows flee? when will Jesus come!

L. F. B.

DIED, in Montgomery, Vt., Sept. 11th, FREEMAN WILKINS, aged four years. The cause of his death was disease of the throat. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15, 16.

ALBERT STONE.

DIED, of liver complaint, in Ameliasburg, C. E., July 17th, 1850, BRO. JOSEPH JINKS, aged 38 years. He was complaining for several years, but was compelled to leave his work only several months. He had been a believer in the speedy coming of the Lord for several years. He left a testimony behind, that he has departed to be with the Lord, which is far better than to remain in the flesh. Like Job, we desire to say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." Bro. J. has left a wife to mourn his loss, but not without hope. A Methodist minister preached the funeral sermon from Col. 3:4, which the friends say was a good Advent discourse.

D. CAMPBELL.

DIED, in Pittsfield, N. H., Aug. 28th, of typhoid fever, Sister JOANNA BLAKE, wife of Bro. Wm. T. Blake, aged 39 years. Sister Blake experienced religion in 1834, and joined the M. E. Church, of which she lived a worthy member until 1842, when she became deeply interested in the proclamation of the near coming of Christ, and withdrew her connection with that church. Since that time, she hoped to live to witness the coming of the Lord in the clouds of heaven. But death, the last and common enemy, has gained the victory over her mortal frame. "Thanks be to God, who giveth us the victory," he cannot retain it long. Soon will come to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" when we trust she will have part with the righteous in the first resurrection, and come forth blooming with immortality and eternal life. She has left a husband and five children, and a large circle of friends, to mourn their loss.

D. H.

DIED, in Moores, N. Y., Aug. 8th, 1850, MARTHA DUDLEY, wife of Stephen Dudley, aged 34 years, 5 months, and 8 days. Her disease was consumption, which had been preying upon her for more than fourteen months. Her sufferings were great, but she endured them with perfect resignation; she was never heard to complain during her whole sickness. In her youth, she was a dutiful and obedient child. She experienced religion when about twenty years old, and joined the M. E. Church, where she remained a worthy member until 1844, when she became a believer in the Second Advent doctrine, and continued a consistent one until she fell asleep in Jesus. Just before she died, she said that she did not expect to lie long in the grave, but that the Lord would soon come and raise the dead saints, change the living, and establish his everlasting kingdom. She has left a husband and three small children, together with numerous friends, to mourn their loss.

LEVI DUDLEY.

DIED, in Hartford, Ct., Aug. 24th, Sister LUCY R., wife of Bro. RICHARD K. STARK, aged 29 years. Sister Stark was a Bible Christian. She embraced religion at the age of twenty. She became a believer in the immediate advent of Christ in 1844, and from that time the Bible became her constant companion, and she made its precepts her only rule of faith, and the guide of her life. Her faith was intelligent,—she knew what she believed, and why she believed; hence, although disappointed in the definite time of the Advent, her confidence in the word of God remained unshaken. She continued to believe in, and unwaveringly look for, the personal coming of Christ at hand, the literal, identical resurrection of the dead, and the restitution of this earth as the final abode of the redeemed—the everlasting kingdom of God. Sister Stark's health began to decline about two years since, and it was but a short time ere her symptoms indicated to her and her friends that consumption had marked her for its victim. But so strong was her faith in the speedy coming of the Lord, that she strongly hoped to survive until he came. She had learned from the Bible to regard death as an enemy, and therefore hoped that she might be alive at the coming of the Lord—that

"Deathless she might rise to heaven,
And her Redeemer see."

She however gradually declined, suffering and wasting, but her hope sustained her, and her patience never failed. Everything was done to prolong her existence that an anxious husband and kind friends could do; but when the last spring

opened, it was evident to herself, that unless the Lord should come soon, she must sleep a while, and be awaked by the trump of God. This gave her no alarm; on the contrary, she had the fullest confidence that her Master would permit nothing to surprise her, or that would not be for her good, or his glory. With this confidence, she passed her hours of suffering, calmly resigning herself to her fate, while peace reigned within, and smiled upon her brow. Never did the religion of the gospel appear more glorious than in the sickness and death of our lamented sister. Never has death had less to boast of than in her case: she neither loved nor feared him. Just before her death, she said to her companion, "I do feel triumphant, as I might have felt if I thought I was going to be an angel as soon as I die; I do not expect this, I expect to sleep, but when Jesus comes, he will not forget me. I expect to be raised from the dead at his coming." Though perfectly sensible, she looked with the most perfect indifference on death, having not the shadow of a doubt that she should shortly be raised, to join the Church triumphant, and shout eternal victory over death and the grave. Her last days were days of suffering, but when nature at last yielded to the monster, she fell asleep without a struggle. Sister S., when a child, was dutiful and kind; as a friend, faithful and abiding; as a neighbor, familiar and obliging; as a wife, affectionate and sympathizing; she shared the sorrows, and doubled the joys of her companion's life. As a Christian, she was mild and confiding, always adorning the doctrines of God our Saviour. She never sought to be conspicuous in the Church. She believed and lived the Bible. She has left a husband and one child, a widowed mother, and two sisters, with their families, and other relations, to mourn her loss; but they sorrow not as those without hope. Nearly all her relations enjoy the same hope that sustained and comforted her. May they all be comforted with this blessed hope, and be prepared to join the departed loved one in the morning of the resurrection. In the death of Sister Stark, as in the death of our lamented Sister Cray, the Church has suffered an irreparable loss, till all its members shall put on immortality at the resurrection.

We deeply sympathize with our afflicted brother and family that remain. In our recent visit to Hartford, we called on Sister Stark, in company with Deacon Clapp. We have seldom witnessed greater manifestations of triumphant faith in the "blessed hope," than we saw in Sister S. The visit and season of devotion were truly blessed.—J. V. H.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111 Jefferson-street.
New Bedford, Mass.—H. V. Davis.
Newburyport, "—Dea. J. Pearson, sr., Water-street.
New York City—Wm. Tracy, 75 Delancey-street.
N. Springfield, Vt.—L. Kimball.
Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 37 Summer-street.
Providence, R. I.—G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Salem, Mass.—J. C. Ayer, 100 State-street.
Trenton, N. J.—D. Campbell.
Worcester, Mass.—D. F. Wetherbee.
FOR GREAT BRITAIN AND IRELAND—R. Robertson, Esq., No. 1 Bervick Place, Grange Road, Bermondsey, London.

AYER'S CHERRY PECTORAL.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions, or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many modes are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Stillman, M. D., L. L. D., &c.,

Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Sci. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

"New Haven, Ct., Nov. 1, 1849."

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

Hamden, Ct., Springfield, Nov. 27, 1848.

This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer—I have been long afflicted with asthma, which grew yearly worse until last autumn, when it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours,

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by

Druggists and Dealers in Medicine generally throughout the country. [Jan. 29-3m.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE, EMERSON LELAND,

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H.

Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jan. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleaning teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-rods, &c., &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

THE ADVENT HERALD.

BOSTON, SEPTEMBER 28, 1850.

Street Beggars and Impostors.

It is not lawful to take the children's bread and cast it to the dogs. We have too many worthy objects of charity among us, to allow such waste.

Some weeks ago, W. called on me for money to buy medicine; he said his physician recommended "White cough drops and Turkey rhubarb." He stated that he was very poor, had not been able to work for many months, etc., etc. He looked bilious, walked with amazing moderation, labored in his speech, and coughed with effort. I bought his medicine and carried it to his residence in D. street, but was somewhat surprised to find him at the table with a smart young wife and a healthy mother, earnestly discussing a very comfortable dinner. He evidently could use his arms and jaws better than his legs, all of which were of enormous length. Some time after, he called at my office for money to buy wood—a vast quantity of which, *en passant*, he always carried with him! I soon succeeded in engaging him in animated conversation on a variety of topics, urban and rural, and learned from him that he had just bonded a lot of his land in the country for \$300—the conditions of the bond provided a forfeiture of \$50 by either party who should violate them. He expected the \$300 in a few days. As he rose to depart, I asked him if he was not the tallest man in Portland; to which he replied, that he was only six feet two. Whenever I have met him since, I have noticed a vast improvement in his gait.

Portland Assistant.

To Correspondents.

F. WRIGHT.—Private subjects of that nature are proper for a mutual council; but not for a public paper at this distance.

L. R. H. B.—The sentiment is excellent; but the absence of rhythm, which is the basis of blank verse, mars the poetical effect.

J. ADAMS.—I fear that neither Bro. B. nor myself can comply at present.—J. V. H.

LETTERS AND TESTIMONIALS which have come in from all quarters, both from Churches and individuals, have been given in the columns of the *Herald* as a matter of justice to the Advent cause, as well as to ourselves. We have published only a portion of them, however, for to have given all, would have filled the paper.

Our friends will see by the "Supplement," of last week, that such testimonials were not uncalculated, nor undeserved. Were we guilty of one of the hundred things that have been slanderously circulated against us, we should withdraw at once from public life. But in our case the following Scripture has had a literal fulfillment: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

MEETING AT NORTHFIELD, MASS.—We attended this encampment last week. It was beautifully situated, and conveniently arranged by Bro. GREGG and the brethren there. The spirit of devotion, of prayer, and Christian union, made it a heavenly place. God was better to us than all our hopes even. He put us to shame for our unbelief. Many were quickened, others reclaimed, and several converted. We trust a blessing will result to the whole region.

THIS NUMBER of the *Herald*, it will be seen, is No. 7, the first regular number after that of Sept. 7th—the two sheets of the Supplement being all that were printed in the two intervening weeks, not being counted in the regular numbers of the volume, which will contain 26 numbers without them.

OUR FRIENDS in Connecticut who wish our services, will be kind enough to send us their requests immediately, as we shall visit that State in October, and spend as much of the month as possible. Bro. MATTESON will send us notice for his meetings without delay.

BRO. BONHAM, and others, of England, will accept our unfeigned thanks for their kind expressions of sympathy and confidence.

THE PNEUMATOLOGIST.—*Proposition*.—As I have a quantity of back numbers on hand, I will send the entire volume to those who will subscribe now, for fifty cents, sent either to me, or the *Herald* office, on my account, free of postage. The first six numbers are stitched together as one pamphlet. J. LITCH.

ACKNOWLEDGMENT.—A basket of delicious peaches, for the editors of the *Herald*, from a kind friend in Wrentham, was duly received, and were very acceptable. Thanks to the donor.

ELDER HIMES will attend the Albany meeting this week. He will also preach to the Hester-street Church, New York, on Tuesday evening, Oct. 1st.

THE health of Bro. HIMES' son having failed him in the office, he is spending a few months with the brethren, attending meetings, &c. He will act as agent for the *Herald* in the places he may visit, and brethren can pay to him accordingly.

One of Bro. H.'s enemies has reported that this son has gone to a theological seminary. A sister, to whom the remark was made, replied to the Professor, that she "hoped not—seeing how a little knowledge puffeth up."

The following is an extract from a letter from Bro. JOHN G. L. HIMES, dated Perry's Mills, (N. Y.) Sept. 15, 1850:

DEAR FATHER:—The meeting here at Odelltown closed this evening. A large congregation has been in attendance to-day. Elders P. B. MORGAN, A. SHERWIN, and I. H. SHIPMAN each preached once. The congregation was apparently candid, good atten-

tion was given, and the effects were plain to be seen. The meeting will be continued every evening through this week in Champlain school-house. The first three days of the meeting were also interesting.

EXECUTION OF DR. WEBSTER.

[The following account of the execution of Prof. WEBSTER was in type for the *Herald* of the 7th inst., but was crowded out by press of matter.]

On Friday, the 30th ult., at 25 minutes before 10 o'clock, Prof. WEBSTER, the murderer of Dr. PARKMAN, suffered the penalty of the law for his crime. Our readers are well informed of the circumstances connected with this dreadful crime, which have given it a notoriety rarely equalled, certainly not surpassed. This sad event declares more plainly than words can express, the depravity of the human heart. It shows that station, learning, refinement, and wealth, unsanctified by the Spirit of God, are no preventive to the worst crime. It shows the superlative groundlessness of the transcendentalism system of morals so conspicuous in this State, in as vivid a light as the most rigid orthodoxy could desire. Well may we say with the prophet, "The heart is deceitful above all things, and desperately wicked." None are so high that they cannot descend to the lowest depth; none are so learned as to become divested of selfishness, and none are too refined to commit acts of the most odious and revolting description.

We think, that had Prof. WEBSTER been tried in any other State in the Union, he would have escaped, or at least suffered only imprisonment, until such time as the influence of powerful friends (which such men always have,) could be brought to bear upon the Executive. Without pronouncing for or against the right or expediency of capital punishment, we think that the State of Massachusetts has given an example of even-handed justice deserving of the highest credit.

The melancholy interest connected with this dreadful affair has been wide-spread, and the events that transpired in the closing hours of the criminal's life cannot be read without emotion. The rumor that had prevailed, from the time that the day of execution was named, that the family of Dr. W. were ignorant of the day on which he was to suffer, was confirmed by what transpired at the jail on the evening previous. After the family had remained in the cell four or five hours, they were kindly informed by the jailer, that the hour for closing the jail had arrived, whereupon Mrs. WEBSTER asked him, "Will this be your hour of closing for the future?" The inquiry took the jailer somewhat by surprise, but after a moment's hesitation, he answered in the affirmative, and the family immediately withdrew, without a suspicion that that visit was their last one.

We copy the following particulars from the *Transcript* and the *Journal*:

One incident seemed to affect happily the spirits of the prisoner, during the interview with his family. For several months they have been in the habit of reading the Bible to him in his cell, taking the chapters of the New Testament in regular course. The chapter which came up and was read on Thursday was the 15th chapter of Paul's First Epistle to the Corinthians, in which this passage, so consoling to the Christian, occurs:—

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is in the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

The prisoner seemed much impressed by the coincidence, which had accidentally given this chapter to be read at his last interview with his family. He recurred to the incident, after the interview, with obvious pleasure; and seemed to derive much hope and consolation from the inspired assurance of the apostle, as to the resurrection of the dead.

Immediately after the prisoner's family had left his cell on the occasion of their last visit, he was conducted into one adjoining, where constable Jones had been stationed to receive him, while the cell which he had previously occupied was thoroughly searched, for the purpose of ascertaining if there were any signs whatever of any preparation on his part to take his own life. The search resulted in finding nothing of the kind. Upon the jailer leaving the cell containing constable Jones and the prisoner, he observed to the latter, that Mr. Jones would perform the duty he had just spoken of. Mr. Jones was taken by surprise, and inquired what that duty was, and was told that it was to search the person of the prisoner. Dr. W. then approached Mr. Jones, and expressed his perfect willingness to be searched. Mr. Jones told him, that as regarded himself, he had no idea that there was any necessity for it, but in accordance with his duty he must proceed. As he was examining different parts of the prisoner's dress, Webster said, "Mr. Jones, you are not sufficiently minute; search me and my clothes more thoroughly, and then you will be satisfied that you have faithfully discharged your duty, and so will others." Mr. Jones then made a most minute examination, and found nothing but the prisoner's watch, a dollar in change, and a small piece of tobacco. After the search had been completed, Prof. Webster was removed back to the first cell.

The next morning, before commencing the religious exercises in the cell, Dr. Putnam asked the prisoner whether there were any points he would like to have touched upon in the prayer, and was answered that there were two, which it would be agreeable to his feelings to have introduced; one was, that the hearts of his fellow-men might be softened towards him after he was gone; the other, that every consolation from heaven for the suffering he had inflicted, might be vouchsafed to the family and relatives of the late Dr. Parkman.

In the interview before the prayer, the prisoner alluded to his hope of meeting in the world to which he was about to pass in spirit, a tenderly beloved child, who died some years since. He conversed with perfect composure on various subjects, mostly of a religious nature.

During the walk to the gallows, the conversation was maintained mostly by Dr. Putnam, whose object it was to keep the prisoner's thoughts so occupied with sacred things, that the appalling spectacle around him should not cause him to quail. But the prisoner was firm to the last. Not a nerve shivered. To Dr. Putnam's remark—"Do not regard anything about you—do not look"—as they entered the area and approached the gallows, he replied: "I do not. My thoughts are elsewhere."

All the while the death-warrant was being read, Dr. Putnam kept up a cheering conversation with him, and the prisoner responded calmly and appropriately. It would have been difficult to prescribe a demeanor more becoming under the circumstances, than that which he exhibited, or to have invented replies more suitable than those which he uttered. Dr. Putnam plied him with remarks to keep his thoughts in the right direction, and to prevent any pause, during which he might quail. The prisoner gratefully seconded these humane efforts, but without any flurry of spirits, or nervous agitation. Only once could there be detected in his countenance, which was pale, any change in his feelings of apparently entire resignation, and that was when the rope was being placed around his neck: a momentary flush spread over his face, and tears fell from his eyes. Dr. Putnam continued near him until everything was arranged. The last audible words of Prof. Webster were: "Father, into thy hands I commend my spirit!" All being ready, the Sheriff put his foot upon a spring, a bolt shot back, the fatal trap parted from under

the doomed man's feet, and he dropped a distance of nine feet, undoubtedly killing him instantly, as but a very slight movement was discoverable in his feet. After hanging half an hour, and the physicians in attendance declaring that life was extinct, the body was cut down and placed in a neat black coffin, and kept in the jail until evening, when it was conveyed to the house of the deceased at Cambridge. We understand that the body was deposited in the family tomb at Mount Auburn the same evening.

The countenance of Prof. W. in death was serene, and even pleasant in expression, exhibiting no discoloration or distortion. The genial, beaming smile, with which he was wont to encounter a friend, seemed to have just passed over it, and left its trace.

The evening before, the prisoner expressed both to the Sheriff and Dr. Putnam his wish, that the execution might be as prompt as possible, saying that he would be ready at any moment after 8 o'clock. This request the Sheriff observed so far as the convenience and decorum of the occasion would allow.

MISCELLANEOUS.

S. S. Snow.

Some of our readers may be curious to know where this miserable man is. He is still practising his wild ravings and mountebank tricks in a hall in Broadway, New York, where, surrounded by about a dozen silly men, and the same number of silly women, whom he terms "the church," he contrives to draw in on Sunday gangs of idle young men, such as stroll about the streets of New York on the Sabbath, who listen to his nonsensical jargon and bitter ravings with no little merriment. A few weeks ago the New York *Tribune* published a paragraph in relation to this man, (which we copied,) which appears to have drawn from him a characteristic note. The *Tribune* replies very briefly, but in a way that must be rather disagreeable to one of Snow's mental conformation:

S. S. Snow, the expounder of prophecy, &c., in the course of a private note he sent us yesterday, makes the following inquiry:

"By the way, I should very much like to know if you really think me crazy; so that I may know whether to regard you as a fool or a liar, as you are evidently one or the other. If you believe me crazy you are a fool; if not, you are an accused liar. On which horn of the dilemma will you hang?"

Ans.—Can't say. You may be crazy, as we should in charity prefer to believe; or you may be a half-witted knave, of the Matthias stamp, seeking to lead captive silly women, and live in idleness, on popular credulity or cowardice. In either case, we advise sensible people to steer clear of you.

Receipt for Tatlers.

Those who wish to become adepts in the art of tatting, have only to attend to the following directions, and they will be fully qualified to practice it to any extent they may desire. We have seen persons whom we supposed, we must confess, would make slow progress in the business, become, after half a dozen weeks' close application to the rules, highly proficient in the work, and enter into it with a gusto that is undoubtedly gratifying to the "father of lies" himself.

Take the vine of a runabout, and the root of a nimble tongue, of each six handful; fifteen ounces of ambition, the same quantity of nonsense, and bruise them together in a mortar of misapprehension, and then boil them over the fire of wild surmise, until you perceive a scum of falsehood rise on the top; then strain it through a cloth of misconception; put it into a bottle of malignity; stop it up with a cork of envy, and then suck it through a quill of malevolence; you will then be prepared to speak all manner of evil without the least regard to personal character.

Storm in Paris.

The following account of a tremendous storm, which recently occurred in Paris, is thus narrated in *Galvani's Messenger*:

The rain fell in Paris yesterday on an extent rarely witnessed. Many of the streets were so covered with water, that for nearly an hour passage was impossible. In some places the water was four feet deep. There was a thunder-storm, but it was neither violent, nor of long duration. We were witnesses, in the rue du Faubourg Montmartre, of a perfect deluge. Two formidable cataraacts flowed down from the Rue Cadet and the Rue des Martyrs. The shopkeepers had placed planks to the great height to prevent the water from entering their shops, but it washed over them. The horses were up to their chests, and the carriages could not move. One person threw off his coat, and swam along the street amidst the applause and laughter of the bystanders. His example was, however, followed by others, and at one time upwards of twenty persons were enjoying a swim. The Rue Richer presented the appearance of a rapid and muddy torrent, in the midst of which were seen floating a number of casks, which had been washed off a wagon, followed by men stripped to their middle. The horses in the carriages were up to their shoulders. The omnibuses, which persisted in endeavoring to pass through, were filled with water. All the shops and cellars were inundated. In some of the shops in the Chausse d'Antin the water was a foot deep. Coaches plied on the Boulevard Montmartre to carry over persons for one sou.

Mr. Gorham.

MR. GORHAM, the "thorn in the flesh" of the Bishop of Exeter, was instituted to his living on the 6th ult. Having signed the articles, and taken the customary oaths, Sir H. J. Fust addressed him to the following effect:—

"We, Sir Herbert Jenner Fust, Knight Doctor of Laws, Official Principal of the Arches' Court of Canterbury, lawfully constituted, do, by virtue of the authority to us committed, admit you, the Rev. George Cornelius Gorham, clerk, B. D., to the vicarage of Bampfild Speke, in the county of Devon, diocese of Exeter, and province of Canterbury; and we do give you true, lawful canonical institution, and do invest you with all the rights and appurtenances thereunto belonging, and do commit to you the care of the souls of the parishioners of said parish."

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations.....	113 61
Tracts to Yates Higgins.....	5 37
Books and Tracts to H. L. S.....	23 45
Previous receipts.....	62 00
Wm. M. Lightham.....	1 00
Yates Higgins.....	50
Excess of donations over receipts.....	73 14

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense.....	\$250 00
Previous receipts.....	3 50
J. Barnes.....	3 00
E. W. A. P. Jones.....	25
L. Kimball.....	50
Secret Friend.....	1 00
John Nocke.....	1 00
J. C. Sailer.....	3 00
J. F. Guild.....	50
T. Addeman.....	50
Total receipts.....	22 75

Christian Parlor Magazine.—We have received the Sept. number of this magazine. The present number, like the previous ones, contains articles of much excellence.

The "Seventh Annual Report of the American Baptist Free Missionary Society, June 1, 1850," is received. It represents that Society as in a prosperous condition. Whole amount of receipts for the year, \$571 \$1.

BUSINESS NOTES.

T. Smith.—We cannot send the *Herald* to one person for one price, and to another for another price. But when a brother is poor, and sends us all he is able, we credit him up. In case of the brother to whom you refer, for the \$1 sent we have credited him a year, to \$34.

N. M. Wilder.—We cannot find the name of N. M. Johnson upon our books. When changes are to be made, the office to which the paper has been sent should be given.

C. Tucker.—Do the best you can—it will be right. D. Campbell, \$4 for Miller's Life.—We charge those brethren 50 cents per copy, and pay the postage to the line, which is 25¢ per copy.

J. P. Woodbury.—The \$2 were received in April and credited in the *Herald*, to 432, at which No. the paper was stopped. We now send again, from that No.

Mrs. S. S. James.—The \$2 were received, and pay to 505—end of this volume. H. Moore.—The \$2 were received, and pay to 534.

A. W. Brown.—J. Harrington's paper does go to North Coventry, Ct.

P. B. Morgan.—We send two papers to Maria Post, Bridgetown, Mo.—one for herself, and one for Mrs. Bland. As the former was already paid to 534, we credit the \$2 to Mrs. Bland, to the same No. Is this correct? and are Mrs. M. W. Post and Maria Post the same person.

R. J. Lyon, \$2 on acct., and balanced.

P. L. Hunter.—\$1 was received in August, and paid to 482.

S. Chapman.—We find no account but the newspaper one with J. B. and E. A. P. Is that the account? Have sent to B. B. J. W. S. was sent to Pa. Have marked H. B. H.'s free. We have no minute of money sent by J. E.—we make none when we return for the money that which is sent for.

Elder T. Hendryx.—The letters were received, and duly acknowledged. We also send you the first No. of Miller's Life, and now send again to Newcastle, Pa.

C. R. Clough.—To credit you, and charge Bro. F., would require an order from him. Speak to him, and he will write. Can't well send pen by mail.

B. Morley.—Bro. J. Barnes was credited \$1 Aug. 1st to 508.

S. Young.—We only pay the postage to Canada on papers that go into Canada, and are subjected to Canada postage. Living in Canada makes no difference, if they have no Canada postage to pay, unless the person is poor. Those in the States also have to pay U. S. postage.

S. Judson.—Sent you books the 23d to Utica, by Thompson's Express.

A. Brown.—The brethren in Clearfield, Pa., wish you to call there on your return from the West.

E. Crowell.—Sent you books on the 24th by Walker & Jackson's Express.

Mrs. E. W.—Not correct. Follow letter and Map to be sent from Jewett's.

C. B.—They arrived safe. O. has gone to Maine.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

C. W. WRATON, of Willoughby, O., does not take his paper from the office. He owes..... 2 50

Total delinquents since Jan. 1st, 1850..... 90 63

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

From the Advent Church in Northboro'..... 3 00

B. P. Manning..... 1 00

W. C. Hale..... 1 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Conference in South-west Stafford, Vt., to commence Oct. 30th, at 9, and continue over Sunday. H. F. Reynolds and myself will be present. S. W. THURBER.

Bro. K. S. Hastings will preach at New Britain, Ct., Saturday evening and Sunday, the 28th and 29th, A. M. and P. M.; and in Bristol in the evening; Litchfield, Monday evening, 30th; Roxbury, Oct. 1st; Waterbury, 4th; a respect, 5th; Middletown city, Sabbath, 6th; Middletown Upper houses, 7th; East Middletown, 11th; Sayoy at Mr. May's, 14th; Cummington Centre village, 14th and 15th; Ashfield, 20th; Haverhill, 21st and 22nd.

Bro. S. W. Bishop will preach in Vernon, Vt., Oct. 4th, at 7 P. M.; Andover, Mass., Sunday, 6th; South Haverhill, 7th, 7 P. M.; Haverhill, 11th, 10, and remain over Sunday; South Haverhill, 14th, 7 P. M.; West Haverhill, 14th, 6, 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and stay as long as may seem to be duty.

Bro. Ira Wyman will preach in Manchester, N. H., Oct. 1st, 7 P. M.; Jamaica, Sabbath, 6th; Grafton, 6th; Mt. Holly, 6th; Shrewsbury, 11th; Bristol, Sabbath, 12th.

Bro. N. Hervey will preach in Clinton Sabbath, 29th; South Berwick, (at Bro. I. Goodwin's), Tuesday evening, Oct. 4th; Haverhill, the first Sabbath in October, and Portland the second.

Bro. H. Plummer will preach in Portland the first Sabbath in Oct.

Bro. L. Kimball will preach in Hopedale Sabbath, Sept. 29th and Oct. 1st; North Scituate, 14th; Boston, 20th.

Bro. D. T. Taylor, Jr., will preach in Swanton Falls, 30th, and Oct. 1st; Bay Shore, 2d; Clarencerville, 3d; Albion city, 4th; Rouses' Point, Sunday, 6th; Champlain, Sunday, 13th. The above (Sundays excepted) in the afternoon or evening, or both, as the brethren may appoint.

Bro. N. Billings will preach at Lawrence Oct. 25th, at 7½ (subject, the importance of Sacred Music), and remain over the Sabbath; Marlboro', Sabbath, Nov. 3d; Holden, Friday evening, 8th (on Sacred Music), and remain over the Sabbath. His appointments at Pittsfield and Loudon Mills are recalled for the present.

Bro. Ira Wyman will preach in Jamaica, Vt., Sunday, the 29th; Grafton, Oct. 1st, at 7 P. M.; Mount Holly, 2d, 7 P. M.; Shrewsbury, 3d, do; Bristol, Sunday, 6th.

Bro. B. P. Manning will preach in Meredith Neck Oct. 6th, and Meredith Centre the 8th, at 6 P. M., where Bro. Veazey may appoint.

Bro. J. Cummings will preach in South Andover, Sunday, 29th; Marblehead, Oct. 1st, at 7 P. M.

Bro. N. Pease will preach in Granby Oct. 1st; Chicopee Falls, 3d; Thompsonville, 6th.

Bro. R. V. Lyon will preach in Enfield, Ct. (Jawbuck society), 28th, 7 1-2 P. M.; Chicopee, Mass., Sunday, 29th.

Bro. Osler will preach in Nashua, the 30th; Lowell, Oct. 1st; Lawrence, 2d.

NEW AGENT.—Bro. B. Perham is our agent in Brattleboro', Vt.

Receipts from Sept. 4th to 25th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

W. Allen, P. Sprague, S. Faine, W. Jackson, C. Howard, E. Dudley, S. Sherman, D. Miller, H. N. Thompson, E. W. Wainman, Brown, W. C. Hale, R. Starkweather, S. R. Stewart, L. B. Hoffman, A. Wiley, A. Cook, R. Barnes, A. R. Clark, C. Taylor, S. C. Berry, D. Hayes, E. Cutting, M. Garland, E. Parker, G. B. Markey, L. Campbell, S. Robinson, W. Kitson, B. P. Lucas, W. H. Sherman, S. K. Low, R. Dudley, Mrs. A. Benedict, J. Dennett, A. Lonsbury, O. Rockwell, W. Davis, S. Russell, T. Vickerman, A. W. Hovey, J. Holden, E. Basker, E. Wetters, H. Lock, J. Puffer, C. P. Whitton, J. H. Morgan, J. Drew, E. C. Drew, W. Fellen, J. A. Gould, A. Hutchins (each to 30); M. T. Currier, 315; C. H. Barrett, 482; J. Shepherd, 482; W. Scribshaw, 499; R. Curtis, 482; T. H. Ewins, 482; L. Joselyn, 322; T. Chittenden, 315; S. Edwards, 480; S. C. Jackson, 310; J. Young, 314; J. Blaisdell, 285 etc. for C. H., 315; M. Barnham, 315; J. Fletcher, 482; H. Durbin, 482; Laura Kimball, 521; W. Pike, 315; J. Kendra, 482; M. J. Clough, 521; Elder J. L. Sauter, 320; A. Mourde, 320; W. D. Wilcox, 320; A. Johnson, 493; D. Cartnell, (as the name right) 530; N. Hartsock, 482; A. Garrett, 482—\$1 due; F. Keeler, 334; H. Long, 520; J. Fowler, 482; L. G. Ford, 334; J. Reynolds, 486; S. B. Gleason, 486; A. Labounty, 482; S. Young, 486—see business note; J. Clark, 495; G. E. Peabody, 321; S. Heath, Dea, S. H. Jr., 486; W. Weeks, 482; L. Ingmire, 521; B. Jennings, 334; D. Eyrnell, 493; J. Leonard, 500; A. R. Briggs, 480; S. Everett, 334; J. Frost, 321; S. Munro, 334; N. Gould, 334; W. Berry, 321; A. M. Bennett, 514; L. P. Wyman, 321—each \$1.

A. Dillingham, 534; T. Allen, (C. H. and to) 501; Rev. E. Tuttle, 534; A. W. Jackson, 522; Ann East, 540; Mrs. Bland, 534; J. Jewell, (two copies) 308; L. Brigham, 524; J. A. McCartney, 560; S. W. Shapley, 482; N. Smith, 445; S. S. Fenn, 486—each \$2.

J. T. Orton, 482—\$1.—W. F. Currier, 500; M. Thayer, 612; S. G. Watson, (books and to) 508—each \$2; J. Maguire, 488—\$1 20. C. E. Tucker, 308; P. Waldrun, 321; W. R. Brooks, 508—each 50 cents.—W. Harris, 488—\$1 20.

If we have made any mistake in crediting the above, or have omitted any that may have been sent, the last three weeks, our friends will inform us, and we will correct.

ADVENT



HERALD

Luk. 11:30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, OCTOBER 5, 1850.

No. 8. WHOLE No. 490.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



HYMN.

FROM THE "KELSO TRACTS."

Sweet the moments, rich in blessing,
Which before the cross I spend,
Life and health and peace possessing
From the sinner's dying Friend.

Here I'll sit for ever viewing
Mercy's streams, in streams of blood;
Precious drops! my soul bedewing,
Plead and claim my peace with God.

Truly blessed is this station,
Low before his cross to lie,
While I see divine compassion
Floating in his languid eye.

Here it is I find my heaven,
While upon the cross I gaze;
Love I much! I'm more forgiven;
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears his feet I bathe;
Constant still in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
In all need to Jesus go;
Prove his wounds each day more healing,
And himself more fully know.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMINGS, D.D.

LECTURE VIII.—THE BATTLE OF LIFE.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

I have explained, first, the commendation of the Church at Ephesus as it is expressed in the second and third verses; next, the censure pronounced upon it,—so gently and courteously pronounced,—"I have somewhat against thee, because thou hast left thy first love;" next, the prescription, "Remember from whence thou art fallen, repent, and do the first works."

I ought to have added in my last discourse some remarks on the sixth verse: "This thou hast, that thou hatest the deeds of the Nicolaitanes." These were a sect who held wrong principles, and indulged in still worse practices. We have here an important distinction. Our Lord thus addresses the Church at Ephesus; "Thou hatest," not the Nicolaitanes themselves, but "the deeds" by which they were degraded. The distinction in a Christian's mind should ever be, "love to the sinner, the most ardent he can feel; hatred to his sins, the most unmitigated he can conceive." Our Lord so loved the sinner that he died to redeem him; he so detested the sin that he shed his blood to expiate and cancel it. We must love the Nicolaitanes, and pray for them, and try to convince and convert them, but all the while our familiarity with their persons must produce no sympathy with their sins; and these we must hate not merely because they are inexpedient,—not merely because they are unpopular,—not merely because they will do damage to us in the world,—but on this high and holy ground, that Christ hates them. Sympathy with Christ's mind is the glory of the Christian, and in proportion as we grow in grace, in the same proportion do we love what he loves, and hate what he hates.

We then come to the promise: "Let him that hath an ear, hear what the Spirit saith unto the Churches." It is not a promise to the Ephesian Church only; "let him that hath an ear,"—Ephesian, Roman, Greek, Englishman, Scotchman, Irishman—"let him that hath an ear"—let all humanity—"hear what the Spirit saith," not to one Church, but "to the Churches" of every age, country, form, denomination, and circumstance; "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Let me speak now, not of the victory, but of the conflict; not of the laurels, but of the garments rolled in blood. The expression victory, sounds imusical in a nation's ears; but often it rings with terrible knell in many a widow's and orphan's heart. Victory is sung in poet's song, lauded in the senate, shouted by the nation, as if it were an accent of jubilee; but all the while that a nation's heart is bounding, many a widow's and orphan's heart is breaking. "To him that overcometh,"—the word victory implies previous conflict; such conflict as the invariable mark of our present state. If we are the people of God, Christianity declares that it is so. Whether we like it or not, we are made soldiers the moment that we become Christians. The whole earth becomes a battle-field the moment that the whole heart becomes the seat of the grace and spirit of the Lord Jesus Christ.—Who, it may be asked, are the forces engaged in this field? On the one side, Satan, and the beast, and the false prophet, and all that are assimilated to their character, or infected by their principles. On the other side, the Lord Jesus Christ, and they that bear his name—that glory in his cross—who are baptized with his baptism, and regenerated by his Spirit.—These are the two hosts; they are correlatives; one or the other must be supreme; there can be no peace or compromise between them; and as long as the world has Satan in the midst of it—its usurper, and as long as the Church of Christ has the Lord of Glory in the midst of it—its Captain, so long there will be conflict.—The wisdom that is from above is *first pure, then peaceable*; and until the whole earth is filled with the purity of truth, it will not repose in the quiet, and be covered with the prevalence of Christian peace. And remember—as long as this dispensation remains—conflict, battle, struggle, is its characteristic; and if there be any man in this assembly who does not know what it is to battle with iniquity without—who does not know what it is to struggle with temptation, and evil, and wickedness within—that gives too unequivocal proof that he is not the soldier of Christ, he is on Satan's side, and Satan will leave him unmolested as long as he makes no effort to cease to be his victim. Only when he begins to enlist himself beneath the banner of his Lord will Satan make the attack upon him.

In the next place, the theatre of this conflict is the world in which we live. There is no conflict in hell, for all there is defeat—desperation—despair. But earth, which lies between the two, not yet covered with the sunshine of the one, nor, blessed be God, yet consigned to the gloom and bitterness of the other, is the great battle-field on which Satan wars with Christ, and the hosts of heaven are arrayed against the hosts of hell. The prize is your soul—my soul.

"What is the thing of greatest price,
The whole creation round?
That which was lost in paradise—
That which in Christ is found.

"The soul of man—Jehovah's breath—
It keeps two worlds in strife—
Hell works beneath its work of death,
Heaven stoops to give it life.

"And is this treasure borne below
In earthly vessels frail?
Can none its utmost value know
Till flesh and spirit fail?

"Then let us gather round the Cross,
That knowledge to obtain;
Not by the soul's eternal loss,
But everlasting gain."

This is the prize; this the subject of the conflict.

Having seen the two parties, let us examine the weapons wielded on the one side by Satan and them that are his; and next, the weapons wielded on the other side, that is, by Christ and them that are his.

First, let me look at the weapons wielded by Satan and his forces.

The first weapon that Satan wields is *deception*. "He is a liar," says the Apostle, "and the father of it." He seduced Eve from her loyalty, Adam from his allegiance, humanity

from its God, by the skilful use of a lie: "Hath God said that ye shall surely die?" And so he uses this weapon still. He teaches one there is no God—that a God is the dream of bigots, the bugbear of enthusiasts. He teaches another that the Bible is a book of exquisite poetry, beautiful history, and excellent morality; useful to keep the vulgar in awe, but not fit for superior minds or noble understandings; and as for Satan (for Satan will suffer this,) he is a figure of speech, a pretence, a myth; and a new heart is the dream of an enthusiast, and the requirement of fanatical methodism. He will teach others that the world is a glorious place, money the greatest good, and to get rich in the shortest time and by any means, if the means are only mighty and rapid, is the way to enjoy the greatest happiness; that a man has reached the culminating point of the happiness of which he is capable, when he can sit down, amid all the profits he has reaped, in his country seat and amid his fertile fields, and say, "Soul, take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years;" not knowing that a voice may be on its journey from the throne: "This night thy soul shall be required of thee." Others, again, whose hearts are touched, whose consciences are stirred, and who begin to think that it will not do to live in sin, and yet that they must not commit themselves to Christianity—those men who are afraid of their infidelity lest it should fail them, and who are afraid of Christianity lest it should annoy them—who dare not embrace the Gospel lest they should lose the sweets of sin, and dare not continue in sin lest they should lose the quiet of their consciences—those men who are struggling between antagonistic principles, and powers, and prospects—Satan meets and wields the weapon that succeeded so splendidly in the case of Felix, and succeeds so well still—"Put it off to a convenient season; and when you have got rid of this trouble, or got over that difficulty, or earned this little money, or met that little liability, then you will turn to Christianity and cordially embrace it." This is one of Satan's most popular specifics; but, like all quack medicines, it promises health, it acts as poison.—Another lie that Satan uses, when the conscience wakes at last to a sense of its misery—when it is stirred to its depths by the fears of hell, the declarations of Scripture, the appeals of the preacher, and life is closing, and death approaching—"You have heretofore put off and off, saying there is time enough; now, I tell you it is too late. The blood of the Lamb has lost its efficacy; the mercy of God is exhausted, and there is none for you;" and he endeavors to plunge into despair the dying man whom, when a living and healthy man, he kept upon the giddy heights of presumption. Thus he tempts to presume at one time, and to despair at another. All these are lies. There is no convenient season but the present; there is no presumption that is not peril and crime; and there can be no room for despair while life lasts. If the present should be the eleventh hour—if the last sound of the twelfth were ringing in your hearing—the exhibition of Christ, and him crucified, accepted in the cordiality of your hearts, is instant pardon and eternal peace.

Another weapon by which Satan strives to conquer in this conflict is temptation. Satan, says the Apostle, "goes about seeking whom he may devour." He is called elsewhere "the prince of this world." Satan, you may depend upon it, knows a vast deal more about you and me than either of us is disposed to admit. He knows every man's weak point—the very spot from which he can assail him with the most certain and speedy success. He has all the archangel's wisdom, all the cunning of a fiend, and in addition, he has the tact and the experience of six thousand years. The wonder is not that so many fall before his power, but that any, except by the grace of God, are able to resist him. Some ill-informed persons he seduces as the tempter to reject Christianity, teaching them that it is the mark of a noble and free mind to despise the Gospel, and of a superstitious mind to accept it. Others again he so

fascinates with the splendor, the pomp, and the vanities of the world, that these supersede and render altogether unimportant in their estimate the things of God, of the soul, and of eternity. Others again he draws into amusements which are perfectly innocent in their place, but in which he involves them so deeply, that the amusement, innocent in itself, becomes, from its absorbing nature, alike sinful and fatal. We ought never to forget that it is not so much by things which are positively sinful that men perish, as by the excessive love of that which is positively lawful. It was the marrying of a wife in one place, the purchase of oxen in another, the buying of a field in a third—things all lawful in themselves—that induced the men in the parable to reject the invitation to the marriage supper.

So Satan succeeds, by leading Christian men, and Christian ministers, to be so charmed and delighted with things in their own place perfectly lawful, that these monopolize and exhaust all their attention and sympathies, and the weighty things of eternity are superceded. Thus, with one man literature assumes the claims of religion, science takes the place of the Bible with a second, teetotalism usurps the place of Christianity with a third, hydropathy becomes the business of a life, instead of the cure of a disease, in the fourth; and men talk incessantly about these things as though they were the main things; and judging from the conversation of some, we should suppose there was no such thing as a Bible, a Gospel or Saviour in the world.

In the Ephesian Church, his method of attack was not declared hostility to the Gospel, or the suggestion of what was positively evil, but by insinuating to that Church, Your love is far too fervent, it is too high, it is beyond the boiling point; let it cool down a little; take my standard, which is reasonable; God's is too high; take things in moderation; your works are too many, you will ruin your health; you are over-religious, just come down a little; be moderate, take it easily and coolly, and do not indulge in that excessive zeal which the world justly calls fanaticism. And as for your being enjoined to repent, God knows no repentance is necessary; you have very little to repent of; and as for doing the first works, the last are better than the first. And then you have one excellency, you hate the deeds of the Nicolaitanes; and very often men's hatred of something that somebody else does, is made to cover the sin that is so dear to and so much cherished by themselves.

Another weapon that Satan uses in this conflict is human instrumentality. These instruments are some of them professedly his, and others of them unconsciously his. He gets a footing even in the pulpit of the sanctuary itself, and corrupts the minister; so that if he does not preach what is actually wrong, he leads him to leave out what is unpopular, unfashionable, or unpalatable. He gains a footing likewise in the school, in the academy, in the university, where, if he does not teach what is morally wrong, he exhausts secular learning of that which is its only corrective, the knowledge of the Gospel of Jesus. He works the press, the most powerful weapon he can wield; he deals out gilded aphorisms to catch the vulgar, and popular plausibilities that form the staple of the cheap newspapers; and on the Sunday he despatches with incessant energy and zeal the most corrupting and pestilential lessons over the length and breadth of the land. He thus works the press for his own purposes. What are Proudhon, and Barbes, and Blanqui, but his priests! What are Socialist halls but his meeting-houses. What are the profane publications that pollute the land but the public efforts of Satan to destroy souls? It is thus that Satan works by human instrumentality.

In the fourth place, Satan corrupts and perverts what is good, and thus acts against the Gospel. In this conflict, namely, in the corruption and perversion of that which is good, Satan is most powerful. For instance, the Church of the Jews was founded amid miracles, taught

by prophets, patronized by God; that Church Satan turned into an apostasy; it crucified the Lord of glory, and tried to extinguish that truth it was raised to maintain. So the Christian Church was no sooner started in the world, glorious with Apostolic light, spreading on the right hand and on the left, than Satan sowed the seeds of heresy, till the prediction that an Apostle gave to the Thessalonians came to be practically developed at Rome; and the cartoon sketched so graphically in the Epistle to the Thessalonians came to be filled up with that overshadowing despotism, which murdered the saints, enslaved the world, and domineered over the kings of the whole earth; which elevated a woman to the place of Christ—exalted the works of the creature till they became a mighty mountain, and made the merits of Jesus dwindle down into a perpetually diminishing perspective. I may add, too, that Satan not only *has corrupted* the Christian Church, but that he is *corrupting* at the present moment various sections of the Protestant Church. Need I refer to the deadly superstition that is at this moment eating like a cankerworm not a few members of the Church of this land? Need I refer to the Oxford Tracts, issued by those who have been their most bold and able advocates? Satan no sooner beheld the dawning glories of Protestant Christianity, and felt the tide of battle rolling irresistibly against him, than he spiked the guns of those on the Lord's side in one direction, and turned them round in another direction, and leveled them against the very citadel they were intended to defend!

There is another weapon that Satan uses, and has long used with great success—persecution. Pagan persecution was the earliest instance of the use of that weapon, when man murdered man in order to mend his conscience or to save his soul. The next use of this weapon was papal persecution, when the priest, under pretence of defending the Gospel of Jesus, burned his fellow because he differed from him, till the flames of persecution rose from the Valleys of Piedmont, and amid the recesses of the Cottian Alps, and from Smithfield, and from Paris, revealing the darkness of the system that lighted those fires, and, by contrast, the beauty and the glory of those principles for which the martyrs suffered. I had thought that Satan had at last discovered that persecution was a great blunder, and during many hundred years had laid aside the weapon as an obsolete and worthless one; for surely he must have found out what we are convinced of, that persecution never built up a good cause, and never yet pulled down a bad one. But he is not weary of it: it flourished in the Inquisition in Spain—it has found an exponent in the diocese of Exeter; and whether persecution is wielded by Hildebrand, bishop of Rome, or by Henry, bishop of Exeter, it is the same Satanic weapon, unsanctioned by God, repudiated in the Gospel, denounced by all the anathemas of the word of God. Christianity repudiates persecution; it scorns the bribe of the treasury; it rejects the bayonet of the soldier; it seeks to triumph by truth; and if it cannot triumph by truth, it will lie down as a martyr, and wait for brighter and better times. —(To be continued.)

"If one Rose from the Dead."

Ordinary means had been found ineffectual in the work of spiritualizing his five brethren; the rich man, therefore, now desired to employ extraordinary. He craved a messenger from the unseen world, of one section of which he was now a denizen. Where the pleadings and reproofs of the living were of no avail, he longed to find success in an impressive apparition of the departed. That Lazarus should glide before the stricken gaze of the brother-revellers; that he should re-visit, in shadowy presence, the glimpses of the moon, and penetrate the saloons of the mansion, at the portals of which he had lain a neglected pauper—this, Dives would fain believe, was all that need be required to strike the death-blow to their worldliness, and to confirm them as candidates for heaven.

But Abraham repudiates the appeal. He answers: "They have Moses and the prophets, let them hear them." They had the law and the testimony. God had done all for his vineyard that could be done without frustrating his own designs in creation. Undoubtedly it was an easy thing to multiply means of conversion; to increase the power of urgent rebuke; to deepen and enlarge those methods of appeal by which men are besought to flee from wrath to come. But it would militate against God's system and purpose so to do. He has provided ample means for salvation in the ordinary way.

However, Dives remembered that these ordinary means, ample as they might be, had not converted him. He naturally mistrusted their efficacy in those of his own flesh and blood.—He felt persuaded that some more stringent application was needed, and therefore, said he, if one went to them from the dead, they would repent. How could they resist so extraordinary

a visitant? How could they but be moved by so appalling a vision?

Abraham denies the truth of this argument, reasonable as it may at first sight appear. The brethren who rejected, or were indifferent to, Moses and the prophets, would reject, or be indifferent to, the apparition of Lazarus. "God's ways are not as our ways, neither are his thoughts as our thoughts;" and, inasmuch as the disposing of the heart is with him, and as he who made it knows its intricacies, its tendencies, and its minute moral organism, with him it rests to say what is available, and what is not, and to prescribe the instrumentality by which the heart may be rescued from its ungodliness, and brought into saving communication with himself. Man cannot prescribe in such a case. He is not acquainted with all the array of facts and expedients. And reasonable as it might seem to Dives, and may seem, brethren to us, that a ghostly visitor, revealed in the silence of the witching time of night, harrowing up the feelings by a thrilling history of things unseen—of the raptures of the blest, and the terrors of the blackness of darkness—reasonable as it may seem that such an agency would succeed, where the ordinary appliances of a household Bible and a human ministry had failed, we have inspired testimony to correct our inference, and dispel its illusions, affirming that, if we hear not Moses and the prophets, Christ and the evangelists, neither will we be persuaded though one rose from the dead.

The rich man and his like-minded brethren were not straitened in God, but in themselves. They had not the ears to hear, and therefore did not hear. He that is of God heareth God's words; they therefore heard them not, because they were not of God. It was no arbitrary reprobation that shut them out. It was no divine decree that fated their ruin, and excluded them from the pale of the promises. Whosoever would, might take of the water of life freely.—The water was there; and, though the well was deep, they had wherewith to draw. They might search the Scriptures, in which they thought to have eternal life; but the deficiency and the failure resulted from within—not from without. The means were not wanting; but the will was. The door was thrown open; but the slumberers slept on. The cry of alarm reverberated; but the dreamers continued to dream. . . .

Human nature aspires to intercourse with the supernatural. Imagination loves to wander musingly and pensively along the shores of the unknown, listening with timid wonder to the dash of the billows, and the burden of the breeze. But in matters of practical duty fancy is to be distrusted: we are to inquire, not what may be supposable, but what is true. In the case before us, fancy says what a deep impression might be made on the souls of men by simply employing the mediation of departed spirits! Not so. Excited feelings do not secure a permanent change. Highly-wrought fancy is not deep-rooted conversion. Stimulants must be repeated and increased in strength, if they are to have a permanent effect. At the first entrance of the dead man, there would be a bewildering shock; but the recurrence of everyday engagements would erase the impression. You may draw figures on the sand which is by the sea-shore, in deep broad lines; but the fretting and chafing of the waves will, with the next tide, spoil all your handiwork. The question is not, what God might have done, but what he has done. His sanction is everything; and, since he says, "By Moses and the prophets will I make myself known to man; but by angel or spirit will I not make myself known"—since he wills that by man should men be evangelized, and by the circulation of a book to which all have access, and by which all may be perfected and thoroughly furnished to good works—what right have we to expect a blessing elsewhere? what reason to conclude that, though men hear not the plain words of Matthew and John, yet, peradventure, they would believe if one rose from the dead?

Were worldlings convinced and converted when Lazarus of Bethany rose from the dead? The chief priests consulted that they might put him to death; and, although we read that by reason of him many of the Jews believed in Jesus, this is no more than occurred after various of Christ's other miracles, the converts but too possibly joining, not long after, in Salem's cry for her Messiah's blood. The results of Messiah's own resurrection corroborate, also, the principle of the text.

We may apply this principle to certain feverish and occasional epidemics of religious excitement, which find favor with a large class of minds. We may infer that they are less healthful, less Scriptural, less fruitful than the steady operation of a regular church system. The latter clings consistently to a leading idea—that it has pleased God to annex his blessing to his own ordinances. The former craves signs and wonders; it asks for the unusual, the marvellous, the unaccountable. The difference is that between planets, regular in their orbits, and comets rushing to and fro through the perturbed

heavens, giving perhaps a dazzling, yet a brief, and an uncertain light. Hence, with some minds, religion is most dry and uninteresting unless it have a strong dash of the fanatical. Their very prayers are noisy, coarse, vehement, daring in familiarity of expression, thoughtless in their redundant verbiage, with a litigious tone that more than borders on irreverence.—How different from that calm model, the Lord's prayer!

And thus, again, some are apt to think, Oh! if I had lived when Jesus was on earth, so that I could have seen him, and talked with him, I should have become his at once and for ever!—Nay, sirs: Jesus Christ is evidently set forth crucified amongst us. Personal intercourse with him in the Holy Land would not ensure the change some suppose. "He marvelled because of men's unbelief." He, in his own country, "could there do no mighty work, because of their unbelief." This thought, sad as it is, may well encourage us to contentment in doing God's work in God's way. It bids us work on seriously, making use of the present opportunities; not deluding ourselves by ungrounded and visionary and fantastic theories. The regular course of religious education—a plain-spoken Bible, and a plain-spoken ministry—are, by God's blessing, able to make us wise unto salvation; and if these fail, in vain shall we traverse creation, crying, in our disappointment and restless turmoil, "Who, who will show us any good?" "For if we believe not Moses and the prophets, neither will we be persuaded though one rose from the dead."

Rev. F. JACOB.

The Church of the Holy Sepulchre.

The annexed narrative is abridged from a letter in the Louisville "Journal." It was written in Jerusalem in January last:—

It was still raining when we arrived at Jerusalem from Bethlehem, but, dismounting at the door of the hotel, I hastened at once to that object of my eastern tour to which I had looked forward with most fondness—the Church of the Holy Sepulchre. I found it deserted, except by the priests, and was not disturbed in my visits to the sacred places by crowds of pilgrims, that daily flock to kiss them.

A man's deep emotions on visiting the Church of the Holy Sepulchre are chilled, not smothered, by the glare and glitter of the tasteless ornaments and images that load the hallowed spots within. I turned at once to Calvary, and mounted the steps where our fainting Saviour toiled up the rocky hill, when, turning to the women that bewailed and lamented him, he said, in mournful forgetfulness of his own sufferings—"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." "For behold the days are coming in which they shall say, blessed are the barren, and the wombs that never bare, and the paps that never gave suck."

The spot where our Saviour was nailed to the cross, is that portion of the Church which covers Mount Calvary, in which the Latins have an altar, and is marked by a fine mosaic in the marble floor. A few feet distant, where the Greeks have their altar, is the hole cut into the rock for the reception of the foot of the cross, and a rent in the mountain made when Jesus died. The natural surface of the entire rock is covered with a large plate of silver gilt, having a hole in it corresponding to the hole made for the cross, which is seen below, and having also a grating to show the rent. In a large niche behind the altar is a full sized and not unpleasing representation of our Saviour upon the cross, with the two Marys on each side of him. Each of the figures has a silver gilt glory around the head, which, with the gaudy decorations and silver candlesticks of the altar, flash back the dim light of the constantly burning lamps in a thousand brilliant reflections.

Descending from Calvary, I passed an oblong slab of strange-looking yellowish marble, said to be the stone upon which the body of Jesus was anointed before its interment. It is immediately in front of the entrance to the Church, and is destitute of ornament, except six mammoth candlesticks and wax candles, three of which stand at each end.

Passing on, and turning to the right, I came to the chapel built over the holy sepulchre, about forty paces from the foot of Calvary. Although I could not believe that the one before me was the sarcophagus in which His precious body for three days reposed, yet it was the fit emblem of his suffering, and this was the scene of his glorious resurrection. Here he had triumphed over death, and by his ascent into heaven had shown what all believers had to hope from his crucifixion. This was the final scene of his mortal career; here ended the mission of his Father, who so loved the world that he gave his only begotten son for its redemption. A man need not be a professor of religion to feel awed in a spot like this; the most thoughtless worldling, if every spark of refinement be not dead in his breast, must here feel as he would not perhaps willingly confess.

The sarcophagus, believed by the credulous to be the real one, is of white marble, six feet long, three feet broad, and two feet two inches deep. It is made in the Greek fashion, without any ornament, is not very highly polished, and wears the peculiar yellowish tinge of marble long exposed to the action of the atmosphere. It occupies about one-half of the small sepulchral chamber, and extends from one end of it to the other. There are seven silver lamps of curious workmanship, the gifts of different sovereigns in a succession of ages, constantly burning over it, and its top was strewn with fresh flowers, whose delicious odor rose like incense to heaven.

The holy sepulchre is enclosed in an oblong chapel, rounded at one end, and having little arches for prayer on the outside of it. Its top is surrounded by a heavy balustrade, and it is surmounted by a cupola, making it evident that it is intended to represent the model of some church. There is a raised platform in front, ascended by a short flight of steps, along which are ranged rows of gigantic candlesticks with candles. The entrance is supported by queer looking twisted columns of marble, and is decorated by a multitude of thick hanging lamps of silver, exquisitely wrought, and of the rarest and most graceful shapes. The really beautiful effect of these is much diminished by the masses of artificial flowers, and every possible variety of tinsel, which bad taste has arranged among them. In the first chamber of the chapel is a square block of polished marble, on which the angel sat who announced the blessed tidings of the resurrection to Mary Magdalene, Joanna and Mary, the mother of James. Stooping low, you pass into the inner chamber, where stands the Holy Sepulchre. The chapel which encloses it stands immediately in the centre of the grand rotunda, whose dome is supported by sixteen long gaunt pilasters of painted masonry.

The broken glass and falling plaster of the dome, the ungraceful form and unsightly painting of the pilasters, and the miserable attempt at general decorations, give this principal portion of the Holy Church a somewhat mean appearance. Immediately opposite to the rotunda is the oblong oratorio of the Greeks, rounded at one end, whose walls are loaded with tarnished gilding, rich carving, and those stiff, unnatural pictures that adorn all the older Christian churches of the East. Showy ornaments of gold and silver, massive candlesticks and lamps load the grand altar, and in the body of the chapel there is a globe, which was, and perhaps is, supposed to mark the centre of the earth—the monks having borrowed the superstition from the heathen temple at Delphi. Leading from the rotunda is a wide and lofty passage, running entirely around the oratorio of the Greeks, and entering the rotunda again on the other side, in which are many little chapels, consecrated to different scenes after and before the crucifixion.

The spots where the soldiers cast lots for his garments—where the centurion repented—where Jesus was scourged, &c., all have their chapels at such regular intervals, that their very minuteness is calculated not only to inspire doubt of their own verity, but to throw distrust upon those more important spots, Calvary and the sepulchre. Descending from this passage, you pass through rather a poor chapel of the Armenians, and enter the grotto, in which the Empress Helena is said to have found the true cross, together with those of the malefactors who were crucified with him. The natural walls and the ceiling of this grot are preserved unaltered since the famous discovery, and it is without any ornament whatever, except a model, showing the dimensions of the cross found by St. Helena. At the commencement of the passage to the left of the rotunda is the oratorio of the Latins, built over the spot where our Saviour appeared to Mary in the garden before he had risen. In a small chapel connected with this, is preserved the sword of the intrepid Godfrey de Bouillon; it is perfectly plain, with a cross-shaped handle, and scabbard of steel, but its beautiful simplicity seemed emblematical of the character of the pious hero, who refused to wear a crown of gold in a city where our blessed Saviour had worn a crown of thorns.

There is nothing either in the exterior or interior of the Church of the Holy Sepulchre very grand or imposing except its associations. The entrance is an humble arched doorway, in front of which is an open space, surrounded by houses, where crowds of chaplet, trinket, and relic vendors congregate to sell to the pilgrims. The Church has known a variety of fortunes since first erected by the imperial liberality of Constantine, under the pious superintendence of his mother Helena. It was entirely demolished during the Persian invasion of Chosroes, when his Jewish allies vented all their malice and hatred of the Christians in murdering them in cold blood, and destroying the churches over their sacred places. It was, however, restored to its former splendor by the Emperor Heraclius, who visited Jerusalem in the garb of a pilgrim. The holy Church then became the object of

contention between the Crusaders and Saracens. It was destroyed of late years by fire, and although the general form and plan of the church were accurately preserved in the restoration, it had lost all its wonted magnificence, and is now only remarkable for the holy spots it contains.

The Fatal Secret.

An aged man, without an enemy in the world, in his own house, and in his own bed, is made the victim of a butcherly murder, for mere pay. Deep sleep had fallen on the destined victim, and on all beneath his roof. A healthful old man, to whom sleep was sweet, the first sound slumbers of the night held him in their soft but strong embrace. The assassin enters, through the window already prepared, into an unoccupied apartment. With noiseless foot he paces the lonely hall, half lighted by the moon; he winds up the ascent of the stairs, and reaches the door of the chamber. Of this, he moves the lock, by soft and continued pressure, till it turns on its hinges without noise; and he enters, and beholds his victim before him. The room was uncommonly open to the admission of light. The face of the innocent sleeper was turned from his murderer, and the beams of the moon, resting on the gray locks of his aged temple, showed him where to strike. The fatal blow is given; and the victim passes, without a struggle or motion, from the repose of sleep to the repose of death! It is the assassin's purpose to make sure work; and yet he plies the dagger, though it was obvious that life had been destroyed by the blow of the bludgeon. He even raised the aged arm, that he may not fail in his aim at the heart, and replaces it again over the wounds of the poniard! To finish the picture, he explores the wrist for the pulse! He feels for it, and ascertains that it beats no longer!—It is accomplished. The deed is done. He retreats, retraces his steps to the window, passes out through it as he came in, and escapes. He has done the murder—no eye has seen him, no ear has heard him. The secret is his own, and it is safe!

Ah! gentlemen, that was a dreadful mistake. Such a secret can be safe no where. The whole creation of God has neither nook nor corner, where the guilty can bestow it, and say it is safe. Not to speak of that eye which glances through all disguises, and beholds every thing, as in the splendor of noon, such secrets of guilt are never safe from detection, even by men.—True it is, generally speaking, that "murder will out." True it is, that Providence has so ordained, and doth so govern things, that those who break the great law of Heaven, by shedding man's blood, seldom succeed in avoiding discovery. Especially in a case exciting so much attention as this, discovery must come, and will come, sooner or later. A thousand eyes turned at once to explore every man, every thing, every circumstance, connected with the time and place; a thousand ears catch every whisper; a thousand excited minds intensely dwell on the scene, shedding all their light, and ready to kindle the slightest circumstance into a blaze of discovery. Meantime, the guilty soul cannot keep its own secret. It is false to itself; or rather it feels an irresistible impulse of conscience to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed on by a torment which it dares not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, either from heaven or earth. The secret which the murderer possesses soon comes to possess him; and, like the evil spirits of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its working in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicion from without begins to embarrass him, the fatal secret struggles with still greater violence to burst forth.—It must be confessed, it will be confessed; and there is no refuge from confession but suicide, and suicide is confession.

Daniel Webster.

Truth Tested by Time.

The following passage of a letter from Dr. Layard is worthy of a place by itself, that it may attract the attention which its importance demands:

"In a religious point of view, there is no doubt that much important information may be expected from a careful investigation of the monuments of Assyria. During my labors, without being able to devote much thought or attention to the subject, I have been continually struck with the curious illustrations of little understood passages in the Bible, which these records afford. In a historical and archaeological point of view, I know nothing more interest-

ing and more promising than the examination of the ruins of Assyria. One of the vastest empires that ever existed—the power of whose king extended, at the period, over the greater part of Assyria—whose advance in civilization and knowledge is the theme of ancient historians—disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name, behind. Even the names of its kings are not satisfactorily known, and out of the various dynastic lists preserved, we are unable to select one worthy of credit. As to their deeds, we have been in the most profound darkness; and were it not for the record of their strength and greatness which we find in the Scriptures, we should scarcely credit the few traditions which the Greeks have preserved to us. After the laps of two thousand five hundred years, a mere chance has thrown their history in our way, and we have now their deeds chronicled in writing and in scripture."

Here, then, is a remarkable instance in which the truth of Scripture has been subjected to the developments of time. For twenty-five centuries has the voice of Scripture declared to the world, in the calm confidence and simplicity of truth, those events in the Assyrian history which happened to possess a connection with the sacred narrative. Assyria, to use again the language of Layard, than which nothing more appropriate can be devised, has "disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name, behind." And now that modern discovery has brought to light the monuments of Assyrian art, and the hidden secrets of Assyrian antiquity, nothing is found to clash with Scripture, but on the contrary, its minutest details, its apparently casual allusions, which could only have been introduced because they were existing realities when the sacred history was written, these are now corroborated by the distinct evidence of actual observation among the long-hidden ruins of the great city of Nineveh.

Churchman.

(For the Herald.)

The Two Covenants.

BY O. R. FASSETT.

"Seeing then that we have such hope, we use great plainness of speech."—2. Cor. 3:12.

Brethren, we can most heartily adopt such language, because we have been "begotten" to the same glorious hope with the Apostle.—1 Pet. 1:3-5; Heb. 6:19,20. This "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. 5:5.

In this chapter, the apostle contrasts the Old and New Covenants, and the peculiar privileges conferred under each. And considering the new to be far superior in its privileges and blessings to the old, and that he, himself, was a minister of it, he expresses himself as he does in the text: "Seeing then that we have such hope, we use great boldness of speech."—(Margin.)

In order the more distinctly to impress your minds with the idea of the apostle in the text, it seems to be necessary to understand the context. Hence you may expect an exposition of the chapter itself, instead of a discourse simply upon the text.

"Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles written in our hearts, known and read of all men."—Vs. 1, 2.

The idea the apostle would convey here is, first, that as ministers of the new covenant, their object was not to commend themselves, they had a higher and a holier calling than this. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—chap. 4:5. Second, that they neither desired nor needed letters of recommendation to them, or from them, as they were, since they had embraced the gospel under their ministrations, a sufficient recommend of that gospel.—"Ye are our epistle known and read of all men." Such are the best testimonials a minister of the gospel can carry with him; written credentials of character and worth are of but little value without these!

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."—v. 3.

The reason is here assigned why they were their letters of recommend:—because they were those of Christ. By embracing the gospel they had become "new creatures in Christ Jesus," they had changed their course of life and conduct, so as to conform to the precepts of Christ; and hence all that saw them, saw Christ reflected in them.

"The epistle of Christ ministered by us,"—i. e., written by them as his acting.—Scott.—"For who is Paul, and who is Apollos, but ministers by whom ye believed?"—1 Cor. 3:5.—"Written not with ink." They employed not this perishable fluid, but "the Spirit of the liv-

ing God." When they preached the gospel, it was "with the Holy Ghost sent down from heaven," "God being the witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will," (1 Pet. 1:12; Heb. 2:4), "not in tables of stone, but in fleshly tables of heart." The laws of the new covenant are engraven, not as were those of the old, on "tables of stone," "but in fleshly tables of the heart," by the Spirit of God.

The design of the Apostle in this last clause of the verse is apparent. It is to contrast before the mind "the two covenants." The laws of the one being engraven on stone, those of the other on the tables of the heart. It is an evident quotation from the following passage: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts," &c.

Who can but see that the apostle refers to this passage in the text we are considering; "not in tables of stone, but in fleshly tables of the heart." In his epistle to the Hebrews, he quotes the prediction in Jeremiah verbatim, and then adds: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."—Heb. 8:7-13.

There seems to be much diversity of sentiment in regard to the new covenant, its nature, the parties interested, the time of its confirmation, and the peculiar and special privileges and blessings guaranteed by it. This arises, first, from ignorance of the scriptures in regard to it. 2. The nature of a covenant. 3. The several parts that make up the new covenant; all of which we shall endeavor to make plain before we proceed.

A "covenant," is a term literally signifying a coming together; an agreement. It implies two or more parties entering into contract to abide by certain stipulations, for a promised real or imaginary good. Sometimes the word "testament" is substituted for covenant, because it is the name for the will and disposition of a testator's effects, which become valid by his death. Hence the new covenant is frequently called the New Testament, because it is the last will and testament of our Lord and Master, which has been ratified by his death. In respect to the new covenant, mark the following particulars:—

1. It was made four hundred and thirty years before the giving of the Law, and respects Abraham and his seed through Christ. This is true if a chosen apostle be a correct expositor of it:—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."—Gal. 3:16-18. The old covenant had respect to Abraham's lineal descendants, the Jews. In this is the difference as it respects the subject of the covenants. The new covenant, in its blessings, is limited to no nation. "For as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29. Such is the lucid exposition the apostle gives us of the parties interested in the new covenant.

2. It has for its guarantee the promise and oath of Jehovah. Proof: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself. For men verily swear by the greater: and an oath of confirmation is to them an end of all strife.—Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us," &c. The two immutable things which are here presented as a guarantee to this covenant are, 1. The "promise" of God: He "is not man that he should lie, nor the son of man that he should repent." 2. His "oath": he condescended to give this, as between men, it is the end of all controversy when an oath is given for confirmation.

3. It was satisfied by the blood of Christ.—Proof: "For where a testament is, there must be also of necessity the death of the testator. For a testament is of force after men are dead: where-

upon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the testament which God hath enjoined unto you," &c.—Heb. 9:16-26. The old covenant was ratified by the blood of beasts, but the new by the blood of the Son of God!

4. It has for its mediator Christ Jesus.—Proof:—"And for this cause he (Christ) is the mediator of the new testament,"—Heb. 9:15. "By so much was Jesus made a surety of a better testament,"—Heb. 7:22. "He is the mediator of a better covenant,"—Heb. 8:6. Moses stood as the mediator of the old covenant.

5. Its seal is the Holy Spirit affixed to the heart of the believer. Proof:—"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 1:13, 14; 4:30. Circumcision was the seal of the old covenant, and in Romans the apostle contrasts the seals of the two covenants: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."—Rom. 2:28, 29.

6. The laws of the new covenant consist of the precepts of Christ and his apostles. Moses predicted, as quoted by Peter on the day of Pentecost: "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."—Acts 3:22, 23.

7. Its blessings are, 1st. Justification, and peace with God.—Rom. 5:1, 2; 8:1-4. 2d. An inheritance. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away," &c.—1 Pet. 1:3-5.

"For the promise, that he (Abraham) should be the heir of the world, was not to him or his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect."—Rom. 4:13-17.

The inheritance attached to the old covenant was the land of Canaan, with its boundaries accurately given, "from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:18. In Numbers it is still more definitely given. The old covenant never had attached to it any other inheritance; but the inheritance belonging to the new is "the world," embracing the four points of the compass. "And God said to Abraham, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. I will give it unto thee."—Gen. 13:14-17. The apostle claims that this promise made him "heir of the world."—Rom. 4:13. That he died without possessing it.—Heb. 11:8-10. This inheritance is the New Earth, and the "Holy City the New Jerusalem," whose builder and maker is God."—Rev. 21:1-4.—(To be continued.)

SHORT SENTENCES.

BE HOLY.—If you would be a deep divine, I recommend to you sanctification. Fear Him, and he shall reveal his covenant to you. Rutherford.

RELISH FOR HEAVENLY THINGS.—None go to heaven but those who have a taste for it on earth. Foster.

SUCCESSION.—I know but of two uninterrupted successions—first, of sinners ever since the fall of Adam; second of saints; for God always had, and will always have a seed to serve him. Toplady.

THE GRACE OF GOD.—The grace of God in the heart of man is a tender plant in a strange, unkindly soil; and therefore cannot well prosper and grow without much care and pains, and that of a skilful hand, and which hath the power of cherishing it. Leighton.

JEWS AND CHRISTIANS.—All the difference betwixt a good Jew and a good Christian consists in this: the one waited for the first coming of Christ, in the weakness of mortal flesh; the other waits for his second coming in the majesty of immortal glory. Queael.

PERSECUTION.—Were it not for persecution, I should not understand the Scripture. Luther.

VANITY.—Oh, in how many vanities doth vain man place his glory! Owen.

ALL THINGS ARE YOURS.—I cannot be poor so long as God is rich, for all his riches are mine. Bernard.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 5, 1880.

"THE THEOLOGICAL AND LITERARY JOURNAL."

EDITED BY D. N. LORD.

No. 10 of this Journal—the October number, has come to hand. It contains several articles of much value. Before noticing these, Mr. LORD will permit us to make a remark respecting his July number, in which he does injustice to Mr. MILLER. On page 30 he says of "Mr. STEELE'S Essay on CHRIST'S Kingdom," that "he holds with the late Mr. MILLER, that the world will be *burned up*." Again, on pp. 135-6—in criticising "the *Repertory's* notice of Mr. IMBRIE'S Discourse," he says:—

"1. Is he aware that, except in reference to the period of Christ's second coming, his doctrine is that of the late Mr. Miller? Had Mr. Miller, instead of fixing the date of the advent, simply said that, though unknown, it may be immediately at hand, we see not but that their agreement would have been entire; for this writer holds that 'the extent to which the gospel is to prevail' and 'the fate of the Church' anterior to Christ's coming 'is not clearly revealed.'—How on his theory can he show that all that is revealed as to precede Christ's coming has not already happened? If he regards it as so 'uncertain whether anything more is to take place before the advent; if he agrees with Mr. Miller in denying that the Jews are to be restored; that the resurrection of the righteous is to precede that of the wicked; that Christ and the risen saints are to reign on the earth, and that there is to be a millennium here; if he concurs with him also in asserting that, immediately on the advent, *all* the dead are to be raised, the redeemed transferred to another scene of existence, the wicked destroyed, and the earth itself annihilated; may he not fairly be regarded as substantially holding the doctrine of Mr. Miller?"

This language imputes to Mr. MILLER, a belief that this earth is to be *annihilated*—a belief not entertained by him. We are surprised that Mr. LORD should make a mistake of this kind; for he is usually very clear in his conceptions of others' views.—We can account for it only on the supposition, that Mr. LORD has never read Mr. MILLER'S Lectures, and has formed his opinion of Mr. M.'s views from statements in the public prints, which have generally been mere caricatures of his belief. We regret that the religious press, with honorable exceptions, of course, have given no more accurate presentation of his teachings than the secular. The regeneration of the earth, its purification and restoration to its original state before the introduction of sin, with death and its attendant evils, was the prominent event which he expected in connection with the personal and pre-millennial Advent.

Mr. MILLER did not believe in the restoration of the Jews, as such; but he claimed that the resurrection of the righteous *would* precede that of the wicked by one thousand years; that CHRIST and the risen saints *would* reign on the earth, and that there is to be a millennium on the earth *after* the resurrection of the righteous. He also *denied* that *all* the dead would be raised at the Advent, or that the righteous would be transferred to another scene of existence, and that the earth would ever be annihilated. How Mr. LORD could attribute to Mr. MILLER a belief in what he expressly denied, and a denial of what he expressly affirmed, we cannot comprehend, if he has ever read him. Presuming that Mr. LORD did not intentionally misrepresent Mr. MILLER, we hope he will do him the justice to correct the impression conveyed by the above quotations.

The first article in the present number is a severe, but just criticism on a discourse delivered by Prof. PARK, before the Convention of Congregational Ministers of Mass., on the 30th of May last.

Prof. PARK is the Abbot Professor in the Andover Theological Seminary. This Professorship was founded by one whose name it bears. In the language of a writer in the *Panoplist*, "This good man poured out his wealth like water," that he might have "the power of preaching through his Professor, to coming ages, the doctrines which were dearer to him than his heart's blood." But sadly have those doctrines been departed from; and the funds of its founder are used to extend the fruits of German literature.

The subject of Prof. PARK'S discourse was the two Theologies—that of the Intellect, and that of the heart. He claims that those are distinct and dissimilar, that the theology of each is unsuited to each other. He defines the theology of the heart as

"The form of belief which is suggested by and ADAPTED to the wants of the well-trained heart. It is embraced as involving the substance of truth, although

when LITERALLY interpreted it MAY or MAY NOT BE TRUE.

"It studies not the exact proportions of doctrine, but gives especial prominence to those features of it which are and ought to be most grateful to the sensibilities. It insists not on dialectical argument, but receives whatever the healthy affections crave."

"It is satisfied with vague, indefinite representations. It is too buoyant, too earnest for a moral result, to compress itself into sharply drawn angles. . . . It is often the more forceful because of the looseness of its style, herein being the hiding of its power. . . . Of course the theology of feeling aims to be impressive, whether it be or not minutely accurate."

The idea is that much of the language of the Bible is designed to warm the heart by its poetic effect—that the exact truth which the intellect will embrace, is not conveyed in the words in their accurate signification: the words are tropes figures, &c., which obscure or cover up the hidden truth, which, when discovered by the intellect, may be at variance with the letter of the text: and that the latter serves its legitimate purpose in arousing and continuing the sensibilities, by a false representation of truth. Says Mr. LORD:—

"The whole of the assumptions on which he founds this extraordinary doctrine are the merest fictions, at war with the word of God, and contradicted by universal experience.

"It is not a fact, as he asserts, that truth expressed with distinctness, simplicity, and logical precision, is not suited to affect the heart and move its holy affections, and to intensity. No proposition could have been advanced by him more mistaken and preposterous. So far from it, naked facts, simple, clear, and indisputable truths, great and directly apprehended realities, are adapted in a much higher measure than any mere vague and fanciful conceptions, to impress the sensibilities, and give birth to strong emotions and affections: and it is by them that all the highest and noblest forms of feeling, all the deepest movements of the passions, are called into exercise."—pp. 187-8.

He then proceeds to show that those descriptions which are the most real, are productive of the most effect; and that fiction is only influential by its likeness to the reality. He shows that the more clear and simple any statement is, the more it is divested of all superfluous words, the more is it effectual in making an impression on the heart through the intellect. Says Mr. LORD:—

"In accordance with this, those exhibitions which he has made of himself that are the clearest, and fullest, and those delineations in his word of his attributes, manifestations of the principles of his government, and expressions of his will, that are the most simple, direct, and absolute, and have the greatest power over the heart, and are the principal instruments of impressing it, restraining it from sin, exciting it to obedience, and advancing it in sanctification. He approaches us most directly and immediately in his requirements, his prohibitions, his promises, his invitations, and his threatenings; they are a more powerful means than any other of awakening the conscience and moving the affections; and they are expressed with the greatest simplicity, precision, and strength. There is not a single metaphor or comparison in the ten commandments; and pronounced by the voice of the Almighty, they probably made a profounder impression on the Israelites who heard them, than any other utterance that ever fell on human ears. There is probably no other part of the Old Testament, of equal length, that is presented in such simplicity of thought, such pointedness and precision of expression, and such sharpness and strength of delineation, as the blessings and curses addressed to that people by Moses, at the close of his ministry, (Deut. 28); and they probably touched them with a sense of the great realities of God's sway over them, and their relations to him, and raised them to a solemnity, awe, faith, love, submission, and devotedness, that were never awakened by any other message spoken by human lips. Those passages of the Old Testament, descriptive of God, that are usually regarded as the most sublime, and strike the heart with the greatest force, are marked by similar directness of thought and simplicity, and force of expression. What other delineation of his moral dispositions and the character of his government surpasses, in these relations, that which he proclaimed to Moses, 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth generation!'" What other portraiture of the person and reign of the Messiah equals at once in simplicity and grandeur that which is drawn by Isaiah, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever!" What other exemplification of his omnipotence surpasses that given by Moses in adaptation to touch the heart and inspire it with a sense of his immeasurable power and greatness—"And God said, let there be light; and there was light!" or that of the psalmist, "He spake and it was done, he commanded and it stood fast!" That which is sublime in God's acts and purposes strikes the heart with an energy as much greater, proportionally, than that which is sublime in nature, as he is greater than his works. Yet what transcends in that relation the announcement by Christ—"The hour is coming in which all that are in the graves shall hear the voice of the Son of Man and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation!" There are no tropes,

there are no fancies there, there is no poetry in this. That is the character also of the prayer which the Saviour required his disciples immediately to address to the Father, and make the vehicle of their homage and supplication, and designed, therefore, for the heart as well as the intellect. There is no poetry, there is no imagination, there is no obscurity in it. Every subject it mentions is treated as a reality; God, his attributes, his revelation of himself, his rights, his kingdom, his will, his providence, man's dependence, obligations, guilt, and need of forgiveness, and God's power and readiness to bestow, through eternal ages, the blessings that are necessary for his salvation. What a confutation of Professor PARK'S doctrine, that the theology of fact and truth—God, contemplated as he is in his nature and government, is not suited to the filial heart, and cannot excite it to holy affection; but that it is a factitious, distorted, and false theology that fills that office.

"It is in these aspects of fact and truth, accordingly, that God and his government are contemplated by his children in their faith, reverence, love, and obedience; and it is the realities of his being, his will, and his government, as he has revealed them in his word, and manifests them in his providence, that are the instruments through which they are impressed and excited to their holy affections. Their sanctification takes place exclusively through the truth. False views have no share in that work. It is in the consideration and realization of God as he is, his perfections, his rights, his will, Christ's mediatorship, his sacrifice, the conditions of pardon through his death, the influences of the Spirit, and their relationship and responsibility to God, that they feel their convictions of sin, and need of a gracious forgiveness; that they repent; that they fear, adore, and love; that they accept Christ as their Saviour, rest on him for redemption, and rejoice in the expectation of his kingdom."—pp. 193-195.

As other have done before, Prof. P. contends that taken literally, portions of the Bible contradict each other. He says:

"Seizing strongly upon some elements of a comprehensive doctrine, the Bible paints the unrenewed heart as a stone needing to be changed for flesh; and again, not as a stone, but as flesh needing to be turned into spirit; and yet again, neither as a stone, nor as flesh, but as a darkened spirit needing to be illumined with the light of knowledge. Taking a vigorous hold of yet other elements in the same doctrine, the Bible portrays his heart not as ignorant and needing to be enlightened, but as dead and needing to be made alive; and further, not as dead, but as living and needing to die, to be crucified, and buried; and further still, not as in need of a resurrection, or of a crucifixion, but of a new creation; and once more, as requiring neither to be slain, nor raised from death, nor created anew, but to be born again. For the sake of vividly describing other features of the same truth, the heart is exhibited as needing to be called or drawn to God, or to be enlarged, or circumscribed, or purified, or inscribed with a new law, or endowed with new grace. And for the purpose of awakening interest in a distinct phase of this truth, all the preceding forms are inverted, and man is summoned to make himself a new heart, or to give up his old one, or to become a little child, or to cleanse himself, or to unstop his deaf ears and hear, or to open his blinded eyes and see, or to awake from sleep, or rise from death. LITERALLY understood, these expressions are dissonant from each other."

Mr. LORD very justly replies to this, pp. 213, 214, 218-19:

"What a complication of self-contradictions, if we are to believe Professor PARK! What a seemingly deliberate attempt by the great Teacher to confound and baffle his creatures by representations of the heart that set consciousness and reason at defiance; and what a triumph of the intellect to detect the 'vast' principle by which they can be interpreted, so as to be a vehicle of the doctrine that the character of our race—not the race itself—needs an essential transformation! Is not the reader thoroughly perplexed, and ready to start back with horror, at the discovery that God treat us in such a 'harsh, pitiless, insincere' way, and shows himself to be so 'devoid of sympathy with our most refined sentiments, and reckless of even the most delicate emotion of the tenderest nature!'—p. 16. What, however, is the solution of this awful mystery, which, by some singular cause, has heretofore escaped the pious, but which Dr. Bushnell and Professor PARK have had the rare fortune—not to detect and unfold—but to copy from the neologists of Germany, whom they take as their guides! Nothing else than that *this language is figurative*; some of it being employed by the metaphor, and some by the hypocatastasis; and being therefore, to be interpreted as such, involves no more contradiction or mystery than the most literal that is employed in the statement of self-evident or indisputable truths! Is there a boy in New England, of such an age as to play with a paper kite, who, when his parents or associates in describing its motions employ the expressions,—it soars, it sails, it flies, it stoops, it turns its head to this or that point, regards them as making assertions that are mysterious, contradictory, and impossible to be reconciled, except by a careful comparison of them with each other, and the detection of some 'vast' and recondite principle on which the language is used! Is there any one of the phrases that is not as easily understood by itself, as when compared with the others! Is there a child in a million who would make a mistake in construing them, or imagine that they involve any intricacy, or not understand the nature of the motions they express, as easily as though, instead of the use of a metaphor, the movements of the kite were formally compared to that of a bird when it soars, flies, and turns its head, of a ship when it sails, or of a person when he stoops! The darkness then that, according to Professor P., enshrouds the passages he refers to, and gives them such a fearful air, springs from the use of a portion of their terms by figures, which every one is accustomed to use in conversation, and understands with as much facility as any other forms of expressions!"

"Of this, however, Professor P. seems to be unaware. He treats this application of language as ex-

traordinary, and peculiar to the Bible and religion. He appears to imagine that men have no experience, in their ordinary intercourse with one another, of such a usage of terms;—that the first impression of every one must be, that they are employed *literally*; and that it is only by an energetic and adroit effort of the intellect that it can be seen that that is a mistake, and a principle detected, by which they can be so explained, as to have a just and natural meaning! Has he been duped by the sophistries of the neological writers, whom he follows in his speculations; or is he practising on the susceptibilities of the congregational ministers of Massachusetts!

"Similar phraseology is used by men in respect to all the affairs of life, and is universally understood as consistent and true in the relation in which we have explained it. When a rich man is asked to contribute a thousand dollars to some benevolent object, and he replies, that he cannot; no one regards him as affirming that he has not the necessary faculties, or the requisite property. He is understood simply as stating, that he is withheld from giving it by a reason which he deems sufficient. His saying, he cannot, is not interpreted by any one as in contradiction to his physical ability. When, on the other hand, a poor man is solicited to contribute a similar sum, and he answers, he cannot, no one supposes him to mean that he has not the requisite disposition, or that he has not the necessary faculties to exert the volition, or the organs to take the money from his pocket. The statement of each is perfectly true in the relation in which it is made; the language in which each is expressed is perfectly proper; and each is universally interpreted in the sense in which it is employed, when the condition of the parties is understood who use it. Any one who should attempt to mystify it, as Professor P. does the language of the Scriptures, and treat it, when contemplated by the intellect, as contradictions and false, would be regarded as an absurd and perverse trifler."—pp. 218-19.

Mr. LORD compares Prof. PARK to Dr. BUSHNELL. He says:

"Like Dr. B., he represents the Scriptures as filled with discordant and contradictory statements that cannot possibly—if taken in their natural sense—be believed to be true. And finally, like Dr. B., he appropriates to the heart the office of interpreting the Scriptures, and making them the vehicle of such doctrines and sentiments as suit its instincts and desires."—p. 232.

Speaking of the influence exerted by the Professor, he says:

"He will infect his pupils with a sickly taste for what he calls poetic views of religion, and imaginative representations of the great things of redemption and a future life; discard and denounce logic, discourage doctrinal preaching, and recommend declamation in its place; and those whom he wins to his views, he will naturally, like others who compass sea and land to make proselytes, make more eager and unscrupulous in the propagation of his errors than himself."

"The boldness with which Professor P. advances his views, indicates a strong confidence that they will meet acceptance with at least many, and contribute to his reputation and influence, rather than obstruct or injure him. Is there any probability that his expectations will not be verified? Will his avowed and inculcation of the doctrine of his discourse expose him to any danger of losing his office; or occasion the desertion of the institution by the young men who are to prepare for the sacred office! This question is nothing less than whether a large share of the ministers educated in New England are to be imbued with the principles of neology, and draw with them in a measure, at least the churches with which they are to be connected."—p. 233.

Mr. LORD closes his article with the following just remarks:

"The perversion of the institution with which Professor PARK is connected, in such a measure as his discourse implies, from the objects for which it was established to the propagation of a false theology, exemplifies, in a striking manner, how uncertain the issue is of even good undertakings that are to be conducted by imperfect men. It was established for the better qualification of candidates for the sacred office, to teach and defend the great doctrines of the gospel. Richly endowed, and fostered and cherished by the churches with extraordinary affection, ere a generation has passed away, it has become, in a large degree at least, the seat and propagandist of a *worse form of error than that which it was mainly designed to oppose!* With what terrible emphasis such instances of the perversion of institutions, devised by the best men, guarded by the wisest provisions, and favored, in many relations, by the most propitious circumstances, demonstrate the hopelessness of the redemption of the world by the schemes and labors of men! Instead of converting others, those who have professed the faith and are intrusted with the work of teaching it, apostatize themselves, and become the propagators of a religion as hostile to Christianity as any that prevails among those who have changed the truth of God into a lie, and worship the creature more than the Creator! How welcome and joyous to the disciples of Christ should this fact make the purpose he has revealed of interposing himself to put an end to these evils, make the world under another and more efficacious administration, the dwelling place for ever of righteousness and peace."—p. 234.

The second article in this number is on the "Modern Systems of Biblical Hermeneutics."

This is an able article, in it is shown the false conceptions entertained by Prof. STUART and other writers, respecting the sense of tropical language—showing that the entire German school has made no progress in their attempts to apprehend the laws of figures, symbols, &c.

The third Article is a scorching review of Prof. CROSBY'S late work on the Second Advent. This Professor has written a book on CHRIST'S Advent, in which he advances views respecting that event nearly

allied to those held by Universalists—which deny any future coming, judgment, or end of the world—a result he claims to have arrived at by following “the common principles of language.” This book has been before noticed in the *Herald*. In the *Journal*, Mr. LORD has shown the unsoundness of Prof. CROSBY’S position, and left him without a plank to stand on. We have not room for a particular notice of the review, which is worthy of a careful perusal. In the following particulars he presents the views entertained “by the late Mr. MILLER:”—

“I charge thee before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom.”—2 Tim. 4:1. The great changes that are then to take place in its administration, will constitute it, in an emphatic sense, a new kingdom; and the events that are to signalize its introduction, will distinguish it in the utmost degree from that which precedes it. 1. He is to come in the clouds of heaven, and be visible to every eye at its institution. 2. He is to reign in it as its king. 3. His saints are to be raised from the dead and reign with him. 4. Satan is then to be banished from it, and imprisoned in the abyss. 5. The wild beast and false prophet who now usurp his throne, and persecute his witnesses, will then be destroyed. 6. All the wicked will then be gathered out of his kingdom. 7. His dominion will extend over the nations universally, not over individuals merely. 8. The curse is then to be repealed, and instead of sorrow, the world be made a scene of bliss. 9. Christ is then to manifest himself to men visibly. 10. That kingdom is to endure for ever. It is thus, at that epoch, to present a total contrast to its present form.—p. 274.

Mr. LORD exposes, very conclusively, the prevailing opinion, that figurative language has only an unknown meaning, and that to avoid any conclusion sustained by the literal reading of Scripture, it has only to be called figurative. Says Mr. LORD:—

The false assumption on which Professor Crosby proceeds, that language may be figurative without a figure, and consequently that the principle by which it is figurative is wholly unknown, is unhappily not peculiar to him, but common to the whole body of interpreters, whether orthodox in other respects or not, who reject Christ’s premillennial advent, the resurrection of the holy dead anterior to the thousand years, . . . is especially characteristic of the philologists who profess to be the disciples of the new German exegesis, and are tainted with neology; and it is the instrument by which they attempt to set aside the great doctrines of redemption, and both they and the orthodox endeavor to erase from the sacred page the revelations God has made of the future. The writers and teachers particularly, who have acquired a degree of reputation as biblical scholars, and profess to adhere rigidly in their interpretations to the laws of philology, adopt that preposterous notion of figures. Any one may see from their treatises or expositions, that however carefully they follow the laws of philology in the treatment of simple historical and didactic passages, the moment they attempt to interpret a prophecy, they discard their established laws and usages of speech, and proceed on a theory which they can neither verify nor explain. Their knowledge is almost literally confined to the mere grammar of the sacred languages. With its higher elements, the nature and laws of figures and the principles of symbolization, they are not only unacquainted, but they proceed on assumptions so erroneous, as necessarily to misrepresent every passage to which they are applied, and to overturn, if carried to the legitimate results, every truth that is taught in the Scriptures. If this is not the fact, let it be proved. If it can be proved that their rejection of Christ’s personal advent, the resurrection of the holy dead anterior to the thousand years, and his reign with the glorified saints on earth during that period, are not founded on an assumption that language is figurative without a figure, let it be demonstrated. When that experiment is made, let it be shown by what process, on the theory that language may be figurative without a figure, it can be proved that any of the passages are literal that teach Christ’s deity, expiation, and resurrection; the renovation of the mind by the Spirit; justification by faith; the existence of the soul after death; the resurrection of the dead; the immortality and blessedness of the redeemed; the punishment of the lost; or any other fact or doctrine that is taught in the Inspired Volume. Nothing, we apprehend, but the grossest delusion can prevent its being seen to be wholly impracticable.—pp. 283-4.

Article IV. is “A Designation and Exposition of the Figures of Isaiah, Chapter 9.”

He has, in the several numbers of the *Journal*, proceeded thus far in noticing the several figures which occur in the prophecy of ISAIAH. In future numbers, he will proceed with the succeeding chapters. A volume comprising these articles—continued through the whole book—would be very valuable to the student of prophecy.

Article V. is a notice of KEITH’S “Signs of the Times;” of KEITH’S “Examination of Mr. ELLIOTT’S Theory of the First Six Seals,” &c.; and of Rev. E. B. ELLIOTT’S reply to Dr. KEITH. Without expressing any opinion respecting the justness of all his criticisms on either of these, we will remark, that he endeavors to show that they each unanswerably confute the other, without either arriving at correct conclusions.

The remaining articles are devoted to “Critics and Correspondents,” “Miscellanies,” and “Literary and Critical Notices.”

Mr. LORD’S *Journal* loses none of its interest. Its editor shows himself fully able to cope with all who may come within the range of his pen. It is a sound doctrinal journal; and in the main, takes a correct

view of the unfulfilled prophecies. Wherein he differs from the Adventists, we have noticed a marked contradiction in his different forms of expression, which we may at some future time notice. We perceive that the readers of the *Herald*, many of them, are familiar with the pages of the *Journal*. Its extensive circulation will extend a knowledge of truth, and of the laws of language. The next number, to be issued in January, will contain articles on the following subjects: “A Review of Prof. STUART’S Commentary on DANIEL;” “A further Reply to Prof. BUSH’S Objections to the Laws of Figurative Language;” “A Designation and Exposition of the Figures of ISAIAH, Chapter X;” “A Review of H. H. DORNEY on Future Punishment;” &c. &c.

The *Journal* is published quarterly, by FRANKLIN KNIGHT, 140 Nassau-street, New York, at \$3 per annum. We will procure the *Journal* for any who wish to subscribe.

AGENCY AND OWNERSHIP.

The following was written for the “Supplement,” but was crowded out:

A man transacts business for himself, and also business for others. In the one of these departments he is the owner; in the other, only an agent. The Postmaster of this city is an agent of the United States Government, and only an agent. But he has a private fortune, which the United States can no more appropriate to itself, than he can appropriate funds belonging to the Post Office department, to his own private use. The former President of the Phenix Bank, Hartford, Ct., was the owner of, and the transactor of business in a large hardware store. The Cashier, at the same time, was similarly situated in respect to a large drug, paint, and dye-stuff establishment. For the transaction of their private business, they could no more use the funds of the Bank, than other citizens could, without the consent of the Directors. Nor could the Bank go behind the counters of those respective establishments, and there control, in any way, the transaction of business. The reason is obvious. In the one case they were only agents, subject to the control of the Bank in all matters which affect their agency. In the other case, they were owners, and transacted their own private business, and loaned their own private funds according to their own discretion. So long as they were faithful in the fulfilment of the trusts committed to them by the stockholders of the bank, however indiscreet or unfortunate they might be in their private business, the Bank could not complain.

Elder HIMES has sustained both of these relations. He has been a “GENERAL AGENT” of Second Adventists,—body, there is none, only as individuals have voluntarily acted or declined to act. In this capacity he has received the donations of those who wished to make him the almoner of their charities. He has disbursed such receipts according to the wishes of the donors, whenever they have indicated their wishes; and in the absence of such indication, according to his own discretion. An accurate account of such donations and expenditures has been kept from the first, separate from the private business of the office,—as his books of account will demonstrate to the curious, or suspicious. They also show a balance to the amount of more than \$10,000, during the last ten years, of such donations, above all receipts for the same! This excess of expenditures over receipts, has been paid from the earnings of the private business of the office,—donations from it to the cause. Not one penny given to the cause, has ever been knowingly diverted from its intended destination! Thus far he has been a “GENERAL AGENT” for the individuals acting through his instrumentality, who have constituted the cause, which, by God’s blessing, has produced the effect. Those who have not given him for those objects, and are disposed to whimper because they have not received according to their own estimate of their worthiness,—while those who have given, express no dissatisfaction,—have no more concern with that agency than men in the moon have. There is, however, another department of his business, of which he is the owner, and never claimed to be anything but an owner. He is the originator and owner of a weekly and of a monthly paper;—the former, the *Advent Herald*, and the latter, the *Children’s Herald*;—and also of a series of publications, called *The Second Advent Library*, *Advent Tracts*, &c. He is alone responsible for the expense of publishing these. Should he be compelled to stop payment at any time, his creditors would have no “body” to fall back upon, or any resource but him. They have known only him in the transactions of the business of the office. To sustain the publishing department, he has offered his books and papers to the public. Beginning when there was no Advent cause, it has grown to the present. Those who have considered the *Advent Herald* as worth the price for which it is offered, and have wished to exchange their two dollars per year for the paper, have paid their two dollars, and received the *Herald* as an equivalent. By thus subscribing, they entered into

no partnership for its publication. By the payment of their subscription, their obligation ceases. By the delivery of a single copy per week to such subscriber,—till he has received the number of copies for which he subscribed,—the publisher fulfils his obligations. The publisher is interested to make as good a production as he can issue; for on that its success depends,—while at the same time it is made to illustrate and enforce those great truths, which make it of value to its readers. To accomplish this, the publisher has to secure such moral power and theological soundness, as well as varied literary talent, and tact, and intelligence, in his editorial department, and such mechanical taste and ability in its weekly execution, as will enable him to make it prized and sought for among the several classes of Christians, and in the various countries where it is circulated. If the thing produced is acceptable to its patrons, they have no more control over the manner of its production, or the agency by which it is produced, than they have over the internal arrangements of the store of the merchant where they purchase their teas, sugars, and other articles of domestic use, which are a *quid pro quo* for their money paid. In the latter case, if they find more gentlemanly attendants, and better goods, or better prices, at one shop, than at another, they patronize according to their pleasure. In the former case, they patronize the paper which best meets their tastes in its moral, theological, and literary character, and mechanical execution,—which is conducted the most in accordance with their own ideas of propriety, which breathes a spirit the most in accordance with their own, and advocates sentiments which the most nearly meet their approval. They give, or withhold their patronage, just as they are pleased, or displeased, in these and other particulars. When the publisher gets on a wrong tack, he soon perceives it by the effect on his circulation, and the readers affected. If any of the ropes need to be overhauled, or any change in the crew is wanting, he cannot long fail to perceive it without being blindly suicidal to his own interests. And when it is steadily progressing, extending its circulation, and widening its fields for usefulness, he can judge more wisely—whether it is better to continue in use the instrumentalities which have made it what it is, or to substitute untried hands, who might dash it on the breakers the first tack they steer—than those who are ignorant of the varied nature of the duties to be performed. The publisher, if he makes a valued production, and it is sustained, can continue on. If it is not sustained, and friends feel that it is of more value to the interests of the community than its mere subscription price, it is their privilege to aid in its support, according to their inclinations; and while they are satisfied to sustain it, they alone have a right to inquire respecting the disposition of the money given for that purpose. If it more than sustains itself, the one who conceived the thought, created the instrumentalities, and risks its continuance, is the one who alone is empowered to decide respecting the use to be made of its earnings. He may build brick houses, or expend it in doing good, as he pleases. If friends wish it circulated gratuitously among the poor, they have a right to aid for that object. If the publisher becomes embarrassed, or in want of money, it is his right to call on those indebted to him for payment. Or he may appeal to friends interested in the same objects to loan, or to give, to sustain the doctrines advocated. It is no business of his enemies, what his friends and he may agree upon.

The same with books, and other publications. The man who publishes a book is entitled to the avails of it. He is responsible to the author, according to his agreement with him—with his paper-maker, binder, &c., as he agrees with them. It is a matter of business transaction. He can sell his book, if he can find customers, give them away to those who will receive them, or box them up and put them in his cellar. He can affix such price to them as he pleases. If he affixes too high a price, they will not sell. If he produces a book that is of no value, it will not sell at any price. It is his right to dispose of his books when he can find a market, and on such terms as he can find customers. The man who buys a book or books, receives in the merchandise an equivalent to what he considered the value of the money he pays. There is no farther obligation on either side. The one becomes the rightful disposer of the books; the other, of the money. If the books are of such value that the community are interested to purchase and scatter them broadcast over the land, the publisher is fortunate in the selection of his subjects. If he chooses to scatter in publications the avails of what they produce, and expend in that way his net profits, he does not cease to be an owner by so doing. If the books, and also if the papers are of such a nature, that meetings of persons of any given opinion, consider that their opinions are promulgated by such publications, it is proper for them to give expression to their opinion respecting the manner in which they are conducted, or written, and whether they favor their circulation. If any number of persons consider

the circulation of anything injurious to them, they can thus express themselves, without making themselves the owner, or the other the agent in either case. No one need have any difficulty in understanding the relation of an owner and agent.

Now, Elder HIMES has never proposed to himself the making of money as an end of his labors. They have been planned and continued in view of the best means to promote a knowledge of the NEAR COMING OF THE SON OF GOD. By his publications, &c., he has made money to carry on this work. He has never felt “that ought of the things which he possessed was his own,” like the early Christians, when “they had all things common,” and has been ready to divide with any brother in need. He has regarded himself as a steward of God, as an agent of the means which God had intrusted with him, to extend the doctrine of the Advent;—in which he has been so disinterested, that he has repeatedly offered to his brethren, to take these publications and put them in other hands, if those could be found who would make the instruments more effectual of good; they have replied, Keep them as your own “private property.”—See *Shield*, p. 85. The result shows, that had they gone out of his hands, they might have been perverted to other uses, by those who at present covet them, and who, at the time the offers were made, were not among the brethren into whose hands they were proposed to be entrusted.

Elder H. has used the avails of his earnings for the object originally aimed at, to gain which he has regarded himself only as an agent of his own funds and of others, and as such has performed the labor of publisher of books and papers for the dissemination of the Advent doctrine,—which publications were his own. Others have devoted their time and money to the same end. He has been happy to unite with such faithful friends in carrying on together the same great work. As the proprietor of his own, and the agent of his own and what others have entrusted to him, he has been able to do much; whereas, without such instrumentalities, and such aid, he could have accomplished nothing.

Some seem to deny him the credit of doing anything, because his customers are believers in the Advent. Is not he entitled to the results of his labors, of his energy, and creative skill, equally with others? Is not he as much entitled to make money by publishing on the Advent, as others are on other questions? Most certainly he is. If, however, he should devote all the money he should thus make to self-aggrandizement, and to the enriching of his family, while none could question his right so to do, they might doubt the sincerity of his belief in the doctrine he teaches, and his consistency in the course he pursues. But for the money which he gives, he is as much entitled to the credit of giving, as if it was earned on a farm, in a factory, in trade, or in navigation. It has been a pleasure to him that he has been enabled thus to give. He wishes that it had been a thousand-fold more. It is also a gratification to know, that all his available means are invested for the benefit of the cause to which he has devoted his energies—being invested—not in “ceiled houses” and lands for his own habitation, while the house of God lieth desolate,—but in a Chapel, where the children of God, and the friends of the cause from all places, can meet together, and in the materials of his office, by which he is enabled to send forth a stream of light amid the darkness of these times, holding the property in his possession as his own, but to be used for the advancement of the cause; as the property held by the Tract, Missionary, and other benevolent Societies, is devoted by them to their designed objects.

We trust that we have now made clear his relation to his own, as owner; and his relation as agent, to what others entrusted to his disbursement. It is important that this matter should be understood; for the passing developments will have a tendency to produce a gulf, wide as that between LAZARUS and DIVES, between those who determine to frown upon all liars, tattlers, mischief-makers, and busybodies in other men’s matters, and those who give their countenance and support to such persons.

“Who steals my purse steals trash;—
’Twas mine, ’tis his, and has been slave to thousands;
But he who filches from me my good name,
Takes from me that which neither heer enriches him,
And makes me poor indeed.”

LET women paint their eyes with tints of chastity, insert into their ears the word of God, tie the yoke of CHRIST around their necks, and adorn their whole persons with the silk of sanctity, and the damask of devotion; let them adopt that chaste and simple, that neat and elegant style of dress, which so advantageously displays the charms of real beauty, instead of those preposterous fashions, and fantastical draperies of dress, which, while they conceal some few defects of person, expose so many defects of mind, and sacrifice to ostentatious finery, all those mild, amiable, and modest virtues, by which the female character is so pleasingly adorned.

Tert. Ham.

The only disadvantage of an honest heart is credulity.

CORRESPONDENCE.



LINES.

O, earth is fair—tho' not as 'twas at first,
Ere sin had entered and our Eden cursed,
Ere beauty's bloom had felt the withering blight,
Or o'er that bloom was thrown the pall of night.

O, earth is fair—tho' 'neath the curse she lies,
And tho' the fairest fades 'neath changing skies,
Yet on her cheek bright tints of beauty bloom—
Tho' age her footsteps point to nature's tomb.

O, earth is fair—her painted landscapes tell
Of towering mountain, and of flower-decked dell;
Her wide-spread rivers, verging to the sea,
Sing as they glide, the anthem of the free.

O, earth is fair—her beauties all combined,
Speak volumes to the meditative mind;
It sees in these, great nature's architect,
And from the cause, it traces to effect.

O, earth is fair—but not as it will be
When all restored to pristine purity:
No, beauty then shall bloom without a shade,
When immortality is stamped on all that's made.
Northfield Farms, Mass. CAROLINE.

THE KINGDOM OF GOD.

BY DR. R. HUTCHINSON.

(Continued from "Herald" of Sept. 7th.)

Second. *The throne of David will be perpetuated in Jesus.* 1. He is the Son or seed of David according to the flesh, "Jesus Christ, the Son of David."—Matt. 1:1. "Concerning his Son Jesus Christ, our Saviour, which was made of the seed of David according to the flesh."—Rom. 1:3. "I [Jesus] am the Root and the Offspring of David."—Rev. 22:16. 2. Jesus is the very seed which God swore to David should sit on his throne, "Being a prophet [David], and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," etc.—Acts 2:29-36. 3. He is the Son of David, who is for ever to sit on David's throne; "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33. 4. Jesus will infallibly come to the throne of David. The mere temporal succession has failed. The seed of David has not reigned on his throne since the captivity of Zedekiah; but the everlasting succession has not failed, and cannot fail. We are told that Jesus "hath the key of David" (Rev. 3:7), signifying that he, and he only, possesses the heirship of David's house so long shut; that he can shut and no man open, and open and no man shut. And "in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords." Thus the throne of David will be perpetuated for ever in Jesus—the Great Restorer of what man lost—the second Adam—the Lord from heaven—the Anointed of God. The throne of David is the throne of Christ.

Third. *Jesus will begin his reign on the throne of David at his second advent.* Here it may be observed: 1. That all will concede the fact of his reign on that throne. This is too frequently and unequivocally averred in Sacred Writ to be disputed. 2. To reign was not among the objects of his first advent; "The Son of Man came not to be ministered unto [as he must in coming to reign], but to minister, and to give his life a ransom for many."—Matt. 20:28. He came to toil in our service, bear our reproach, and give himself to death, even the death of the cross—a death of the deepest suffering and exaltation, that he might make us kings and priests unto God, and that we might ultimately reign with him on the earth. He came to lay an immovable foundation of his reign, but not to commence that reign. 3. Scripture cannot refer to any spiritual coming or reign. A spiritual coming obviously implies a spiritual absence, which is opposed to fact.—Matt. 28:20. And to speak of his reigning spiritually on the throne of David, on Mount Zion, and swaying his sceptre over the whole earth, and at the same time be in heaven in person, is to speak too absurdly to be heeded. 4. Messiah will ascend his own rightful throne at his second coming. Then he will commence his glorious reign, "and of his kingdom there shall be no end." When the temporal succession of David's line failed, God declared by Ezekiel, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end [the kingdom of the house of David shall no longer be continued in iniquity]; thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him."—Ez. 21:25-27. Compare this with the following passage, "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?—And he said unto them, It is not for you to know the times or the seasons [in relation to the kingdom being restored to Israel, the event being still in the future]. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight; and while they looked steadfastly toward heaven, as he went up, behold two men stood by them, which said, This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:6-11. The entire passage evidently teaches us that the kingdom will be restored to Israel when he whose right it is shall so come in like manner as he was seen go into heaven. Again, "I saw," says Daniel, "in the night visions, and

behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," etc.—Dan. 7:13, 14. This portion of the sure word of prophecy informs us that Christ receives his kingdom when he comes with the clouds of heaven. "Jesus added and spake a parable, because he was nigh unto Jerusalem [the place of David's throne], and because they thought that the kingdom of God should immediately appear [that Messiah, the Anointed of God, should immediately ascend the throne of David]. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered unto them ten pounds, and said unto them, Occupy till I come."—Luke 19:11-13. This passage clearly instructs us that Messiah ascends the throne of David at his return from heaven, and that then the kingdom of God will appear. Again, the great Teacher says, "Jerusalem [the place of David's throne] shall be trodden down by the Gentiles until the time of the Gentiles be fulfilled. And there shall be signs.—And then shall they see the Son of Man [the Heir to the throne] coming in a cloud with power and great glory. And when ye see these things [the signs of the second advent near] come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:24-31. "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. Indeed proof almost without end might be presented on this point. We are conducted to the conclusion that Jesus, whom God has appointed Heir of all things, and whom the heavens must retain till the restitution of all things, will ascend the throne of his father David at his second appearing, and reign on "the holy hill of Zion," as King over all the earth in the kingdom of God, "for ever and for ever."

Fourth. The glowing descriptions of the prophets in relation to the future prosperity of the kingdom of David will then be realized. I mean such as the following, which will serve to illustrate the point. 1. "The word that Isaiah, the son of Amoz, saw concerning Judah [kingdom of David] and Jerusalem [the capital]. And it shall come to pass in the last days [or in the future] that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," etc.—Is. 2:1-5. That this cannot be realized before the coming of Christ, is evident from facts already stated, viz. that Judah, or the kingdom of David, is overturned, and will be no more until he come whose right it is; and that Jerusalem is to be trodden down of the Gentiles until the Son of Man come "in a cloud with power and great glory." Compare the above text with Rev. 21:23-27. It will be allowed that the latter passage relates to the glorified state. But the sentiment is the same in both, only the one in Revelation presents a greater aspect of immortality, on the principle that "life and immortality are brought to light through the gospel." 2. The following prophecies must be understood in the same way: "There shall come forth a rod out of the stem of Jesse. He shall smite the earth with the rod of his mouth. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion; the cow and the bear shall feed, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord," etc.—Isaiah 11:1-9. The finger of prophecy in the above passage clearly points to the coming of Christ in his kingdom, and therefore, as we have already proved, to his second coming. This holy and happy state of things is after the new creation; "Behold, I create new heavens and a new earth. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain."—Isaiah 65. See also 2 Pet. 3:12, 13. Rev. 21. 3. "There shall be a root of Jesse; and it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, and gather together the dispersed of Judah [the kingdom of David] from the four corners of the earth," etc.—Isa. 11:10-16. The following passage is of the same class: "Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria [which despoiled the kingdom of David of its glory], and shall worship the Lord in the holy mount at Jerusalem."—Isa. 27:12, 13. That the above prophecies cannot be fulfilled in this dispensation is clear from reasons already assigned. They are evidently identical with such as the following New Testament passages. The harmony of God's word demands it. "They shall see the Son of Man coming in the clouds of heaven with power and great glory; and he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds."—Matt. 24:30, 31. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:29. And they will find entrance to the New Jerusalem, the capital of the kingdom of the true David, in every direction from which they may come; "On the east three gates, on the north three gates, on the south three gates, and on the west three gates."—Rev. 21:13. What an unbroken harmony subsists through the entire system of Revelation! We might multiply similar prophecies from Ezekiel, Jeremiah, Zechariah, and others; and show their application in the same way, but the above are sufficient to illustrate the great principle. Thus the glowing descriptions of the prophets in relation to the future prosperity of the kingdom of the house of David will be realized after our Lord's second advent. They cannot be realized before. They will be realized then.

The reader will learn from the above on the royalty of the kingdom. 1. That the throne of David, of divine origin and celestial model, is identical with the throne of God's glorious, everlasting kingdom;

in other words, the throne of David is the throne of the kingdom of God on earth. 2. That Christ is the proper Heir to that throne. He is God's Anointed One. 3. That he does not now reign in the kingdom of the house of David. That kingdom is overturned; it will "be no more until he come whose right it is" (Ezek. 21:27); and Jerusalem is to be trodden down of the Gentiles till the times of the Gentiles be fulfilled, when the Son of Man will "come in a cloud with power and great glory."—Luke 21:25-27. Hence Christ has not as yet commenced his proper reign. He has exercised his prophetic office. He did this during his personal ministry. He is now engaged in his priestly undertaking. But the employment of his kingly functions is in the future. The New Testament, with great uniformity, represents him as waiting for, and not reigning in, his kingdom.—Acts 11:34, 35; Heb. 10:12, 13. 4. That Christ will ascend the throne of David—his own promised throne—at his second advent. Then he will begin his glorious reign. 5. That the kingdom of David when restored will not be confined to the millennial age, but will be perpetuated for ever, world without end.—Luke 1:33. Thus do we, in the highest sense, maintain the restoration of "Judah." 6. In the light of these irrefragable positions, the reader will at once discover the legitimate application of those prophecies which describe the future prosperity of "Judah and Jerusalem." That they cannot be fulfilled during this dispensation, is most obvious, and, it would seem, can have no reference to the restoration of the natural seed. If they are to be fulfilled on the principles of the Christian covenant, they must be fulfilled in the spiritual seed—the Israel of that covenant. 7. These considerations in addition to explicit averments, settle the point, that the millennium is posterior to the coming of Jesus, to raise his dead, and change his living saints, as it is intimately connected with his reign, and the happy condition of Judah, our opponents themselves being judges.—(To be continued.)

LETTER FROM JOSEPH FAIRBANKS.

MY DEAR BROTHER:—Little did you, or I, as well as hundreds or thousands of others some six or seven years ago, think it possible for things to take place, which have since that time taken place, among the little band professedly looking for the speedy coming of the Lord Jesus Christ. Oh! it grieves my heart to think of what has taken place since 1843. Many who were then, apparently, truly looking for the speedy appearing of the Saviour, have long since left the ranks of those with whom they were then taking sweet counsel. It ought to be, and no doubt is to many, a great grief that so large a number have made, to all appearance, shipwreck of their faith. When we turn our thoughts back to a few years ago, and call to mind many who appeared to be very zealous in proclaiming the great truth of the Advent night, and then look at them in this present position, it is enough to make the hearts of all true believers feel as the prophet Jeremiah's did when he gave utterance to the following words: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

But the most painful of all we have yet met with is that which has transpired at Boston within a few months past. We had fondly cherished the hope that there would be no serious ruptures among those whom we had good reason to believe, were not only friendly to, but we thought, too, would always remain firm supporters of the general course pursued by the editor and proprietor of the "Advent Herald."

Brother, I truly feel to sympathize with you in your late trials. But what is my sympathy, or that of hundreds of others which you have at the present crisis, compared with that which comes directly from God. O, my brother, may you always feel to trust in God, as Luther did in the time of the Reformation. Many, it appears by history, who set out well in that glorious reformation from Popery, run into fanaticism, and many grievous errors. But amidst them all, and let what would come, he would say to his tried friend, Melancthon, "Come, let us sing the 46th Psalm."

Although many have run off the track since 1843—although some to all appearance are doing so still, yet after all that has taken place, we are constrained to believe there are more than seven thousand left who have not bowed the knee to Baal. Therefore, we will pray that not only new recruits may volunteer their services to the Captain of our salvation, so that the vacancies which have occurred may be filled, yea, much more than filled, with such as shall be saved, but that the wanderers may also be reclaimed before the coming of the Lord.

Well do I remember how I felt for you in the fall of 1844, the time you were so violently assailed by the world, as well as by the great majority of church members. But they failed then to prove what was asserted, and so I believe it will be in the present uproar, which some are trying to make, and from a quarter, too, where we least expected it. I must have better proof than has yet been offered to induce me to believe that there is any more cause for suspicion now than then. And although we may differ in opinion in regard to some points of doctrine, God forbid that I should cherish one unkind feeling toward you on that account, though our difference might be four times greater than it is.

Our belief, as pre-millennialists, in the main essentials is the same. We both believe that six thousand years from the creation of the world have just about, or very nearly expired, and that Christ will come in person at the very commencement of the seventh thousand year to reign with the saints on the earth, after having made it new, agreeably to the promises we find in the Word of truth. You believe it is our bounden duty to be in instant readiness for the coming of the Lord; and although you have no certain fixed time for the event, and deem it improper and injurious to fix upon any specific day, month, or year; yet you would encourage your readers to be looking for the appearing of the Lord Jesus Christ continually, as we know not the day nor the hour of his coming. All this, my brother, I believe also. And though we may not see things just alike in some other respects, yet we are of the same belief in regard to the main essentials of Christ's religion.—

Why then should we indulge in a single unpleasant feeling toward each other, seeing that we shall so soon know all about the other things that we are not now quite certain about.

I would not wish to bring a railing accusation, nor indulge in any unchristian feeling toward the erring brethren to whom I have referred. I would charitably hope the misrepresentations they have made, have been errors of the head instead of wilful designings of the heart. I would fain hope that what was nothing but surmises at first, become by unchristian indulgence to appear like realities to them, instead of wilful fabrications, and that they will yet be led to see things in their true light.

But in whatever light we look at the late heart-rending movement of those you once had great confidence in—it is entirely right—it is what you ought to do—it is what your friends will expect you to do, to lay before them and the world the proof of your innocence. But do this, my brother, with kind feelings—with the spirit of Christ. This you already know, and I suppose you hardly need a caution from me on the subject. But believe me, brother, when I say again, that I feel truly to sympathize with you in the fiery trials that have beset your path of late. But I am aware that you need a little more than the mere expression of sympathy from the mouths and pens of your friends. This may be somewhat consoling to your feeling to be sure, but sympathy of this kind will not pay for the paper on which you print the weekly "Herald." It will not pay for setting the types—it will not give bread to your family, nor will it pay your travelling expenses while journeying from place to place to dispense the word of life—to distribute the bread of heaven to a hungry and famishing people, as handed down to you from above, where Jesus sitteth on the right hand of the Father, still interceding for us. No, mere sympathy will not do—it is not true sympathy unless accompanied with the evidence of it, even if such evidence is not larger than the two mites of the widow, which she cast into the treasury. My brethren! particularly those of us who feel an interest in sustaining the "Herald," let us wake up to this subject, and do a little something immediately. It is but a little that Bro. Himes asks of us—that little, if contributed by us all, will greatly relieve him from his present embarrassments. Let us not only endeavor to get at least one new subscriber to the "Herald," but let us also pay at least one dollar in advance of what is now due from us. Let us not look at this matter as merely Bro. Himes', but let us look at it as the Lord's cause. And if it is the Lord's cause, then it is our cause as much as it is Bro. Himes', and we are in duty bound to the Lord to sustain it. No doubt there are some single individuals, who are interested in the Advent cause, who are able alone to contribute a sufficiency to relieve the "Herald" office at once, if such an individual thought it duty to do it. I feel that if I had property to spare, and the Lord would approve of it, I would not hesitate to do it. But I do not think the Lord requires it of any one person—it would be taking away the privileges of the many. Although we are poor, as a body, in this world's goods, yet I think there are very few of us so poor, but that we might contribute one dollar a year; and two such contributors would furnish some one poorer than ourselves with the "Herald" for the same length of time, or with some other publications relating to the coming of the Lord. Then let me say again, dear brethren and sisters, let us arise and do something for the Lord. And is there any other way of doing anything for the Lord, but in doing it to one another! in doing it to his disciples! Jesus says: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." "It is more blessed to give than to receive."

Before I close this letter, let me say to you, my brother, as well as to all my brethren who are looking for the coming of the Lord Jesus Christ, be of good courage a little longer.—"For yet a little while, and he that shall come will come, and will not tarry." And, "though it [the vision] tarry, wait for it; because it will surely come, it will not tarry." How much longer it will tarry we know not. If it tarry a month, or a year, or even longer, let us wait with the same patience, and exercise the same faith, as we should if we fully believed it would occur in the course of a single month. Let me further say, that I have been enjoying much of the love of God in my heart, for a few weeks past, and am looking forward with interest and delight to the time when Jesus shall come the second time without sin unto salvation.

In closing this communication, I will use the words of a very dear friend and brother, in closing a letter to me a few weeks since. He says: "A correct position in point of faith or belief, is of small value to me compared with God's love shed abroad in the heart by the Holy Ghost. O, my brother, pray day and night that I may love God with all my heart, soul, might, and strength, and my neighbor as myself, and be ready for his coming, which with all the faith I have, I believe to be very near,—that with you I may have an abundant entrance into the kingdom of the Saviour, to go no more out forever."

Yours, in brotherly love,

JOSEPH FAIRBANKS.

Farmington, (Me.) Sept. 5, 1850.

LETTER FROM G. W. CLEMENT.

DEAR BRO. HIMES:—You, without doubt, largely appreciate the truth of the apostle's declaration, that in the Christian warfare "there are many adversaries." And, to me, it is a matter of the greater surprise and grief, that those "adversaries" are found developed in the persons of such individuals as we all had supposed to have possessed a goodly share of real heart-felt love and fidelity to the holy cause you have so devotedly extended your money, energies, and strength to promote. While reflecting on your more recent trials, and those that have so often rushed upon you like a flood, and the source, too, from which those trials have emanated, I am grieved to the heart; and I have the evidence that the whole Advent body in this place are with me in feeling in this respect. We are troubled—we are wounded—that any professed lover of the Advent cause itself, should manifest so plainly, an ambition to build up themselves

upon the ruin of your reputation, and the cause in which you have been, and are still so conspicuously identified. We have yet to learn the first well-substantiated instance in matter of fact, in which you have not strictly pursued an honest, frank, fair, economical, and open course in the management of all the affairs pertaining to the place you have occupied in the Advent field. That place has been a responsible one, all will admit. That place has been characterized for its many exceedingly difficult and perplexing embarrassments; which, by the grace of God, you have been enabled, in a great measure, to overcome. We have heard you, through the "Herald," urging the scrutiny and investigation of any and all that might desire to enter upon a fair and open examination of your business transactions. This has been done annually, if not oftener, by a committee appointed by the Conference for that purpose. Those committees have always reported favorably upon the subject. We have confidence in them that they have acted with honesty and integrity, in giving the result of their examinations to their "brethren scattered abroad." We have seen you periling your life upon the briny waves to carry the gospel of the kingdom at hand, to other nations. We have seen you fifties, your hundreds—and even your ONE THOUSAND dollar pledges from the avails of the "office," to meet the calls of the cause, and advance its interests. We have ever believed you to have made judicious and wise disbursements of the profits that may have arisen from the sale of publications. From the observations we have made, and the light we have otherwise obtained, relative to your course in the Advent cause, we are bound to believe you as devoid of selfishness, to say the least, as any who may be ambitious to wrest from you the "vineyard,"—the means which God has given you, to advance the work to which He, in his providence, has called you. And if any have become "Ahab's" or "Jezebel's"—the "children of Belial," to "witness against" you, for a similar object that they witnessed against Naboth—if any "have sold themselves to work evil in the sight of the Lord"—if any have covertly and secretly devised schemes to murder your reputation, and, to a great extent, the cause you are laboring to advance, we do sincerely hope they will stop—pause—and "humble themselves before the Lord," lest his judgment be executed speedily against them while they are found fighting against him, by throwing obstacles in the way of the advancement of his last proclamation to a sinful world:—"Fear God and give glory; for the hour of his judgment is come." How much has been lost to the Advent interest and the good of souls, by reason of the frequency of schisms in the Advent ranks! When the cause has struggled through one trial, another has seemed ready to burst in upon it. It is even so in most of the Advent Societies with which I am acquainted. Had the Advent people held together in a united humble phalanx, they would have continued to make the world tremble. But, "It must needs be that offences come; but woe unto him through whom the offence cometh." May the Lord continue to sustain and bless you. Yours, in the hope.

Landaff, (N. H.) Aug. 31, 1850.

LETTER FROM STEPHEN N. GEARS.

DEAR BRO. HIMES:—I am filled with gratitude to God when I think of our late camp-meeting at Wilbraham. It was indeed a feast of tabernacles to the saints. Love and union prevailed throughout the meeting;—this was just as it should be; for where there is union there is strength. O how blessed for brethren to dwell together in unity. Not a jarring chord was touched during the whole meeting; God's presence was gloriously manifested in the midst of his people, the saints were abundantly refreshed and quickened, many backsliders were reclaimed, and sinners were converted to God,—it was indeed one of the best camp-meetings that I ever attended. Good order was preserved throughout the entire meeting, and good was done to the community, I think. But O what a contrast between this and the one held the week before at Bristol; there we were much annoyed, the rowdies threw clubs and brickbats, and tore down our tents, which resulted in breaking up the meeting for a time; nevertheless the meeting resulted in good for the cause. The principle of non-resistance so gloriously carried out by our brethren, served to turn the sympathies of the community in our favor, and on the Sabbath we were enabled to hold our meeting in quietness, without the least disturbance; good attention was paid to the word, and the arguments presented from God's word, showing the speedy termination of Gentile rule, and the setting up of God's everlasting kingdom, was most convincing. I learn since, that some of the leading men in town, who were present and heard you trace down the history of Gentile rule to the everlasting kingdom of God, as the next great event to look for, are thinking quite seriously upon the subject.

The cause in this region has received a new impetus; the brethren have been quickened, and our prayer meetings have been better attended since the meeting than before; besides that we have established another on Friday evening of each week. The brethren feel that they must not forsake the assembling themselves together, but exhort one another, and so much the more as they see the day of the Lord approaching. Our meetings are spiritual and heavenly; God is with us, blessed be his name. We have had a good meeting to-day; the power of God has attended the word, saints rejoiced and sinners wept; may God have mercy, is my prayer.

Dear brother, I am striving to warn my fellow-clay of the approaching judgment; it is coming, it hasteth greatly. This is the great and crowning truth of revelation, all other truths should be made subordinate to this, it is the present truth of our time, the hour of his judgment has come. I am willing to unite with any, and with all, in proclaiming this last message of mercy to the world; our time is short. I feel like girding on the armor anew. My health has been increasing ever since the camp-meeting at Wilbraham, for which I feel to praise God. I expect soon to leave this part of God's vineyard and launch out again into the field. The cause of Christ

lies near my heart. O how blessed to labor for him who once bore our sins in his own body on the cross. I feel like spending and being spent in such a cause as this. If the Lord will, I contemplate going North and visiting the brethren where I have preached the word of the Lord, and see how they do.

Dear brethren and sisters, I ask a special interest in your prayers, that I may be fully restored to health, and prepared again to preach the word with the Holy Ghost sent down from heaven; unless God shall assist, I can do nothing; but glory to his name, he has promised to be with us even unto the end of the world, and I believe it. Amen.

With much sympathy for you in all your trials, I remain, as ever, looking for the Lord from heaven.

Plymouth, (Conn.) Sept. 8, 1850.

Extracts from Letters.

BRO. J. LITCH writes from Morrisville (Pa.), Sept. 16th, 1850:

DEAR BRO. HIMES:—As it is always a matter of rejoicing with the people of God to hear of the progress of the cause of Christ, I will say for their encouragement, that our Camp meetings in Pennsylvania have been seasons of interest, although owing to the state of the weather, not so successful as in former years. Our meeting at Yardleyville, which commenced August 22d, was a time of refreshing and encouragement to the friends, and we trust good was done. The one in Centre County, in the field of labor of Bro. Badger and Adams, was blessed of God in the conversion of eighteen or twenty souls, and the revival of the brethren.

Yesterday, our new Chapel in Morrisville was opened for worship. It was a good day, and the house well filled with attentive hearers. The cause is onward in this section. To God be all the glory.

BRO. SILVANUS JUDSON writes from Clinton, (N. Y.) Sept. 6th, 1850:

DEAR BRO. HIMES:—We learn by God's word that persecution is a part of the legacy bequeathed to his children, and nothing strange if those who do the most important labor should receive the largest share of wages. The devil always aims his blow first at those who are highest in command. He thought if he could get your professed friends to back the reports started by the infidel world, he should succeed in destroying your influence. But I believe if you endure this chastisement Christ-like, this furnace will prepare you for more usefulness, and thereby the devil be defeated, and God glorified. The cause of the Advent lies near my heart, and all those that are trying to defend it; when one member suffers I feel to suffer with it.

We have been here a few weeks; we find there is nothing being done in all the country round; even in the city of Utica, where were once so many, now there is no meeting, except a prayer meeting at Bro. Segar's, in a retired part of the city, we go ten miles to attend that. We expect Bro. Bates here next week to hold a meeting at a factory village three miles from this. Pray that the Lord will bless the effort.

We hope it is not in vain that we came here, but that it will prove for the good of the cause. And now we would invite and urge those that may be travelling through the country, to call, and give us the word of the Lord. Call on Bro. Ira Tuttle, Clinton, and he will direct you here. We desire the word of the Lord, and our prayer is, that we may live in that way that all we do and say may have an influence in favor of truth. Yes! let every nerve and sense tell for God, is the prayer of,

BRO. GEORGE W. MILLER writes from Fort Ann, (N. Y.) Sept. 2, 1850:

DEAR BRO. HIMES:—I cannot but express my gratitude to that God that has sustained you, and brought you up out of so great tribulation. Methinks the Spirit often brought to your mind that comforting and soul-cheering promise, "My grace shall be sufficient,"—or else you could not have borne it. I know that you have, and could bear more had it come from enemies, but coming from those who should be friends makes the trial greater. Go on, then, dear brother, you have nothing to fear, for he that hath called you is faithful, he also will sustain you. My heart was made to rejoice to hear that you was once more in the field (leaning on God's mercy) to prosecute the work which God has called you to. You need have no fears of being supplanted; until he who called you to the work shall do it, and then it will be done in righteousness. I feel as though your sufferings have been felt by the whole body, and that you have not suffered alone, which makes the Scripture true, that when one member suffers all ought to suffer with it. I send you my mite, hoping that all may do no less, for the time is near. Yours, waiting.

The following letter is from one of the Aborigines of this country, who is entitled to an equal right with other brethren to express his views through the columns of the Herald.

BRO. HIMES:—I thought I would send a few lines to you at the time present, seeing that you are tried on all sides by your foes. When I have heard of your trials at different times, I have asked myself the questions, When will Bro. Himes' enemies let him alone? When will they be still? Can't they be still? Will they not try to be still? God help them to be still! I wish they would be still; I am worn out with such confusion; it distracts brethren; it dishonors God; it is ungodly; it is unlike God. Above all men upon the earth who love to make division and contention, in order to get a party spirit up, let Adventists be the last. I am sorry to think that some of the brethren, who were once co-workers together in the gospel of the kingdom, have ceased to proclaim the present truth, and have gone into vain jangling. Jesus said, a man had better have a mill stone hanged about his neck and be cast into the depth of the sea, than to offend one of his little ones; it would be poor business to be found engaged in when the Lord comes; for he hath not given us any such pattern to work by in the gospel, if he has, I never have seen it. JOHN NOCAKE.

Peace Dale, (R. I.) Sept. 22d, 1850.

BRO. DAVID CAMPBELL writes from Lebanon Springs, (N. Y.) Sept. 24th, 1850:

DEAR BRO. HIMES:—I have just finished, almost at a single repast, the contents of your double sheet—another astonishing development of the weakness and depravity of human nature. I have been familiar with all your former trials and desertions—and even where the sentiments of some of your opponents resembled my own, still my sympathy with your honesty, and entire devotion to the Advent cause, has never been disturbed. Alas for poor Needham! I had hoped better things for him. I had the privilege of but a few moments in the Conference in New York, and did not hear an allusion to the thing. Still, a cloud on one countenance, at least, gave me some unpleasant apprehension. Your complete vindication is triumphant—it is enough.

Yours, for the coming kingdom—although we may not agree on all the aspects of the administration for the preliminary period or millennial judgment day of one thousand years.

BRO. MARVIN YOUNG writes from Sharon, (Ct.) Sept. 23d, 1850:

DEAR BRO. HIMES:—I have thought of writing a few lines to you for a long time, but have refrained myself until the present, with painful anxiety. I have watched the movement to destroy your reputation and blast your character among men. But I am glad you have proved yourself worthy the confidence of the Advent people yet. You seem to come out like gold tried in the fire. I thank God for it, it is only preparing you for the kingdom. I never have had the pleasure of seeing you, but still I love you for your works sake. I like the "Herald" very much. I approve of the manner in which it is conducted, and should not be willing to have it pass from your hands to some body else. I intend to take it as long as it is what it is at present, and pay for it.

BRO. THOMAS ADDEMAN writes from Providence, (R. I.) Sept. 24th, 1850:

DEAR BRO. HIMES:—Being present at the Conference, I heard all the charges against you fairly examined. You shunned not, but rather, anxiously sought the trial. But not so your accusers. They knew it would discover and condemn their past plotting. In these last days, while there is the greatest profession of truth, error and falsehood more than ever abound. It seems the devil has shifted his ground. We wrestle not now with them who say, "Where is the promise of his coming?" but with those who profess to hold the same great truth with the venerable Miller, but by their works deny it,—so much so, that if the Jesuits are not personally among us, it is certain the spirit of them is manifest everywhere. Many are now willing to believe a lie, and in act to carry it out. The words of Micah (chap. 7:5) are now, perhaps, more than ever verified: "Trust ye not in a friend," &c. It appears, by the good hand of your God, every secret thing is so coming out in your favor, and so bringing to light the hidden things of darkness, that we (as St. John when he saw that mystery of iniquity in Patmos) also wonder (at this) with great admiration. Your triumph over these, and the grand enemy—for he has been within all these events—will be so complete, that you need pray for more grace, that you may give all the glory to him who has helped you through so many conflicts.

Not ceasing to pray for you, I remain,
BRO. WM. H. FERNALD writes from Lewiston, (Me.) Sept. 23d, 1850:

DEAR BRO. HIMES:—We got the "Supplement" last Saturday evening. We read until past midnight, and continued till we read the whole. Concerning those who have been devising means how they shall best ruin you, we have not one word to say. If their works shall fail to discover to all their true character, we are satisfied we should be utterly unable to render them the least assistance.

Oh what a beautiful example have we in the person of our Saviour, who "endured such contradiction of sinners against himself."

We rejoice to see that you consider his example worthy your imitation. He, "for the joy that was set before him, endured the cross." You, for the "far more exceeding and eternal weight of glory," subject yourself to be "dealt with as a son;" and how like him who in the midst of extreme suffering, inflicted by his enemies, cries, "Father forgive, they know not what they do," is your request, that the brethren abstain from referring to local difficulties and forget the past.

And here we must beg to be excused for referring to it ourself. The fact is, our sympathies are so wrought upon by these developments, we felt that we must say something.

We are unable, just now, to help defray the expense of the "Supplement," but will pledge ourself for one dollar. Affectionately your brother.

BRO. WM. M. INGHAM writes from Clements, (N. S.) Sept. 13th, 1850:

BRO. HIMES:—I wish to say to my friends, and brethren, that I have just returned to Nova Scotia, and wish for all letters directed to me to be sent to Clements, N. S. I find things here about as I expected. The most of the brethren and sisters here are still striving for the kingdom. There is not that lively interest in the cause of the blessed Redeemer that I should be glad to see. But the cause is as prosperous as I expected to find it. Nothing special has taken place while absent. I have visited the brethren in a number of places, find them still interested in hearing on the subject of the blessed hope. Have had a series of meetings at Bear River, at the new chapel, had quite a number out to hear, and good attention, and good order, and I cannot but hope that good was done. I think the prospect for doing good in that place was never better than now. We should be glad to have more help down here, but the will of the Lord be done.

BRO. B. P. MANNING writes from Goffstown, (N. H.) Sept. 9th, 1850:

DEAR BRO. HIMES:—I fulfilled my appointment in Meredith last Sunday, and we had a blessed time; God is with his children in that place in power. My soul was happy in hearing the little children speak of the goodness of God to them,—some that were

converted last winter and spring. The brethren are strong in the faith of soon being in the kingdom. Soon will Jesus come and take his saints home, praise his holy name! I think of you, and what you have to suffer at this time; but, dear brother, it is through much tribulation that we enter the kingdom. And now, brother, look to God, and move forward and give the household meat in due season, and all will be well in a few more days.

BRO. WM. H. SAGE writes from Lewiston, (N. Y.) Aug. 30th, 1850:

DEAR BROTHER:—It is with pleasure I take my pen to address you, for I believe that I am addressing one who is willing to bear the cross of Christ, either in prosperity or in adversity. I have confidence in you, my brother, and do believe you are laboring for God, and not for the applause of men, nor their riches. I am glad the "Advent Herald" has been conducted as it has. It has been kept free from divers and strange doctrines, which are afloat at the present time, such as man's having no spirit which exists when "absent from the body," our living in the new dispensation, and many others, which I do believe are not upheld by the Holy Bible. I consider my Bible ten times more precious on account of its teaching us our immortality. It honors God and dignifies man in all its teachings. It lifts him up farther above the brute creation than some will allow. How often does our Saviour teach us the value of the soul. He says, "What can a man give in exchange for his soul?" And Peter also believed that there is something about man which is not subject to decay. He says (after admonishing us against wearing of gold and costly apparel) let your adorning be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Concerning the new dispensation, I think it has caused a very slight change in the world, if any, for it is not discoverable in this place.

May the "Herald" ever continue to scatter such light and wisdom as is found in God's word. And may its conductor ever have an eye over the interests of the people of God, who now, like his ancient people, are traveling through this wilderness world, and nearing the land of Canaan.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Saml. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—Dea. J. Pearson, sr., Water-street. Buffalo, N. Y.—W. M. Palmer. New York City—Wm. Tracy, 75. Cincinnati, O.—Joseph Wilson. Delancey-street. Derby Lane, Vt.—S. Foster, Jr. N. Springfield, Vt.—L. Kimball. Detroit, Mich.—L. Armstrong. Philadelphia, Pa.—J. Litch, 15. Edinboro, Me.—Thos. Smith. Chester-street. Glanville, N. S.—E. Elias. Portland, Me.—Peter Johnson, 37. Woodworth. Summer-street. Hallowell, Me.—L. C. Wellcome. Providence, R. I.—G. R. Gladding. Hartford, Ct.—Aaron Clapp. Rochester, N. Y.—N. M. Busby. Homer, N. Y.—J. L. Clapp. Salem, Mass.—L. Oeler. Lockport, N. Y.—H. Robbins. Toronto, C. W.—D. Campbell. Lowell, Mass.—E. H. Adams. Watertown, Sheffield, C. E.—R. Marlboro', Vt.—B. Perham. Hutchinson. Massena, N. Y.—J. Danforth. Worcester, Mass.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Benj. Silliman, M. D., L. L. D., &c.

Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe. "I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

"New Haven, Ct., Nov. 1, 1849."

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Ozgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

From James Randall.

Hamden ss. Springfield, Nov. 27, 1848. This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse until last autumn, when it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours, J. D. PHILLIPS.

Portland, Me., Jan. 10, 1847. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [In 23-3 m.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States. Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Customers work done in the neatest manner, with care and promptness, after the latest fashion. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE, EMERSON LELAND, [my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Draperys, Rugs, Matts and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE, [my. 4.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

THE ADVENT HERALD.

BOSTON, OCTOBER 3, 1850.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. II:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

CONFERENCE AT ALBANY.

Notwithstanding the storm, there was a good attendance. Many brethren in the country, however, were prevented from being present. All were in good spirits, and strong in the faith and hope of the gospel.

The cause in this city and vicinity is in a good condition. Bro. GROSS has stood by it, and rendered efficient service. But he has been sick recently, being confined to his house, but was able to meet with us one day. He is now somewhat better, so that his labors in the vineyard may be still more abundant. I hope that the brethren, while he labors among them in word and doctrine, will not forget to administer to his necessities.

I have never been more warmly greeted, or unitedly sustained, than I have been at this Conference. The recent wicked movement, which had for its object the destruction of my influence among my brethren, by ruining my character, has been the means of enlisting in my behalf the sympathies of the brethren, who have given me an undivided support. I hope ever to live and labor in such a manner, as to be worthy of the confidence and affection of my brethren.

I shall go to New York this evening. J. V. H. Albany, Sept. 30th, 1850.

We have received from Bro. GROSS a short account of the Conference, which we here give:

"After nearly two months of deprivation of all attendance of Advent meetings, by reason of severe and protracted sickness and suffering, I was enabled to meet with the assembled friends at Albany on Sunday, the last day of the Conference. I was overcome with gratitude to behold the joyful faces of so many old and tried friends from various sections of the surrounding country; the friends were out en masse from Troy and Middletown, who, with the Church at Albany, made a large congregation. The day was fine, the brethren were a praying and truth-loving company, and God was felt to be present. The room seemed to be filled with the Holy Spirit, and in very deed we sat together in a heavenly place through CHRIST JESUS, and rejoiced in the reception of divine truth.

"Bro. HIMES preached three times—I was present twice. The discourses were listened to with the most profound attention, even by those who were strangers to the distinguishing features of our faith, and I cannot but hope that our congregations in Albany will be much improved hereafter in numbers, and in the power of godliness. The friends present appeared greatly to revive in their affection for the Advent cause, and for those who are periling their all to propagate and defend its principles and interests. I have no fear for the cause in Albany so long as there are praying, waiting souls there; indeed, I do not know of one real sympathizer with the late aggressive movements upon the Advent cause, either in Albany, Troy, or any of the many places in this extensive region, in which, by the providence of God, I have been called to labor. We are united throughout for the cause of the coming of CHRIST, and for those persons and those publications which are devoted to it. Bro. HIMES left the Conference with the undiminished friendship, confidence, and esteem of all true friends of the cause. I forbear, for want of time, to say more. GOD bless you and his people. Amen. Yours in hope, H. H. GROSS."

"A Voice" from the Church in Dickinson, N. Y.

DEAR BRO. HIMES:—I have the pleasure herewith to transmit to you, for publication in the *Herald*, the proceed-

ings of a Conference of Advent brethren held at the Brazier Falls Camp-meeting. At this Conference a committee, composed of the following brethren, viz.—I. H. SHIPMAN, J. DANFORTH, and W. D. GHOSLIN—was chosen to draught and report for the consideration of the Conference, an address and resolutions, expressive of the feelings of the Advent body in this section.

At a subsequent meeting of the Conference, the following address and resolutions were unanimously adopted:

DEAR BRO. HIMES:—As a body of believers in the immediate coming of CHRIST, we would, while in Conference assembled, express our sympathy for you in the trials through which you are being called to pass. We have watched with anxiety for the past few months the course pursued by the opposers of the present conductors of the *Herald*; and deeply do we regret being under the necessity of speaking out in this matter. But believing that justice to ourselves, our common cause, and to the conductors of the *Herald*, demand it at our hands. We submit the following resolutions:

Resolved, 1. That we look with disapprobation on the course pursued by J. P. WETHEE, GEO. NEEDHAM, and others, in their unchristian and unmanly attack on the conductors of the *Herald*.

Resolved, 2. That while we express our disapproval of the course pursued by the one class, we can but express our satisfaction with the general character of the *Herald*, and also with the manner in which it has been conducted during the past, and our perfect confidence in the ability and integrity of its present conductors, which give us assurance that it will continue devoted to the cause of truth, and still advocate the fundamental doctrines of our faith. (By order of the Conference.) Wm. D. GHOSLIN, Sec'y.

Letter from J. Pearson, jr.

BRO. HIMES:—The Church in this place send you the enclosed, (\$20,) for the express object of assisting you to meet the expense of publishing the "Supplement to the *Advent Herald*." This was a voluntary act by the brethren and sisters, (I being from home at the time the above sum was subscribed,) and being so, it is a significant expression of their love for you as a brother, their unfeigned sympathy for you in your peculiarly afflictive trials, and their unimpaired confidence in your Christian and moral integrity. Says an old proverb: "Actions speak louder than words."

Our prayer is, that God may still be your supporter, protector, and guide, in order that you may be enabled to continue in the path of uprightness, "endure hardness as a good soldier of JESUS CHRIST," and at last receive the approbation of your Master, "Well done, good and faithful servant; thou hast been faithful over a few things: enter thou into the joy of thy Lord." We also pray, that God will have mercy on your calumniators, that they may speedily see in its true light the injury they have done their brother, and the cause of truth, repent of their wickedness, and thus be prepared to meet the Judge of all the earth in peace, when he will "give every man according as his work shall be." (In behalf of the Church.) J. PEARSON, JR., Pastor.

GENERAL HAYNAU.

This personage, the Austrian conqueror of Hungary, with whose infamous notoriety, on account of his brutal and ferocious treatment of the unfortunate Hungarians, and flogging women, our readers are familiar, recently paid a visit to England, where he experienced a reception, which, for the sake of humanity, it is hoped will not be lost upon him.

Shortly after arriving in London, he paid a visit to the famed Brewery of Barclay & Co., attended by a relative and Baron ROTHSCHILD. The London *Examiner* of the 7th ult. gives the following account of the Marshal's visit:

"On Wednesday morning, shortly before twelve o'clock, three foreigners, one of whom was very old, and wore long moustaches, presented themselves at the Brewery of Messrs. BARCLAY & Company, for the purpose of inspecting the establishment. According to the regular practice of visitors, they were requested to sign their names in a book in the office, after which they crossed the yard with one of the clerks. On inspecting the visitors' book, to ascertain who the strangers might be, the clerks discovered that the most conspicuous one was no other than Marshal HAYNAU, the late commander of the Austrian forces during the attack upon the unfortunate Hungarians. It became known all over the Brewery in less than two minutes, and before the General and his companions had crossed the yard, nearly all the laborers and draymen ran out with brooms and dirt, shouting out, 'Down with the Austrian butcher,' and other epithets of rather an alarming nature to the Marshal. A number of the men gathered round the Marshal as he was viewing the large vat, and continued their hostile manifestations. The Marshal being made acquainted by one of the persons who accompanied him, of the feeling prevailing against him, immediately prepared to retire. But this was not so easily done. The attack was commenced by dropping a truss of straw upon his head as he passed through one of the lower rooms, after which grain and missiles of every kind came to hand were freely bestowed upon him. The men then struck his hat over his eyes, and hustled him from all directions. His clothes were torn off his back. One of the men seized him by the beard and tried to cut it off. The Marshal's companions were treated with equal violence. They, however, defended themselves manfully, and succeeded in reaching the outside of the building. Here there were assembled about five hundred persons, consisting of the Brewer's men, coal-heavers, &c., the presence of the obnoxious visitor having become known in the vicinity. No sooner had the Marshal made his appearance outside the gates than he was surrounded, pelted, struck with every available missile, and even dragged along by his moustache, which afforded ample facilities to his assailants, from its excessive length, it reaching nearly down to his shoulders. Still battling with his assailants, he ran in a frantic manner along Bankside until he came to the George public house, when finding the doors open he rushed in and proceeded up-stairs into one of the bed-rooms, to the utter astonishment of Mrs. Benfield the landlady, who soon discovered his name and the reason of his entering the house. The furious mob rushed in after him, threatening to do for the 'Austrian butcher,' but fortunately for him the house is very old-fashioned, and contains a vast number of doors,

which were all forced open except the room in which the Marshal was concealed. The mob had increased at that time to several hundreds, and from their excited state Mrs. Benfield became alarmed about her own property as well as the Marshal's life. She accordingly despatched a messenger to the Southwark police station for the assistance of the police, and in a short time Inspector SQUIRES arrived at the George with a number of police, and with great difficulty dispersed the mob and got the Marshal out of the house. A police galley was at the wharf at the time into which he was taken, and rowed towards Somerset House amidst the shouts and execrations of the mob. Messrs. Barclay have suspended all hands, in order to discover the principals in the attack.—It appears that the two attendants of the Marshal were an aide-de-camp and an interpreter. He had presented a letter of introduction from Baron Rothschild, who had therein described him as 'his friend Marshal HAYNAU.'

A public meeting was held in London, composed of working men, who passed resolutions approving of the acts of the Brewery men, and those outside. Four hundred pledged themselves not to drink any ale from BARCLAY'S establishment, if any one was discharged for the part he took in the affray. None were discharged.

HAYNAU'S danger at London is commented on freely by the Paris press. The republicans say that HAYNAU had wallowed in blood in Hungary, had shot down human beings as if it were sport, had whipped delicate and noble women, and had accumulated in his person all the crimes which should call down the execration of honest men; they praise the Brewery men for their generous instincts, although the manifestations of them was not parliamentary. Other papers do not defend HAYNAU precisely, but denounce the act as inhospitable to a stranger, and call on England to punish the aggressors if she does not wish to develop fearfully the spirit of revolution. HAYNAU did not come to Paris to see which portion of the press represented correctly the public sentiment, but relinquished his apartment on the Rue Richelieu, and went back to Germany. He had quitted his uniform for a plain dress; but was recognized in the cars before his arrival at Cologne. The papers of that city say that all the hack, coach and omnibus drivers refused to take him or his baggage to a hotel, and that the police had to interfere to protect him and procure him lodgings. A detachment of troops was stationed around the hotel all night, to prevent his being the victim of a mob. Let his fate be a warning to the butchers of the human race; he is disowned and disgraced by his Emperor, pelted with mud by the London mob, insulted by German cab drivers as a loathsome thing, and hooted at by the children in the streets.

FUGITIVE SLAVES.

Much excitement exists in various parts of the country in relation to this class of people. Several arrests have been made under the law recently enacted by Congress, and the unfortunate slaves delivered up to their masters. Many have fled from the places where they had enjoyed freedom for years, and where, in some instances, they had accumulated property, to seek refuge in Canada, and many others are about removing, under apprehensions that they may become victims to the provisions of the new law.

There are several hundred in Boston, who held a meeting last Monday evening, and appointed a committee to mature a plan for their protection.

A meeting was held in the Town Hall at Springfield last Monday evening, on account of the supposed presence of slave catchers. The Hall was thronged by thousands of excited people, determined that not a slave shall be taken away from the town, law or no law. The colored people are arming, and there will be hard fighting if any attempt of the kind is made. There are about fifty fugitive slaves residing in Springfield. The meeting was addressed by several fugitives and citizens, among whom was the venerable Dr. OSGOOD, who spoke warmly against the act of Congress, and pledged himself to do all in his power to defeat its application and protect the fugitives. Resolutions were adopted declaring the bill unconstitutional, urging organization against it, and declaring that no fugitives should be carried from Springfield. A large committee of safety was appointed. It is supposed the meeting will adjourn till to-morrow night. People having been standing in squads about the streets all day. No other subject is talked of.

Ten runaway slaves from Virginia recently lost their way on a ridge of the Alleghenies. They were discovered and attacked by a party of Pennsylvanians, and one of the slaves was mortally and another dangerously wounded. Six of them escaped to a hut on the mountain, and while there the owner of the hut obtained assistance and captured them, for which he received \$250. Two of the runaways are still hid, and a party of Pennsylvania men are on the alert, eager for the reward. For those captured, they expect to reap a harvest.

The fugitive slave law is exciting some movement among the colored population in Owego, N. Y., as they imagine some slave catchers are on the look out for them. They have organized and armed themselves, and are determined to resist to the last, should any attempt be made upon their liberty.

Sixteen fugitive slaves, on their way to Canada, passed through Utica on the 30th ult. They were well armed, and determined to fight to the last moment, should an attempt be made to capture them.

Movements among the Jews.

A recent occurrence among the Jews in the city of Albany, N. Y., is justly exciting great attention among that people, whose every movement ought to be regarded with interest by all Christians. A public discussion was in progress between the Rev. Dr. Raphael and the Rev. Mr. Poznanski, and in the midst of the remarks by the former, he propounded to the assembly this question:

"Do you believe in the coming of the Messiah?" To which question it is alleged, the Rev. Dr. Wise, a distinguished preacher among the Jews of Charleston, answered in a loud voice, "No."

Dr. Raphael then asked, "Do you believe in the resurrection of the dead?"

Dr. Wise again answered, distinctly and firmly, "No." What makes these answers the more remarkable and suggestive is the fact, that Dr. W. at that moment was the candidate for settlement in a Jewish congregation, where some were supposed to give an unwilling assent to the Jewish faith as it stands. The truth of the statement above made is certified by the president and minister of the congregation in whose synagogue the discussion was held

and sworn to by them before a notary public; but Dr. Wise, in a number of the "Occident," subsequent to the one in which the facts above are communicated, denies having answered "No" to the former question, and admits that he expressed his disbelief of the resurrection of the dead.

The Jews in and about Cincinnati have been maturing arrangements for a hospital for those of their faith who may need its advantages.—N. Y. Com. Adv.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are hid as well as unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Correction.

On p. 268 of the "Supplement," third column, in 6th paragraph from the bottom, Mrs. Wetthee is represented as testifying what should have been attributed to Mrs. Seavey, who testified what was said by and to Mrs. W. In the haste of getting up the reply,—it being written in ten days, in reply to a work of three months' labor,—a few inaccuracies escaped detection. Any such we desire promptly to correct.

THE PNEUMATOLOGIST.—Proposition.—As I have a quantity of back numbers on hand, I will send the entire volume to those who will subscribe now, for fifty cents, sent either to me, or the *Herald* office, on my account, free of postage. The first six numbers are stitched together as one pamphlet. J. LITTON.

BUSINESS NOTES.

J. L. Smith—We have credited E. W. Hicks \$2, to \$68. A. Chamberlain, of Bangor, N. Y., has paid to \$35.

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense	\$250 00
Previous receipts	\$ 50
E. Barnes	25
J. F. Guild	50
E. W.	1 00
T. Addeman	5 00
L. Kimball	1 00
J. L. Smith	3 00
Seth Mann	3 00
Bro. Bebee	75
Secret Friend	5 00
J. Locke	1 00
John Nocke	50
Church in Newburyport	20 00
Total receipts	47 50

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

SARAH BIRD, of Salem, Mass., stops her paper, owing \$4 00

Total delinquencies since Jan. 1st, 1850 94 35

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

I will hold a Conference at Chester, Vt. (in the school-house in Bro. Rugg's neighborhood,) commencing Oct. 4th, at 6 P. M., and continue over the Sabbath. Bro. S. W. Bishop is requested to attend. R. V. LYON.

There will be a Conference in the meeting-house at Wilnot Flat, N. H., commencing Friday, Oct. 25th, at 1 P. M., and continue ten days. Bro. J. G. Smith, J. Shaw, and myself will attend. (In behalf of the brethren.) J. CUMMINGS.

Bro. R. V. Lyon will preach at Jamaica, Vt. (at Bro. A. Kingsbury's), Oct. 5th, at 2 P. M.; Rawsonville, 6th, 6 P. M.; Shrewsbury, 10th, do; Hibernia, N. Y., 12th, do, (where the brethren may appoint), and remain some ten days, if desired.

Bro. J. Cummings will preach in the meeting-house in Mill Village, Bradford, N. H., Sunday, Oct. 13th; Sutton, 17th and 18th; New London, (in the meeting-house,) Saturday evening, 19th, and Sunday, 20th; Sutton Gore, 23d and 24th.

Bro. N. Pease will preach at Becket, Mass., Oct. 9th and 10th; Cheshire, 12th and 13th; Savage, Sunday, 20th; South Hawley, 23d; Cummington, 28th; Haytienville, 29th and 27th; Ashfield, Sunday, Nov. 3d. All at 7 P. M., except Sundays.

Bro. K. S. Hastings will preach at Middletown city, Sabbath, 6th; Middletown Upper houses, 7th; East Cummington, 11th; Savoy (at N. Mayer's), 13th; Cummington Centre village, 14th and 15th; Ashfield, 20th; Haytienville, 21st and 22d.

Bro. S. W. Bishop will preach in Vernon, Vt., Oct. 4th, at 7 P. M.; Ashfield, Mass., Sunday, 6th; South Belchertown, 7th, 7 P. M.; Haytienville, 11th, do, and remain over Sunday; South Hawley, 14th, 7 P. M.; West Hawley, 15th, do; Savage, 18th, do; Cummington, 17th, do, and stay as long as may seem to be duty.

Bro. Ira Wyman will preach in Manchester, N. H., Oct. 1st, 7 P. M.; Jamaica, Sabbath, 6th; Grafton, 9th; Mt. Holly, 9th; Shrewsbury, 11th; Bristol, Sabbath, 13th.

Bro. N. Hervey will preach in Clinton Sabbath, 29th; South Berwick, (at Bro. T. Goodwin's), Tuesday evening, Oct. 5th; Haverhill, the first Sabbath in October, and Portland the second.

Bro. L. Kimball will preach in Hopeville Sabbath, Oct. 6th and 13th; North Scituate, 20th; Boston, 27th.

Bro. H. Plummer will preach in Portland the first Sabbath in Oct.

Bro. D. T. Taylor, jr., will preach in Champlain, Sunday, 13th. The above (Sundays excepted) in the afternoon or evening, or both, as the brethren may appoint.

Bro. N. Billings will preach at Lawrence Oct. 25th, at 7 (subject, the importance of Sacred Music), and remain over the Sabbath; Marlboro', Sabbath, Nov. 3d; Holden, Friday evening, 8th (on Sacred Music), and remain over the Sabbath. His appointments at Pittsfield and Loudon Mills are recalled for the present.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

Receipts from Sept. 25th to Oct. 2d.

The No. appended to each name below, is the No. of the *Herald* to which the money credited goes. In comparing it with the present No. of the *Herald*, the reader will see how far he is in advance, or how far in arrears.

Mrs. Hume, 521; C. Tuttle, 482; M. Young, 482; P. Cole, 508; S. L. Sprague, 508; L. Howe, 521; Geo. Murphy, 508; S. B. Mend, 519; J. Johnson, 520; J. Lawrence, 519; J. W. Muel, 515; A. Pike, 482; B. Trefethen, 430—\$3 due; D. Raymond, 521; W. Reed, 473; L. Conkey, 508; C. Spencer, 410; N. Barton, 508; C. O. Taylor, 508; W. Mott, 521; J. E. Haynes, 495; T. Brooks, 521; G. R. Barber, 508; S. Sayles, 482; Mrs. R. D. Potter, 482; J. Douglas, 482; E. White, 508; A. North, 520; C. Burnop, 508; M. A. Patterson, 522; D. T. Ingalls, 456—\$1 due; A. P. Hamilton, 521; Mrs. M. Hume, 482; B. F. Brownell, 508; J. Blithe, 521; Mrs. E. Rogers, 508; W. B. Johnson, 508; H. Durkee, 508; C. White, 521; Spear, 508—each \$1. D. Campbell, 456; M. R. Graves, 514; C. Smith, 514; L. Robinson, Jr., 482; C. N. Crawford, 524; J. L. Adams, 521; J. Wiggin, 534; G. D. Hale, 508; D. Chatterton, 546—each \$2. E. Du Bois, 524; M. Green, 508—each \$2. W. L. Reddington, 480—\$2. D. Howarth, on acct.—\$8 50. F. Gladding, on acct.—\$6. H. H. Gross, on acct.—\$20. Joshua Smith, 534—\$1 50. P. Bush, 417—50 cts.

ADVENT



HERALD

Luk. 9: 84.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, OCTOBER 12, 1880.

No. 9. WHOLE No. 491.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



AM I ALMOST THERE!

"Am I almost there? am I almost there?
I long for the joys which o'er Jordan lie;
I long to go home," said a maiden fair,
As she meekly lay down on her couch to die.

She had wither'd beneath consumption's breath,
While yet so young, and so free from care;
But calmly she met the conqueror, Death,
And in triumph exclaimed, "I am almost there."

"Am I almost there? am I almost there?"
Said a strong man, writhing in feverish pain;
"My God! my God! wilt take me where
Pure rivers of water flow o'er the bright plain."

But he thought of his wife, and his children dear,
And in anguish he turn'd to his Saviour in prayer;
Soon peace, like a cloud, without shadow of fear,
Chas'd his doubts, and he shouted, "I'm almost there."

"Am I almost there? am I almost there?"
Murmur'd one who had passed his threescore and ten;
"This world is a vale, where sorrow and pain,
Fill the cup that's embitter'd by sin and pain."

"I am weary and sad, and long for the tomb,
'Tis not dark, for my Saviour hath made it all fair,
Not so dark as this world, and in heaven there's room,
For a sin-weary soul, that doth long to be there."

Ersine Miscellany.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMBER, D.D.

LECTURE VII.—THE BATTLE OF LIFE.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

(Concluded.)

The last weapon that Satan wields to which I shall allude is a favorite one, and a very effective one—it is that of divisions, disputes, and quarrels among the people of God. And what evidences the Satanic nature of the weapon is this simple fact, that Christian fights with Christian with intenser antipathy than Christian fights with infidel, or Protestant with Romanist. It is a very painful fact, but a very true one, that the more microscopic the difference is, the mightier becomes the quarrel; so much so, that if you find two Christians of different denominations quarrelling very bitterly, you may always calculate that the subject of the quarrel is some minute and microscopic point which neither of them clearly understands. Combatants get angry in proportion as they fail to comprehend each other. Wherever Satan sees a Church promising to grow in prosperity, in purity, and in power, he casts in the fire-brand of contention, throws down some apple of discord, and makes those who ought to be rivals only in renown, but brethren in arms, fight and quarrel with each other, weaken their strength by divisions, injure their hearts by unhallowed passions, until the Church that has survived the flames of a Nero, and the persecutions of a Hildebrand, pines and dwindles into a weak and insignificant thing by the fever of its own unsanctified and unhallowed passions.

Having looked then at one side and noticed its weapons, let us look at the other side, and see what weapons are employed there.

Christ might have crushed Satan many hundred years ago, and he might crush all his followers, by the simple fiat of his word or the touch of his omnipotent hand. But he has not done so. It is plainly to his glory that he should not do so. There is power in heaven to crush all opposition, but that power is not yet wielded, or he might confine Satan to his own place, and human passions he might suffer to smoulder in the bosom of him who is their victim, without allowing them to burst forth and kindle contentions among the people or in the sanctuary of God. But he does not do this. He restrains and regulates the wrath of man,

but he does not bury it. Chains are prepared, but not yet applied to Satan, for the last day, when he shall be chained a thousand years, and cast with them that are his into the lake of fire. Now each weapon wielded on the one side is the counterpart of that which is wielded on the other. The first and great weapon used by Christ is truth. Satan works by a lie, Christ prevails by the truth. His truth scatters the delusion of the world—dissipates the dream of the carnal heart—breaks down the presumption of the ignorant—illuminates the despair of the desponding, and the maxim so often proclaimed by all parties is more and more felt to be right: "Great is truth, and it will prevail." Truth may be silent in its action, but it is sure of ultimate success. It falls with all the silence of the dew, but it penetrates also like the dew till the earth is saturated with its precious influence.

In the second place, Christ works by and wields the weapon of motives and suggestions. I have said that Satan uses temptations, so Christ employs motives and suggestions. Christ speaks to us as reasonable men, saying—"Judge whether these things are so." Christianity will stand the test of the severest logic, the ordeal of the hottest crucible; and when Christ employs such motives and suggestions he sets before us the wrecks recorded in the past as beacons to warn us from danger, and points to the hopes of the future as rewards to encourage our exertions in his cause. He plants motives in the heart, and hangs out glorious hopes to animate the soul; he appeals to our understanding, and convinces us by the plainest and most cogent reasons that Christianity is true, that the Gospel is the power of God, that the hopes of heaven are based upon immutable truth.

In the third place, Christ uses instruments also. Some of these instruments are angels coming from their starry thrones to minister to them that are the heirs of salvation. Other instruments are faithful ministers preaching the everlasting Gospel. Others, and not less effective ones, are Sabbath-school teachers, tract distributors, Bible colporteurs, missionary societies, at home and abroad, and the press when it comes to be wielded for the glory of God, the advancement of truth, and the salvation of souls. And no man whose eyes are open to the wonderful events which have taken place during the last fifty years can doubt that Satan, if he gains ground in some places, is losing his footing in other places where he was formerly supreme; and that instruments which once acted against the progress of truth, now facilitate the onward march of the everlasting Gospel.

Christ also uses providential arrangement. I am one of those who believe that there is no chance. I believe this to be literally true,—that there is not a hair which falls from an old man's head, nor a tear from a babe's eye, that is not under the surveillance of Him who wields the mightiest and controls the weakest things. I believe, that providential arrangements of every kind are weapons wielded by the hand of Christ, in order to promote his own wise and gracious purposes. I ask you, has not the sick-bed on which you have lain, and wept, and sorrowed, been sanctified to you? Has not the departure of the near and dear led you to fill the chasm left behind with him who is better than father or mother, and sister, and brother, and son, and daughter? Have not the events of Providence so acted upon you that your own will has been crossed and your purposes reversed; so much so, that you have found a Saviour where you went to seek only a fortune? More than one Saul sets out to persecute, and returns to preach and pray. No one fact occurs in Providence which has not its mission. There is no one change in your house, in your shop, in your counting-house, in your trade, in your profession, which is not giving to you an impulse, it may be, lasting as heaven and precious as salvation itself. Thus Jesus works, and, in the language of the Apostle, "makes all things," not some things, but "all things," work together for good," beneficent, and holy purposes.

Another weapon that Christ wields is meekness. I believe that one of the sublimest prescriptions in the Gospel is, "Overcome evil with good." Did you ever try this prescription? If you have tried it, you know that the victory is certain without, and the comfort within is beyond the power of language to express. "Overcome evil with good" is God's way. When Adam sinned, God overcame Adam's sin by preaching to him the Gospel. And when some one sins against you, or offends you by his conduct, overcome the evil that is in him by the counter-manifestation of beneficence and good. Thus Christ overcame the world.—Thus weakness overcomes might, meekness overcomes violence, long-suffering overcomes wrath; and the things that men pronounce weak are found to be mighty, and the things that men pronounce to be mighty are found to be weak; "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds" of the man of sin.

Christ wars and overcomes by the Spirit of truth. The Holy Spirit is given to the believer, first, as the Spirit of truth; next, as the Spirit of comfort; and lastly, as the Spirit of victory. Our safety in peril, our stability in trial, our progress, our consistency, our consolation, our greatest victories, our most rapid progress, are "not by might, nor by power, but by the Spirit of the Lord of hosts."

And now, having noticed the two parties, Satan, and them that are his, Christ, and them that are his, let me now state that the issue of this conflict is absolutely certain. Let us all recollect, (for this is our comfort,) that the issue of this strife is not problematical. Satan shall be chained a thousand years, during which the Church shall enjoy peace and uninterrupted tranquillity; and after these thousand years have closed, and he has made his last and dying struggle to overthrow the saints of the Most High, he, and those whom he has deceived and made the victims of his wiles, shall be cast into the lake that burneth with fire for ever and ever; "And the kingdoms of this world," as it is written by one to whom it was revealed, "shall become the kingdoms of our Lord and of his Christ." Then this earth, which has so long been a battle-field—which has been torn and rent by a thousand conflicts—which now groans in agony, waiting and longing to be delivered, shall also be the scene of victory; it shall no more be unclean nor common in the estimate of men; the curse that is on it shall be reversed and read backwards, and the great High Priest shall come out from his holy place, spread his hands over its length and its breadth, and shall pronounce upon it a blessing which shall descend to creation's depth, and rise up to creation's heights, and the whole earth shall put off its ashen robes, and put on its Easter garments, and become the beauty, the joy, and the glory of the universe of God. Every object, in that day, shall shine with Deity; every event shall be the chariot of his mercies; all places shall be holy, for God's hallowing touch shall be upon its length and upon its breadth, and the Lord shall bless it, and it shall be blessed in him.

I have thus looked at the conflict upon the wide world. It is possible to be interested in such a conflict as one is interested in the conflict with the Sikhs or with the Affghans, and yet to have no personal feeling of sympathy or interest in it. Let me, therefore, narrow the field of contest, and let me show you before I close, that besides this great conflict which overspreads the earth, there is one going on in another and a smaller field; but a field more precious to me, and to each of you, than all the world and all its treasures besides. Each Christian's bosom is the stage of a contest.—Satan has a footing in a saint just as truly as he has in the sinner whom he has made his victim. If there be no conflict in your bosom then the great antagonistic principle of truth has not come into contact with the previous dominant antagonism of error: it is evidenced that you are not a Christian. But the man who is struggling to crush the evil that is in

him—who is crying out in the agony of his heart, "Who shall deliver me from the body of this death?"—who can say, "I feel a law in my members warring against the law of my spirit, but thanks be to God, who," in the hottest struggle, "giveth me the victory"—that man, and such as he, is the child of God.—Now we are told that there are three great enemies with whom the individual Christian has to grapple in this narrow field: these are the world, the flesh, and the devil, and with each of these foes he has to wage war. Let me look very briefly at the first—the world. What is the difference between sin in a Christian and sin in a worldling? It is simply this, that sin lives in a Christian, while a worldling lives in sin. There is briefly the difference—sin lives in a Christian, but a Christian lives not in sin; The difference between them is what I have pointed out before to you,—it is this: the distinction between sin in a Christian's heart and in an unconverted man's heart is just the distinction between poison in the body of a man and poison in the body of a rattlesnake. Poison in a man's body is left to be an irritating, destructive, disorganizing element, which gives him no rest till he has got wholly rid of it; but poison in a rattlesnake is part of its nature, which helps it to defend itself from its foes, and to obtain its prey. So in a worldly man, sin is a favorite and a dear lodger; in a Christian man, sin is a hated intruder. In a worldling sin overcomes the man, in a Christian the man overcomes the sin, and that through the strength of Jesus Christ who giveth him the victory. What then do I mean by the world? I do not mean those exquisite flowers that come unasked and beautify the opening year, nor its flowing streams, its sequestered glens, its lofty mountains—these are not the elements of the world. We mean that of which the Apostle tells us, that all that is in the world, "the lust of the eye, the lust of the flesh, and the pride of life, is not of the Father, but is of the world;" and again, "The friendship of the world is enmity to God;" "Whosoever is the friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him." Now how does the Christian conquer the world? Not by personal and mechanical separation from the world, by seeking a footing in a distant shore or looking for a home in some desert land; but, on the contrary, by remaining in the world at the post where God has placed him, and there, in God's strength, beating back the world, so that the world cannot overcome him. Superstition says, Overcome the world by running to a convent; Christianity says, Remain in the world, and yet be not of the world. Superstition says, Cast off the evidence that you are Christ's, put down your shield, sheath your sword, run and seek shelter in order that you may not be destroyed by the world. Christianity says, You are a sentinel, the great Captain of the faith has placed you there,—there you must stand, taking the whole armor of God, and, having done all, stand. You are to contend with and overcome the smiles of the world, resolved not to be seduced by them; you are to contend with the frowns of the world, resolved not to be put down by them. You are to be patient in suffering, thankful in prosperity, Christian in all things, so shall your least and your loftiest struggles be crowned with success, while you are making your lowly and protracted pilgrimage from earth to immortality—so in the world you overcome the world, and are not of the world. Let me give you an illustration from the Apostle Paul, to show how a Christian man, wherever he is, will always keep this one object predominant. Do not too many Christians now, when they go across to the Continent, leave all their Christianity on this side of the Channel, and indulge in all the pomps, the vanities, and the amusements of a dissipated capital? Many that go to Athens or to Rome, or to other illustrious cities, think only of their splendid architecture, the beautiful paintings, the exquisite sculpture, and act as if they had forgotten that they had been baptized into the

visible Church, and some of them called into the true and living Church of the Lamb. Let us look, by way of contrast, at the conduct of the Apostle Paul—one who was in the world and overcame it; he visited the most illustrious capital on the earth—that capital which was called the Eye of Greece, the University of the World, whose fane were unrivalled for their beauty, whose academy was the retreat of wisdom; by the banks of whose Ilissus a Socrates, a Plato, a Xenophon, and the most illustrious of mankind daily and hourly trod.—The Apostle had taste, genius, education, talent; he had, to use the modern phrase, "aesthetic culture," just as much as any of those who have claimed a monopoly of it. But when he went to Athens, he saw none of its splendors; he was captivated by nothing of its beauty, he turned his back upon its temples, and its schools, and its lofty halls, and its glorious monuments, and he saw in that clear light which came down from heaven, but one painful and terrible spectacle—a city wholly given to idolatry; its moral ruin overpowered in his mind all its artistic magnificence.

Here was one who was in the world, and a victor over it. This Paul, too, we read, went to Rome; and when there, I have no doubt he paused in the senate, if peradventure he might hear the echoes of that eloquence which thrilled and captivated the world. He climbed the lofty Capitol, that he might look around him on that glorious panorama of all that was splendid, and beautiful, and mighty. He saw the fasces—those awful symbols of departed justice; he could admire the graceful pillar, and look with reverence on the patriot's tomb, and with delight on the clustering columns; but these occupied little of his time or attention. His daily walks, we read, were not where history has shed its splendors, but in the haunts of the hated Hebrew, amid the abodes of the wretched and miserable slave, by the pallet of the sick and the bed of the dying, among the victims of oppression and tyranny, of poverty and want. He held it to be his greatest glory, not that he had pleaded before princes, but that he had preached the Gospel to paupers; not that he had paced the illustrious forum, but that he had illuminated with the bright beams of the Gospel the souls of the dying, and taught the outcasts of humanity that they had sympathies in a human heart, consolation in Christ, and a home in heaven. What a noble instance of one who had taste, and sacrificed it; who had æsthetic sympathy, and put it down; who could admire the beautiful, applaud the glorious, be charmed with the grand; but live and die, and labor and suffer, only to save souls!

We, too, must be crucified to the world—we must thus overcome the world; some things in it we must repudiate, other things we must subordinate, many more things in it we must sacrifice. Conflict is the characteristic of this dispensation; our carnal taste would prefer the beautiful knoll in which we could lie down, and muse, and meditate; but Christ, by the voice of his Gospel, or the dispensations of his providence, keeps us still on the march. We should prefer, no doubt, to pass to heaven in an easy chair, or in a finely-hung chariot; but, blessed be God, he does not allow us to do so. He opens the grassy seat, on which we sit down in indolent repose, to receive the dead dust of the near and dear; or he enters the place which we called our home, and of which we had declared in our folly, "Here we will rest and be happy forever," and makes the flowers that are brightest in it fade, and the sounds that were music to become discord, and a voice pierce the inmost depths of our heart, saying to us, "Arise! this is not our rest; there remaineth a rest for the people of God." We have a battle to fight: the "Battle of Life" is the name of a Christian's mission. To restrain appetites, to purify our affections, to sanctify our natures, to direct the eye of our ambition to a throne beyond the stars, to invigorate the intellect and transform and elevate our hearts, to save the soul—this is the great object of the Gospel.—We are here as soldiers; to serve Christ is our mission, to overcome the world is our duty; the reward, promised to this Church, is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

My dear friends, are you on the Lord's side? Have you taken your place? I trust that many a Christian in this assembly can say, "O Lord Jesus, I have been often beaten in the battle of life; I have often fainted and given way; I have often fallen before the foe: but O, my Lord, thou knowest that my heart cleaves to thee; thou knowest my resolve that thy side shall be my side, thy God my God, thy people my people; thou knowest that it is my prayer that I may know thee more, that I may love thee more, that I may serve thee better; and in thy strength, my Lord and my God, I will arise from the depression I have suffered, and the discredit I have brought upon thee; I will redeem the time, by thy grace, and I will endeavor to compensate, as far as compensation

can be made below, by the splendor of my victories, for the defects and deficiencies, and worldliness and sinfulness, of the days that are past." He that can say so, and say so not with feigned lips, but from the depths of his heart, has a principle within him which is mighty in power, and the spring of which shall not cease till grace is lost in glory, and struggle in everlasting victory.

END OF LECTURE VIII.

God Known by his Judgments.

The judgments of God upon nations of course involve his judgments upon individuals. Yet it may be profitable to subjoin to what has been before treated of in your Journal, a brief notice of some few instances of the dealing of God with individuals and families, as further illustrating the words placed at the head of this article.

The conduct and destiny of James II. of England, have been so skillfully portrayed by a popular writer of our day, and the portrait has become so familiar to the reading public, that we can scarcely select an example of the truth we are considering, better adapted to our purpose. An example already so generally known and pondered may be the more successfully employed to convey the moral lessons we design.

From the first of his reign, James manifested a disposition to put down the Protestant interests of his realm. With the history of the preceding reigns before him, he must have known that his course was one of wrong as well as danger. It was in fact substantially a conflict between truth and error, in which the king took the wrong. From bad to worse the affairs of his kingdom proceeded, until the wicked at length were almost exclusively held in honor and power, and the good neglected or punished. Had the nation as such been guilty of this great iniquity, no doubt the judgments of Heaven would have fallen on England, as they have since on France. But the nation rose against the wicked king and put another in his place. James fled from the halls of his ancestors, and after having spent a few years of miserable existence in France, quit his earthly scene for his eternal home. His son, who was born the heir of three kingdoms, lived many years in dishonor and in fruitless endeavors to regain to his family the throne of England. After the death of this pretender, flourished his son, who was also denominated in like manner, and who is notorious for his disastrous invasion of Scotland. At his death, and the decease of his brother, the Cardinal of York, this portion of the house of Stuart, once powerful enough to be the terror of Europe, became extinct. Their overthrow was in token of the Divine displeasure against the persecution of the saints; not that all the error and wrong were on their side; but to their exclusion from the realm, England owes, under God, "the authority of law," to use the language of Macaulay, "the security of property, the peace of their streets, the happiness of their homes." In the instructive events connected with their personal history, we see the evident traces of that Providence who makes himself known by his judgments on individuals, as well as nations who oppose his spiritual reign. The world has learned, through the revolution of 1688, to reverence the God of nations. To realize this fact yet more fully, let us look at the life and the end of one of the most graceless and corrupt judges of the Court of James, the infamous Jeffreys. We shall not take the space that would be required to treat of his whole character—we will only glance at the part he took in persecuting the oppressed among the English people, and especially those who adopted the true religion. The rebellion of Monmouth had just occurred. A few misguided people in the west of England had rallied around his standard; and when he was defeated, all who had abetted his cause were subjected to the trials of the courts which Jeffreys held in the name of the Crown. Flattered by the hope of preferment, if he would become the exterminator of the friends of Monmouth, the judge was turned into the zealous persecutor, and that cruelty which was always natural to him was inflamed into the highest degree of intensity. He found an early opportunity to exercise it upon the widow of John Lisle, who had occupied a prominent position in the time of Cromwell. This lady had befriended the royalists in their troubles, and by the same kindly disposition was now led to protect the miserable fugitives from the terrors of a tribunal which made little distinction between the leaders of the rebellion and the almost guiltless. This was all her offence. But this was enough.—After the mockery of a trial, during which Jeffreys so gave way to his passions as to say to the jury, "Show me a Presbyterian, and I will show you a lying knave," a reluctant verdict of guilty was finally obtained. On the following morning the sentence was pronounced, that lady Alice should be burned alive that very afternoon. Remonstrance was in vain, though it came in from different quarters and from high authority, and even from those who were

most devoted to the crown; all that could be gained was the postponement of a few days, and the commutation of the punishment to beheading.

The day after the execution of Alice Lisle, Jeffreys entered the county which was one of the principal theatres of Monmouth's rebellion. Here the sentence of death was pronounced upon nearly three hundred, of whom seventy-four were hanged. But the heaviest vengeance fell upon Somersetshire, the chief seat of the treason. In a few days two hundred and thirty-three were hanged, drawn, and quartered. "At every spot where two roads met, on every market-place, on the green of every large village which had furnished Monmouth with soldiers, ironed corpses clattering in the wind, or heads and quarters stuck on poles, poisoned the air, and made the traveller sick with horror. In many parishes the peasantry could not assemble in the house of God without seeing the ghastly face of a neighbor, grinning at them over the porch. The chief Justice was all himself.—His spirits rose higher and higher as the work went on. He laughed, shouted, joked, and swore in such a way, that many thought him drunk from morning to night. But in him it was not easy to distinguish the madness produced by evil passions from the madness produced by brandy." One witness produced testimony that he was a good Protestant. "Protestant!" said Jeffreys, "you mean Presbyterian, I'll hold a wager of it. I can smell a Presbyterian forty miles." But the heart sickens at these details of ferocity. It is said that the numbers executed by this monster, in one month, very much exceed the number of all the political offenders who have been executed in Great Britain for the last century and a half.

The victims of these bloody assizes were for the most part men of high religious character and blameless life. "They were regarded by themselves," says Macaulay, "and by a large proportion of their neighbors, not as wrongdoers, but as martyrs who sealed with blood the truth of the Protestant religion. Very few of them professed any repentance for what they had done. Many, animated by the old Puritan spirit, met death, not merely with fortitude but with exultation. Some of them composed hymns in the dungeon and chanted them on the fatal sledge. Christ, they sang while they were undressing for the butchery, would soon come to rescue Zion."

To the evidence already furnished of the bitterness of Jeffreys and his employers against the followers of Christ, we may add the trial of Baxter. All the reading world knows how much this eminent servant of God has done for the cause of truth and holiness. But even he was arraigned before the bar of Jeffreys, because he could not conscientiously give his influence in favor of the reigning powers in Church and State. Oppressed by age and infirmities, he came to Westminster Hall to request that some time might be allowed him to prepare for his defence. "Not a minute," cried Jeffreys, "to save his life. I can deal with saints as well as sinners." Scarcely anything is better known to the religious community than the disgusting details of Baxter's trial at Guildhall. The eminent legal counsel that appeared in his defence were insulted and threatened.

The fury of the Judge rose to such a pitch, that he called Baxter a dog, and swore that he ought to be whipped through the whole city.—He went so far as to turn up his eyes, clasp his hands, and sing through his nose, in imitation or caricature of what he supposed to be the Puritan manner of praying! He threatened to crush all who sympathized with Baxter, and when some of them were affected to tears, called them "snivelling calves!"

This illustrious Puritan was fined and imprisoned, and it is well known that Jeffreys would have made the punishment much more severe, had his wishes been gratified.

It is evident, therefore, that the interests of true religion were suffering by the conduct of the men who were most honored and employed by the court of James. They were sinning against great light; they had the history of the times of Cromwell fresh in mind, and could not be wholly ignorant of their position, as opposed to the truth as it is in Jesus. The outrages they committed were a disgrace to humanity. Although retribution is not perfect in this world, yet should we suppose that such crimes would receive no rebuke this side the grave? Would either the word or the providence of God justify us in such a conclusion? And as the nation repudiated these wicked acts, should we not expect that the divine vengeance would fall on the individual perpetrators of them? And so it did; the men were visited with awful judgments; England, after a terrible purification, escaped.

We have spoken of the end of James; that of Jeffreys is no less instructive. On the accession of king William, his crimes were in a process of investigation, and he knew that he should be found guilty. In the dress of a sailor, he attempted to make his escape. But he was detected in his disguise by one whom he had

formerly abused at court, and on whom he had glared with a countenance that could never be forgotten. The indignation of the crowd was so great that an armed band was necessary to prevent him from being torn in pieces. He was first brought before the Mayor, and then sent to the celebrated Tower, amidst the howlings of the multitude. Wringing his hands, looking wildly around him, and suffering far more than the bitterness of death, he was conducted safely to "that fortress, where some of his most illustrious victims had passed their last days, and where his own life was destined to close in unspeakable ignominy and horror."

Now contrast this with the peaceful, triumphant death of Baxter, Bates, and Howe, and learn how God is made known by the judgments which he executeth! How many have reflected upon these events, and have been made wise! How many have here seen a sanctified verification of the words of Holy Writ, "The wicked is driven away in his wickedness, but the righteous hath hope in his death!"—(To be continued.)

Panoplist.

Hear the Word of the Lord.

O earth! earth! earth! hear the voice of the Almighty! Could He forget thee who has given thee life? Could He who called thee into existence fail to show thee the path of happiness? Must not he who formed thee understand thee perfectly, and know certainly what is best for thee? O man! where wilt thou find a protector more powerful, a friend more tender, than thy Creator and thy God? To whom oughtest thou to listen, if not to Him?

It was early spring time; all was calm.—The silver moonlight streamed into a spacious hall, lately resounding with the voice of song and laughter; graceful forms had glided through the dance there, and sounds of deep melody had floated on the evening air. But the gay groups had separated; the silence of night had succeeded to the confused murmur of the festival; and thought awoke. The hearts of some amongst them said: "This is not happiness; we need something beyond this. The period of our life is as nothing in God's sight. There is a higher and eternal happiness. Who will give it to us? who will show us the way to it?" And I seemed to hear a voice from heaven, answering: "THE WORDS OF YOUR GOD! O sons and daughters of men! behold the guide to that better land—READ THEM."

It was summer; all was active in city and field. The merchant was busy at his counting-house, the workman in his shop, the mother in her household, the soldier at his post, the laborer in his field.

There was a murmur, like the humming of insects in the heat of the day, but vast and deep; for it was the busy hum of men. And numbers among them said, with hollow eyes and mournful voice: "Alas! true happiness is not found in the whirl of business. Who will tell us where to seek it?" And again I seemed to hear a voice from heaven, answering: "THE WORDS OF YOUR GOD, O children of men, will show you the path of happiness—READ THEM."

It was a day in autumn. The wind had stripped the trees, their dry leaves carpeted the earth; old men and women were reposing in the faint sunshine before their houses, while their children were at work; and each one thought to himself: Soon my last sun will rise; soon will the sharp blasts of death detach me from the tree of life, and lay me low, like these leaves, on the earth. Who will give me the assurance of immortality? who will give me eternal life? And again I seemed to hear a voice from heaven answering—"Aged men, THE WORDS OF YOUR GOD can give it to you—READ THEM."

It was winter. Every thing was dry, frozen, dead. It was the time when men, assembling, incite each other to crime; but it was the time also when God speaks powerfully to the soul. Conscience, that invisible witness, which each of us bears within, seemed awakened in many. Men and women, young and old, in the country and in town, mourned over their faults. One voice in a tone of terror exclaimed, "I have sinned! The death which now reigns over all nature dwells also in my soul! I do nothing but what is wrong! Who can endure the day of the Lord's coming? Who shall stand when He appeareth? My sins, my sins, who will deliver me from them? who will save me?"—And I seemed to hear a voice from heaven, saying, "Jesus Christ! Jesus Christ will deliver thee! He has come to seek and save that which was lost. Read the word of God, and thou wilt know thy Saviour, thou wilt possess salvation!"

Tract by D'Aubigne.

Unity of the Human Family.

The "Southern Presbyterian" gives the following particulars as in part constituting the argument for the identity of the human race. They are striking, and independently of the express declaration of Scripture, that God "hath made of one blood all the nations of men to

dwelt on the face of the earth," would seem to be conclusive.

The naturalist decides upon the species to which an animal belongs, from the number and shape of its teeth—the number of young it produces at a birth, its period of gestation, and other phenomena of re-production, and from the natural duration of life. In all these points the various nations of mankind are alike.

Again, their diseases and the effects of like remedies upon them are alike.

Again, they have all Ovid's "*Os sublime et erectus ad sidera vultus*." Not a tribe, nor an individual in a healthy state, was ever found who did not walk erect; while, on the other hand, not one animal possesses this faculty.—Even the orang-outang climbs rather than walks. He cannot stand on one foot. He is, in fact, a quadruman, or four-handed beast, while all the human tribes have two hands and two feet.

Furthermore, man in every country is distinguished from brutes in being (as Franklin said) "a tool-maker,"—also in being a fire-user; an eater of cooked food; and more or less a wearer of clothes.

It is another striking peculiarity of man, in distinction from brutes, that he laughs, and men of all nations possess this peculiarity.

In like manner weeping is peculiar to man, and common to all nations of men. So with music, in the highest sense of the term.

So with speech—it is a broad line of demarcation between man and all kinds of animals, and yet every variety of men possess it equally. The Nèpungwe language spoken by the rude Africans of the Gaboon river, is one of the most euphonious and one of the most philosophical languages in the world. The same is eminently true of the language of the half savage Turk.

But once again, all varieties of men have conscience. The moral sense is man's peculiarity among subhuman creatures, and it is a universal attribute of all the varieties. Man is a religious animal. Men of all nations can and do apprehend and receive the truths of Christianity. Not only so, but it has been often proved that they can all reject Christianity, and that the most barbarous of them can make the attempt to justify their rejection of it with arguments as subtle and keen as any which have ever been brought forward. Neither Christianity nor infidelity are peculiar to the Caucasian race.

Conspiracy.

Conspiracy is a combination, of two or more persons, for an evil purpose. It may be against the government, or against the rights of individuals. Under the laws of Massachusetts a secret combination to injure the character, or defraud any citizen, is a penal offence, punishable by the courts of law.

In the secret agreement of men to work another's injury, there is something so malicious, that every honorable mind instinctively shrinks from it. Such conspiracy is usually the result of covetousness, combined with envy:—

"A lust of praise, with undeserving deeds
And conscious poverty of soul, will prompt
The lying tongue, to make the noble seem
Mean as himself." Pollock.

Envy planned the conspiracy which resulted in the assassination of Julius Cæsar in the Roman Senate chamber. There were other Romans who could not brook the thought that Cæsar should be praised more than they. Cæsar did not want the crown: thrice Mark Antony offered it, and "thrice it was refused." Yet when the people shouted Cæsar's praise, Cassius, and other envious ones, could not see why his name should be sounded more than theirs; and wondered "upon what meat" he fed, "that he is grown so great!"

Instructive lessons may be drawn from the occurrences of the past. They show that under similar circumstances, men similarly constituted are much alike in all ages. Cassius felt that he "had as lief not be, as live to be" in the esteem of the Roman people lower than "such a thing" as himself, and determined to be rid of the object of his envy. To accomplish this he sets himself to poison others' minds, and fill them with envy like his own.

He thought of Cicero. Could he poison his mind, he thought

"His silver hairs
Will purchase us a good opinion,
And buy men's voices to commend our deeds."

But he dared not approach him, lest he should disclose the plot—secrecy being essential to its success. He thought of Brutus: if he "could but win the noble Brutus to his party." Brutus is approached. Till that moment Brutus had been a friend of Cæsar, and knew "no personal cause to spurn at him." He confessed he had not known "when his affections had swayed more than his reason:"—

"This was the noblest Roman of them all:
All the conspirators, save only he,
Did what they did in envy of great Cæsar;

He only in a generous, honest thought,
And common good to all, made one of them."

Cautiously Brutus was approached by Cassius: it required some art. His jealousy was worked on, and the regard he had for the public good. And when he was resolved, it almost crazed his brain, and made him say:—

"Since Cassius first did whet me against Cæsar
I have not slept.
Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or like a hideous dream."

Caius Ligarius was known to bear a grudge; whom Cæsar "rated for speaking well of Pompey." His "mortified spirit" was easily "conjured up," but Cæsar "was not so much his enemy." Others, for various reasons, were induced to join. Casca was eager for redress of all his fancied griefs; and would set his foot "as far as who goes farthest."

Having formed their plans, they agree to "look fresh and merrily," and not let "their looks put on their purposes." But Cæsar marked Cassius' troubled look; and seeing something was in the wind, yet knowing naught, he said:—

"Let me have men about me that are fat;
Sleek headed men, and such as sleep o' nights.
You Cassius has a lean and hungry look;

Would he were fatter: but I fear him not:
Yet if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius."

He hears no music,
Seldom he smiles; and smiles in such a sort
As if he mocked himself, and scorned his spirit
That could be mocked to smile at anything.
Such men are never at heart's ease
While they behold a greater than themselves;
And therefore are they very dangerous."

The success of the plot makes it necessary that Cæsar be at the Senate-house. To secure him there, Decius begs "for his dear love's" sake, and flatters with his lips. Cæsar consents. He enters the Capitol. Cassius fears his "purpose is discovered;" bids Casca to "be sudden, for we fear prevention—Brutus what shall be done if this is known?" Cæsar fears naught: to the warnings given, he has taken no heed. The conspirators fawn around, and Casca stabs him in the neck. The others stab, and last of all stabs Brutus, to whom Cæsar had been a father. Seeing Brutus stab, Cæsar exclaims, "*Et tu Brute?*" and falls!

"Look, in this place ran Cassius' dagger through:
See what a rent the envious Casca made:
Through this the well beloved Brutus stabbed,
And as he plucked his cursed steel away,
Mark how the blood of Cæsar followed it."

This was the most unkindest cut of all:
For when the noble Cæsar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquished him."

Horror seizes the Roman Senators: they look astonished at the bloody deed. "Men, wives, and children stare, cry out and run."—The conspirators go forth into the market place, waving their red weapons o'er their heads, and cry, "Peace! Freedom! and Liberty!"—as though they had delivered Rome in slaying the noblest of Rome's noble sons. They said "Cæsar was ambitious;" and that they slew him, not that "they loved Cæsar less, but Rome more." And were not those who slew him "honorable men?" They claimed that their hearts were "pitiful;" and that "pity, to the general wrong of Rome" had done this deed on Cæsar. They claimed that they had reasons why "loving Cæsar," they had "struck at him." But they never gave such reasons "why and wherein Cæsar was dangerous," but "put a tongue in every wound of Cæsar," that moved the very "stones of Rome to rise and mutiny."

They had thought that theirs, was the

"Tide in the affairs of men,
Which, taken at the flood, leads on to fortune;"
but the "ghost of Cæsar" beckoned them; and they met him "at Phillippi!"

"O Conspiracy!
Sham'st thou to show thy dangerous brow by night
When evils are most free! O then by day
Where wilt thou find a cavern dark enough
To mark thy monstrous visage! Seek none, conspiracy;
Hide it in smiles and affability:
For if thou hast thy native semblance on,
Not Erebus itself were dim enough
To hide thee from prevention."

OMEGA.

For the Herald.

The Two Covenants.

BY O. B. FASSETT.

"Seeing then that we have such hope, we use great plainness of speech."—2 Cor. 3:12.

(Continued from our last.)

The New Covenant never embraces simply the land of Canaan as its inheritance. The "new earth," the "world to come," the "world," are terms by which inspired men have designated it. Why not keep the inheritance belonging to each covenant distinct and separate, as do the Scriptures? Why confound them?

To understand, therefore, the character of the New Covenant, when it was made, who the parties concerned, what is its guarantee, when ratified, who its mediator, what its stipulations, its seal, its promised blessings, and inheritance, we have only to review the above and other Scriptures. We are now prepared to proceed.

"Who also hath made us able ministers of the New Testament."—v. 6.

A minister is a delegate; an ambassador; the representative of a sovereign or government to a foreign court, &c.—Webster. So long as such is under the sanction of the government by which he is sent he can transact business, form alliances and negotiations with as much authority as though he were the chief executive himself. The apostles claim to be ambassadors from the government of heaven, bearing in their hands the New Testament, as proposals of peace and reconciliation to this revolted world. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—ch. 5:18-21.

"Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life"—(margin, "quickeneth.")—v. 6.

This part of the verse is somewhat obscure, and hence such sad use as has been made of it. It forms the principal proof text of all those expositors of the word who claim that the Scriptures have a hidden, spiritual, and mystical meaning. Their idea is, from this passage, that even the New Testament is not to be understood in its plain, literal import, but we must seek for its mysterious and spiritual sense.

Let us endeavor to make the apostle explain himself, by referring to his other epistles.

"Not of the letter,"—i. e. the law. That this is the sense of the apostle, may be gained from the following passages: "And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"—Rom. 2:27. "Circumcision is that of the heart, in the spirit, and not in the letter."—vs. 28, 29. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter."—Rom. 7:6. These passages explain the apostle's meaning in the text we are considering. His idea therefore is, that they were "able ministers of the New Testament," not of "the Old Testament," or "the law;" "but of the spirit." The apostle here makes use of the seal of the New Covenant for the Covenant itself; so he does when speaking of the Old Covenant. "If I yet preach circumcision, why do I yet suffer persecution?"—Gal 5:11. All must admit that should the apostle preach circumcision, which was the seal to the Old Covenant, he would be preaching and defending that Covenant. So if he now ceases to do this, and preaches concerning "the spirit," the seal of the New Covenant, I ask, does he not preach and defend the New Covenant?

"For the letter killeth." This is the effect of the law, as explained by himself. "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."—Rom. 7:9-11. "The letter killeth," (2 Cor. 3:6) "but the spirit quickeneth life," "quickeneth" (margin.) 1st, It quickeneth to spiritual life, a life of holiness and faith. "And you hath he quickened, who were dead in trespasses and sins;... even when dead in sins, hath quickened us together with Christ," &c.—Eph. ch. 2. 2d. It quickeneth to an immortal state, and gives eternal life. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11. "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—v. 23. How true it is that the "Gospel," the "New Testament," "brings life and immortality to light."

"But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious?"—vs. 7, 8.

The law, or Old Covenant, is termed the ministration of death. The reason of this may be found in the following Scriptures: Rom. 3:30, Gal. 3:10.

The Gospel, or New Covenant, is termed the ministration of the Spirit.—Eph. 2d. ch.; Rom. 8:11; 1 Cor. 15:50.

There was a glory connected with the ministration of death.

1. It had Moses for its mediator. And who greater and more respected than he? He saw and talked with Jehovah "face to face." He interceded in Israel's behalf, and they were saved.

2. It was "ordained by angels in the hand of

a mediator."—Gal. 3:19. And says Stephen, "Who have received the Law by the disposition of angels, and have not kept it."—Acts 7:53.

3. It was "our schoolmaster to bring us unto Christ."—Gal. 3:24. It instructed the world, by leading on from step to step, by its types and shadows, &c. It is respected for what it has done, but since "faith is come, we are no longer under a schoolmaster." That school is closed.

"The ministration of the Spirit is rather glorious,"—i. e. more so. Why?

1. It has Christ for its mediator. How much superior is he to Moses. Did Moses see God "face to face," and converse with him? He has "entered into heaven itself, there to appear in the presence of God for us." He "is set down at the right hand of the throne of God."—Heb. 2:7; ch. 10. Did Moses prevail with his intercessions? How much more will Christ's intercession be heard in our behalf. "Who," even, "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."—Heb. 5:7.

2. It has the Holy Spirit for its Sealer. How much superior is this to that of the Old Covenant. It was said, "My covenant shall be in your flesh." "Every man child among you shall be circumcised," &c.—Gen. 17th ch. But now "circumcision is of the heart, in the spirit." It instructs and enlightens the mind, leading the believer into all truth, and showing him things to come. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. 8:11. Those that received the seal of the Old Covenant were children, in most instances, and had to be instructed as they grew up into a knowledge of God. Others that were circumcised never had a change of heart, never had faith, nor an experimental knowledge of God, and divine things. Not so with those who enter into the New Covenant and receive its seal; believers only receive the seal. "After that ye believed, ye were sealed," &c. All that receive the seal, both young and old, have a knowledge of God—they know him experimentally—and are instructed and aided in their studies by the agency of the divine Spirit. This is not, however, to supersede the necessity of the exercise of the different gifts in the church for the edification of that body. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith," &c.—Eph. 4:11-13.

3. Its blessings are (1) justification and peace with God.—Rom. 5th and 8th chapters. This, those under the Old Covenant never enjoyed, unless they looked beyond, and had faith in the benefits to be conferred under the New Covenant. "He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance."—Heb. 9:15. "The law can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."—Heb. 10:1-4. Compare this with the language of the apostle, "There is now therefore no condemnation." &c. 2. An inheritance. What is the land of Canaan, with its limited boundaries, though when possessed by Israel, the Italy of the world, "a land flowing with milk and honey," to the inheritance belonging to the New Covenant—the "new earth," "Eden," with its paradise restored; "the world," yielding its full increase, and in possession of its heirs,—the meek, the "righteous," the saints of the Most High? Well may the apostle add:

"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth."—vs. 9, 10.

The glory of the Old Testament in all its parts sinks into entire insignificance when compared with that of the New. What was the glory of Moses even, when he came down from the Mount, bearing in his arms the tables of stone upon which were written the laws of the Old Covenant by the finger of God, with that of Christ on the Mount of Transfiguration? "His face did shine as the sun, and his raiment as white as the light."—Matt. 17:2. And could we for a moment, as did Stephen, penetrate within the veil where now he sits glorified at the right hand of God, and behold that glory, what a contrast should we discover in his person and that of Moses, when his face simply reflected but a small portion of that glory! And

we are told, when he shall come down the heavens as the Judge and Executor of that law upon all that have not participated in the atonement, that "the earth" will be "lightened with his glory." His "great white throne" is "like the fire flame, and his wheels as burning fire."—Dan. 7:9, 10.

So, contrast each part of the Old with the New Covenant, and we perceive at once how true it is, that it "had no glory in this respect, by reason of the glory that excelleth."

The land of Canaan can bear no analogy or resemblance to the beauty, grandeur, loveliness, and fertility of the new earth! The privileges of even Solomon's reign, when the Queen of Sheba came from the uttermost parts of the earth to see his wisdom, and declared that the one half was not told her, will compare in no ways with the privileges to be enjoyed in "the world to come," when we shall "see Jesus crowned with glory and honor, and all things in subjection under him."—Heb. 2d ch.—(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 12, 1830.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and commitment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the Inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

LECTURE II.—THE AGES, OR DISPENSATIONS.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3.

The SAVIOUR having predicted Jerusalem's utter destruction, and the overthrow of the temple, his disciples came to him privately, and asked him the three questions contained in the text. I am aware of the efforts of some to resolve them into one, and thus end the whole series at the destruction of Jerusalem: and of others, to make but two, thus making the second and third synonymous. But I can but consider the three as being distinct from each other; the first relating to the destruction of Jerusalem and the temple; the second, to the second personal and visible coming of CHRIST, when he will find a people ready to welcome him and say, "Blessed is he that cometh in the name of the Lord;" and the third, to relate to "the end of the world," the great harvest of the earth, the end of human probation, and session of the general judgment.

Although I admit the three questions to be asked and recorded, yet I do not understand that this evangelist has recorded CHRIST's answer to the first,—"When shall these things be?" LUKE has recorded

it, chap. 21:20—"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." MATTHEW has not given that answer. The 15th verse of the 24th chapter is usually considered an answer, and to be parallel to the answer recorded by LUKE. But we will consider this more fully when we come to an examination of that part of the chapter. "What shall be the sign of thy coming, and of the end of the world?" We shall take up these two questions in the order in which they are answered, rather than that in which they are asked. That relating to the end of the world is first answered, and hence will first claim our attention.

What is the import of the phrase, "end of the world?"

There are three Greek words in the New Testament, rendered "world." 1. *Kosmos*, (*kosmos*), which is used to express the earth or globe, and also, the men of this world, as distinguished from Christians. The word occurs in Matt. 13:38—"The field is the world," or globe. 2. *Oikoumenē*, (*oikoumenē*), signifying *habitable earth*, with all it contains.—Heb. 2:5. 3. *Aion*, (*aion*), which should be rendered age, or dispensation. The latter is the word used in the text. The import of the question is, "What shall be the sign of the end of the age, or dispensation?"

To what dispensation does the text refer? Was it to Jewish or Christian?

Those who assume that the entire chapter was fulfilled at the destruction of Jerusalem, will of course reply, "The Jewish dispensation." The other view will require the other answer, viz., "The Christian dispensation."

What is implied in the end of each of these dispensations?

Before answering this question, we must first consider the nature and peculiarities of each.

The Jewish age was a national dispensation, during which the nation were on probation for certain national blessings; at the end of a certain period that probation was to close, and the result of it to be awarded. This is an important point to be remembered and well considered. The full illustration of this proposition, if I am not mistaken, will solve the problem of the relation of the Jews to "the future age." If such be the fact, it is certainly a point worthy of the most careful attention.

There were two prominent blessings which God had promised to the seed of ABRAHAM: the inheritance of the land of Canaan, and the royalty of the house of DAVID. The first was promised to ABRAHAM and his seed, for an everlasting possession; and the last to DAVID and his seed without end. The inheritance is promised,—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:8. The royalty is promised,—"Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime.—And as since the time that I commanded judges to be over my Israel people, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from SAUL, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—2 Sam. 7:10-16.

These promises were both conditional; not, however, with respect to their ultimate accomplishment; but as to the heirs of promise. The legal heirs were unquestionably the lineal descendants of Abraham.—And if the law were to decide the right of inheritance, it would belong to his natural descendants as a nation. But, says the apostle PAUL, "The inheritance is not of the law, God gave it to ABRAHAM by promise."—Gal. 3:18.

Let the following facts be considered.

1. That God gave the land of Canaan to ABRAHAM by promise, as above quoted.

2. It was given to ABRAHAM and his seed, in the singular number, not seeds, in the plural number.—Gal. 3:16. This promised seed is CHRIST.

3. The principle of inheritance by and according to promise, instead of legal inheritance, has always been carried out in the family of ABRAHAM. To illustrate this point:—God gave his promise to ABRAHAM when he had no child; and of course ISHMAEL, his first born son, was his legal heir. The right of primogeniture belonged to him. If the right of inheritance is legal, the descendants of ISHMAEL must

take precedence of the children of ISAAC. But not so; God, by a special act, cut off and disinherited ISHMAEL, so far as the land of promise was concerned. "Wherefore she said unto ABRAHAM, cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, even with ISAAC. And the thing was very grievous in ABRAHAM'S sight, because of his son. And God said unto ABRAHAM, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that SARAH hath said unto thee, hearken unto her voice: for in ISAAC shall thy seed be called."—Gen. 21:10-12.

The same is true of the family of ESAU. The birth-right legally belonged to him. But by God's gift the inheritance was bestowed on JACOB, and his seed. If God did make his election of an heir to the inheritance out of the family of ABRAHAM, for two generations, to the exclusion of other legal heirs,—and it was no infringement of the promise made to the seed of ABRAHAM before he had any child,—the same principle may be carried out in all generations.

By what right, therefore, do the Jews set up a national claim to the land?

The answer must be—1. On the ground of God's covenant with ABRAHAM, ISAAC, and JACOB, and their seed for an everlasting possession; and 2. On the ground that their nation, in fulfilment of God's promise to ABRAHAM, (Gen. 15th chapter,) were delivered from Egypt, and the land was given them under the law of Moses.

The first of these claims we have already examined, and find it insufficient to establish their right; for if that claim is good for anything, it must also bring in the Ishmaelites and Edomites, as well as Jews. But we have seen that their rights were set aside by a special enactment of JEHOVAH. So likewise are the Jewish nation cut off in the same way, and the right to the land is claimed by CHRIST, "who was with the church in the wilderness."

That claim will be found in the law of the Jubilee.—Lev. 25:23. After requiring the release and restoration of the land to the original tribes and families at the end of each forty-nine years, and permitting those families to make such disposal of it as suited their convenience for the forty nine years, he added, "The land shall not be sold forever, for the land is mine, and ye are strangers and sojourners with me."

The disinheritance of ISHMAEL in favor of ISAAC, was not more explicit than this disinheritance of the twelve tribes in favor of CHRIST. And why, I would humbly inquire, is the land of Canaan called so emphatically Immanuel's land, by ISAIAH, (8:8,) if it does not belong to CHRIST? PAUL, (Gal. 3d,) in his dialogue with the Jew, after showing that the inheritance is not of the law, supposes him to ask, "Wherefore then serveth the law?" PAUL answered, "It was added because of transgression, till the seed should come to whom the promise was made."

That CHRIST was and is the heir of the inheritance, he taught in his parable of the householder and his vineyard.—Matt. 21:33-43. "When the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance."

THE OTHER CLAIM, that under the law, their nation were put in possession of the land in fulfilment of God's covenant with ABRAHAM, next demands attention.

On this point, PAUL'S argument is conclusive:—"And this I say, that the covenant which was confirmed before of God in CHRIST, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance were of the law, it is no more of promise; but God gave it to ABRAHAM by promise."—Gal. 3:17, 18.

I appeal to every candid mind, and ask, could a law made or promulgated four hundred and thirty years after God had confirmed his promise to ABRAHAM and CHRIST, disannul that promise, and take the promised inheritance from CHRIST and bestow it on the nation of Jews at large? Were it but a covenant between man and man, it could not be done.

There is another fact which must not be overlooked in reference to this claim under the law, viz: that all the guarantees of the law securing that inheritance to the Jewish nation are conditional. Those conditions are specified and fully stated in Lev. 26th and Deut. 28th chapters, as well as in other parts of the law. Every blessing was promised them in that land if they would keep God's covenant, and every curse was to come on them, even to ejection from the land, if they violated that covenant. Deut. 28:1, 2, 15, will serve as an illustration of the principle:—"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day: that the LORD thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. But it shall come to pass, if thou wilt not

hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee."

That the conditions have been violated and the curse incurred, who can dispute or doubt? And hence, their title under the law fails them.

If the land belongs, by promise, to CHRIST, could the old legal title secure it to them any longer than till CHRIST came? Must not the authority of the law cease when the heir arrived at his majority?—Under our Probate laws, the property of a minor is secured in the hands of a guardian or trustee, till the heir reaches his majority or the time specified by will, for him to take charge of his own property. Then the law transfers it to him, and its action ceases.—No matter who has possession, the old title is no longer good; if the possessor of the estate holds it longer, it must be under a new contract with the heir.

This I conceive to have been the case with the Jews; they held the land under the law till the heir, CHRIST, came and claimed his rights. If they held it longer, it must be by virtue of a new covenant which CHRIST should institute. And their duty was to acknowledge his claims and receive him as their king. When he came, therefore, and claimed his rights, and his nation rejected him, their probation ended, and they forever forfeited the national blessing, and were ejected from the land they had possessed.

The Jewish nation was not only on probation for the perpetual enjoyment of the land of Canaan, but also for the possession of the Divine Government in that land.

Before the giving of the law at Mount Sinai, the LORD made with them this covenant: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.—Ex. 19:5, 6. He then, in fulfilment of his part of the covenant, proceeded to give them a Divine form of government under which they were to live. He himself claimed to be their king and to appoint his subordinates; so that the Jewish government was in fact the kingdom of God on earth. Hence the sentence, "The kingdom of God shall be taken from you."—Matt. 21.

The fact that God was their king is recognized in 1 Sam. 8:6, 7: "But the thing displeased SAMUEL, when they said, Give us a king to judge us: and SAMUEL prayed unto the LORD. And the LORD said unto SAMUEL, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Obedience to the covenant would have made the kingdom as sure as the inheritance. That it was the LORD'S will and purpose to perpetuate the inheritance and royalty to Israel, is taught in Ps. 81:8-16: "Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." I wish to call particular attention to this remarkable passage. It shows God's design to have been, to make Israel pre-eminently a blessing, and to have united all submissive Gentiles to them, and thus to have continued them forever as "the children of the kingdom."

When the royalty was confirmed to DAVID, the promise of a conditional perpetuity was explicitly made, as well as an unconditional everlasting duration. Psalm 89, is a recapitulation of God's covenant with DAVID, and assures him of the eternal duration of his throne, and his seed to rule on that throne. But the temporal succession was to be determined by the obedience or disobedience of his children. The two covenants with DAVID, the temporal and eternal, are thus expressed:—"Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to

fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto DAVID. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Ps. 89:27-37. As late as the days of JEREMIAH, the everlasting enjoyment, both of the place and government, were promised the Jews and their rulers, notwithstanding the sins of their fathers, if they would obey God's laws in the future. "Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of the city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of DAVID, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—Jer. 17:19-27.

The foregoing shows explicitly, that the house of Judah and Benjamin, as a distinct nation, were on probation for the enjoyment of both the land and kingdom at that period; so that had they accepted the terms they would never have been without a man of DAVID's house to rule over them; nor would Jerusalem have ever been destroyed. But they neglected the offer, and filled up the cup of iniquity, so that the temporal succession of DAVID's royal house was taken from them; or in other words, the conditional covenant, because of their violation of it, failed.

When NEBUCHADNEZZAR was on his way to Jerusalem to besiege and take it, the following message was sent to both king and people: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the LORD God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27-29.

Thus it appears they then had forfeited the temporal blessings, but were encouraged to hope for a restoration of royalty under the MESSIAH, to continue forever. "It shall be no more till he come whose right it is, and I will give it to him." If ever the kingdom is restored, and they enjoy its blessings, it will be under the MESSIAH; for it cannot again exist but under him; and a rejection of him must end their rights.

The question now occurs, has he whose right it is, come, and has God given it him?

1. Before CHRIST's birth GABRIEL thus proclaims to the virgin MARY, "He shall be great, and shall be called the Son of the Highest; and the LORD God shall give unto him the throne of his father DAVID. And he shall reign over the house of JACOB for ever; and of his kingdom there shall be no end." Luke 1:32, 33.

This proves Jesus to be the rightful heir. But, 2. At his birth an angel announced, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of DAVID, a SAVIOUR, which is CHRIST the LORD."—2:10, 11.

3. At his baptism and transfiguration he was proclaimed by an audible voice from heaven, God's beloved Son.

4. Before the passover at which he suffered, he made his public entry into Jerusalem as king of Zion as foretold, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9. He was

then proclaimed by the delighted multitude, son of DAVID, king of Israel.

5. For this assumption of royalty he was tried, condemned, and put to death, and his accusation was written in Hebrew, Greek, and Latin, and nailed over his cross.

6. When entering Jerusalem as king, he had power to forcibly take possession of and cleanse the temple of God, and hold it until the official rejection of his claims. The introduction of that official transaction between the Jewish authorities and CHRIST, is thus stated by Matthew, (21:23), "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"

Then followed CHRIST's statement of the parables, by which he drew from them their own sentence of condemnation. And in conclusion he said, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This is as decisive a deprivation of rights to the national enjoyment of Messiah's reign, as that in Ezek. 21st was of the temporal succession. That was a suspension, this a taking away of the national royalty. Thus the national probation for the enjoyment of the inheritance and kingdom was at an end. Accordingly he proceeds to say, (Matt. 23:37-39,) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD." Is there not here a plain enunciation that the probationary period of Jerusalem and her children was at an end? And is it not equally evident that he charges the failure of promised blessings on them, and clears himself? "I would, but ye would not!"

THE TRANSFER OF THE RIGHT TO THE KINGDOM.

If the kingdom of God is taken from the Jewish nation, to be given to a nation, bringing forth the fruits thereof, who is that nation?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—1 Pet. 2:9, 10.

This epistle is addressed to the strangers scattered: to the elect through sanctification of the spirit; to those who have tasted that the LORD is gracious.—The blessings and privileges enumerated (Ex. 19:5) and promised to the Jewish nation if they would obey God's voice, are here declared to belong to the classes enumerated. That it is not the Jews as a nation the apostle means, is evident from his language: "Which in times past were not a people, but are now the people of God." The Jews were once a people, and the people of God. The whole body of believers, therefore, are embraced in that "kingdom of priests," or "royal priesthood," and holy nation.

Rev. 5:9, 10, also determines the point: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Every nation, therefore, will be represented in that "royal priesthood," Jews as well as others. For JEWISH PROBATION AS INDIVIDUALS, DID NOT THEN END.

This proposition is so evident as to need no extended remarks. The commission given the apostles to preach the gospel to all people, directed them to begin at Jerusalem. They did begin there, and the very first day three thousand Jews were converted. Soon after, "a great company of the priests were obedient to the faith." Personal probation has no more ended with the Jews now, than in their best days; by the new birth, and that alone, they may and always might enter the kingdom of God, and in no other way.

PAUL, in carrying on his argument with a Jew, (Rom. 11:1,) asks, "I say then, hath God cast away his people?" And answers, "God forbid." The proof is, "For I also am an Israelite, of the seed of ABRAHAM, of the tribe of BENJAMIN." "To this same time there is a remnant according to the election of grace." The same is true of our day, as well as PAUL's time. "For there is no difference between the Jew and the Greek, but the same LORD over all is rich unto all who call upon him." The great gospel mystery is, that "the Gentiles should be fellow heirs," not exclusive possessors of covenant blessings.—(To be continued.)

BRO. N. SOUTHARD.

We call special attention to the following letter of sister ROBINSON in reference to Bro. SOUTHARD. We thank her for the interest manifested in his situation, and warmly recommend him as eminently

worthy of the liberality of our brethren. We shall not withhold our part, notwithstanding our embarrassments. Our old and true-hearted fellow-laborer must be helped. Donations may be sent to this office, which will be receipted in the *Herald*.—Ep.

BRO. HIMES:—Probably many of your readers will be glad to hear from our afflicted Bro. SOUTHARD, so long known, and so fully approved, as a faithful laborer for the benefit of the youth and of the oppressed, as well as for the truths especially connected with "that blessed hope, and the glorious appearing of the great God, and our Saviour JESUS CHRIST."

In a letter to a friend, dated Sept. 23, he writes: "I think I have gained a little since last April, but the advance has been so small, that I sometimes doubt whether I have gained any."

"As to our present location (Lyme, N. H.), I do not know where we could have a better for the warm season, taking it all in all. We have hardly thought of remaining here through the cold weather, and my mind has been considerably exercised for some weeks upon the question, Where shall we go?"

It is evident from the letter that he thinks the Island of Jamaica is the best place for him, but if he goes there he will need pecuniary aid.

He writes: "It would be very unpleasant to be a burden, especially when there are so many laborers scantily supported, and many brethren and sisters are called to give from their poverty, to meet the calls already before them. Before consenting to an appeal for aid, I wish to be satisfied that a change is necessary, or at least very desirable."

Now it ought not to be a "burden" to the members of a loving family, to bless their own brother, who has become disabled while blessing them. But if it be a burden, we are taught to "bear one another's burdens, and so fulfil the law of Christ." Is not the Church a debtor to all the "poor saints," not yet in "Jerusalem"? "for if we have been made partakers of their spiritual things, our duty is also to minister unto them in carnal things."

Will it not be well, without waiting to consult Bro. Southard, immediately to give notice in the *Herald* of this excellent opportunity to make a profitable investment of the LORD's money, that winter may not find this worthy family unprepared to take whatever step Providence may direct.

Who that gave a penny to send Bro. JONES to Charlestown, S. C., when he appeared to be on the border of the grave, does not, even now, receive his own with interest, by the restoration of that laborer to the vineyard. "Laborers are few," and shall the Church carelessly suffer one to "fall asleep," whose faithful influence they may yet retain by seasonable and frequent tokens of grateful remembrance?—Rather let her cheerfully pour on oil, and fan the fading flame, till not only the voice and pen of her servants, but their prayers, also, like those of the son of Jesse, are ended. E. M. ROBINSON.

Portsmouth, (N. H.) Oct. 7, 1850.

TO ADVENTISTS.

DEAR BRETHREN:—Your acquaintance with the late difficulties, which have occurred with J. P. WETHEE, and others, and the baneful influence to which the cause of truth is exposed, has created in your hearts, as in ours, a desire for a speedy settlement. At our late Camp-meeting in Westford, Brn. JONES, CHURCHILL, COUCH, D. L. MANSFIELD, WILLIAMS, DAMMAN, WELLCOME, and myself, after conferring together, concluded to suggest the following as a plan of settlement:

1st. Let there be a meeting appointed where the parties can come together, and each have the privilege of choosing an equal number of disinterested men, who shall judge in the case.

2d. The parties shall have an impartial hearing before this council. After which, said council shall make a final decision. As we have no authority to call such a meeting, it was thought best to write to the Advent congregations, and propose to them this plan of settlement. If they approbated it, it would be sufficient authority for us to call a meeting. Before doing so, it was thought best that we suggest the plan to Brn. HIMES and WETHEE, to see if they would consent to have the matter brought before such a council. This I did. Bro. HIMES expressed a willingness to concede to any terms such a council might propose. I then went to see Brn. WETHEE and NEEDHAM, when the following conversation took place:

I said to them, Are you willing to leave the matter of the late difficulties to a council of disinterested persons,—half of which each should choose?

W. said, "If you will make my conscience over I will do it."

I replied, I cannot do this.

"Well," said he, I consider it an insult for most persons to ask me such a question." He did not consider himself one of the parties,—the trial was not between himself and Bro. HIMES, but between Bro. HIMES and the Church, and hence he had nothing to do with any such council. He said he was

willing to submit the question to the decision of a council, whether he and the persons who left Chardon-street Chapel, were the Church, properly speaking, or not. But how is it, that there are so many conscientious scruples in regard to the plan we propose, and none in regard to yours? Is it because we have an example in the New Testament for yours, and none for ours? Or is it because of common usage,—you having, as you suppose, a majority, would secure your object? Again, it is said that if Mr. HIMES is dissatisfied with his trial before the so called Chardon-street Church, let him appeal! But if Chardon-street Church is the highest tribunal on earth, to whom can he appeal? But Bro. NEEDHAM said, The Church may submit it for arbitration. But what are we to understand by arbitration? Why, it is the determination of a cause by judges mutually agreed upon by the parties. And can the Church do this, and not have any conscientious scruples? Why not leave it to a council of brethren, or disinterested men to judge in the case. But no, the cause of truth must bleed at every pore, because, forsooth, some have conscientious scruples in regard to leaving this to the decision of a council. And not only so, but those who have suspended judgment in the case, must have it thrown into their teeth, that they are the cause of it. And why? because they did not believe every word in the "pamphlet," and reject the "supplement." But, says one, this does not prove Bro. HIMES free from the charges preferred against him. I admit it. But it does show a willingness on his part to have this matter "probed" to the very bottom. And I would suggest, that, as the other party have rejected the proposition, we, as believers in the speedy coming of Christ, go forward, attending to our appropriate work of preaching the gospel of the kingdom of God at hand, living out the precepts of the New Testament, and exhorting our fellow-men to prepare for the judgment. And may God keep us from falling in these perilous times, and finally present us before the presence of His glory with exceeding joy. Amen.

F. H. BERICK.

P. S.—Since writing the above, I have had another interview with W. and N. They have given me no satisfaction relative to my first proposition. F. H. B.

We are ready to abide by the judgment of the tried friends of the cause, and to comply with any measures they may deem expedient. We are not of the number of those who shrink from any righteous examination of any act. We have as yet no cause to prefer darkness to light in this business, because of the evil of our deeds. J. V. H.

We learn from another source than the foregoing, that W. and N., seeing the position they will be in, if the brethren learn their refusal to submit the real question to impartial umpires, purpose to evade it, by proposing to submit the following propositions to seven disinterested men:

1st. Whether those who left Chardon-st. Chapel, and uniting with the Chapman Hall Society, now meet at Cochituate Hall, were the Chardon-st. Church to which Eld. HIMES was amenable?

2. That the Church should then sustain their seven charges before this council. And

3. That Elder H. should sustain the charge against them of conspiracy, secret working, &c.

Although we regard these as a mere evasion, and have no evidence of their sincerity in making them, or expectation that they could be held to them, yet we should be happy even to meet these.

We have no fears whatever that impartial, intelligent men, after considering all the testimony we should lay before them of the steps taken in their withdrawal, and the agency of the seven who went off in the first circulation of the falsehoods, would pronounce them a Church, or fit members for any Church. And the charges themselves we should like to have canvassed before impartial jurists—before whom we should rejoice to present the evidence of their secret working, contained in their own letters.

But as we said before, we have no evidence of their sincerity, for they are at this moment concocting another "batch" of scandal, which they are to bring out in a few days, and which they refuse to suspend for the decision of disinterested men. Were they sincere they would submit before publishing again, as we offered to. But no! they must publish first—"put it through," as N. said, and then, when they have done all they can to crush us, then they will submit it to a committee!! That is like a man's determining to sin, and then repent of it afterwards.—One of their company, when asked what he was doing now-a-days, replied, "My business for the present is to put down Himes." They say they have got hold of something more than HIMES can get away from. Well, "nous verrons." Their malignity and wickedness, their disregard of every Christian obligation, will soon be apparent. We may have to notice their next sheet, but soon they will have placed themselves, as others have done before, where it will be unnecessary to notice any effort they may make.

CORRESPONDENCE.



EXHORTATION.

Awake! ye slumbering souls awake!
For pardoning mercy cry;
Come trim your lamps, your vessels take,
The Bridegroom now is nigh.

His signs in heaven and earth appear,
Who can this truth deny?
Men's hearts are failing them for fear,
The judgment now is nigh.

The trump of God will soon be heard,
To rend the earth and sky;
What will you do who hate the Lord,
And cannot bear his nigh?

Oh come this moment, seek his face,
Oh seek Him lest you die;
Come try the riches of his grace,
To you he now is nigh.

Ye who the Lord have made your choice,
Who weep and pray and sigh,
Lift up your heads, in God rejoice,
Your Saviour now is nigh.

THE KINGDOM OF GOD.

BY DR. R. HUTCHINSON.
(Continued.)

Another point which demands consideration is:—
III. *The Speedy Coming of the Kingdom.* God has informed us by his servant Daniel, that four kingdoms should rise to the supremacy of the earth, constituting an unbroken and consecutive chain, reaching to the conclusion of this state, and the coming of the Son of Man in his kingdom. These kingdoms have all arisen and performed their part.—There needs no additional link to consummate the chain. On this point the reader is directed to Nebuchadnezzar's dream, with Daniel's interpretation (Dan. 2:31-45):—

31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

"This," says Daniel, "is the dream; and we will tell the interpretation thereof before the king."

37. Thou, O King, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

That Nebuchadnezzar's kingdom is embraced in the "head of gold," is evident from what follows:—"And after thee shall arise another kingdom inferior to thee." Thus the "head of gold" symbolizes the Babylonian kingdom with its representative, the reigning king. This kingdom was founded by Nimrod, the great-grandson of Noah; it extended its conquests over the known world. This power despoiled the kingdom of the house of David of its independence about 677 years B.C., and itself lost the supremacy of the world about 538 years B.C. Thus one link of the chain of Gentile domination was completed.

39. And after thee shall arise another kingdom inferior to thee.

The Medo-Persian kingdom subdued and succeeded the Chaldean or Babylonian kingdom. Says Daniel, speaking to the king, "Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzar, the king of the Chaldeans, slain; and Darius the Median took the kingdom."—Dan. 5:28-30. And referring to the kingdom which followed Babylon, it is said, "The ram which thou sawest having two horns are the kings of Media and Persia."—Dan. 8:20. This power also reigned over the kingdom of David and the known world, and was deprived of the supremacy about 332 years before Christ. Then were two links of the chain of kingdoms consummated.

"And another third kingdom of brass, which shall bear rule over all the earth."

Greece subdued and followed Media and Persia. Gabriel, specifying the power which should conquer and succeed the Medo-Persian kingdom, says, "And the rough goat is the king [kingdom] of Greece; and the great horn that is between his eyes is the first king," &c.—Dan. 8:21. This kingdom also bore rule over the Holy Land, and "over all the earth." Greece began to lose the supremacy about 168 years B.C., in the conquest of Macedonia by the Romans, and the last division of that kingdom was made a Roman province 30 years B.C. Then three of the four kingdoms had had their day.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

The Romans overturned Greece, and in their turn commanded the world. Jesus Christ, the Prince of the Covenant, was born and crucified under their reign. "It came to pass in those days, that there

went out a decree from Cæsar Augustus [the Roman emperor] that all the world should be taxed."—Luke 1:1. And the chief priests, when demanding the crucifixion of the Saviour, cried, "We have no king but Cæsar."—John 19:15. And on another occasion:—"If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation."—John 11:48.—And this "fourth kingdom" continued in its glory, or united condition, above three hundred years after the ascension of Jesus to heaven, and the pouring out of the Holy Ghost!

41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Thus the feet and toes of the image represent the dissevered condition of the fourth kingdom. After the removal of the seat of the imperial government from Rome in the west, to Constantinople in the east, the Goths and other northern tribes overran the western empire, wresting it from the imperial sway, and by the beginning of the sixth century had succeeded in the establishment of ten principalities or kingdoms. The following are their original names, with the time of their rise, according to Machiavelli, the historian, and Bishop Lloyd, the chronologer:—1. Huns, about A.D. 356; 2. Ostrogoths, 377; 3. Visigoths, 378; 4. Franks, 407; 5. Vandals, 407; 6. Sueves, 407; 7. Burgundians, 407; 8. Heruli, 476; 9. Saxons, 476; 10. Lombards, 483. (See Machiavelli's *His. Flor.* and *Addenda to Louth's Comment*). Perhaps a more critical list of the divisions of the fourth kingdom might be furnished. (See Birks' recent work on the *Four Monarchies*.) Hence the kingdom under consideration has been divided agreeable to the prophecy. The above divisions under different names and modifications, constitute the various nations of Europe "at this present."

42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken.

Thus while "the feet and toes" represent the divided state of the fourth kingdom, their being composed of "iron and clay" shows that the divisions would "be partly strong and partly broken;" or, according to the marginal reading, "brittle," weak. And those who have but a limited acquaintance with the history of modern Europe cannot fail to see how exactly this portion of the prophetic word has been fulfilled and is being fulfilled at this day. Some of the divisions have in them much of the iron strength of imperial Rome; while others of them are distinguished by great internal weakness.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

The idea seems to be that the fourth kingdom, when divided, could never be brought together and consolidated into one united monarchy, any more than iron and clay can be made ready to mix. The attempt has been made to bring about such a union. Charles the Great appears to have aimed at something like this in the eighth century. This also was evidently the object of Napoleon in the beginning of the present century. "We," says he, "the inheritors of Cæsar's power," &c. He aimed at the mastery of the world, and especially of "these kings." But he failed. While he went down with all his apparent strength and glory, they stand with all their weakness and mutual jealousies. Here terminates the prophetic description of the fourth kingdom on earth; and it is all fulfilled. Hence the fifth kingdom must be very near!! the introduction of which is thus described:—

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The sentence, "in the days of these kings shall the God of heaven set up a kingdom," does not mean that the kingdom of God exists contemporaneously with all or any of the preceding kingdoms. Such an interpretation would contradict the prophecy itself. Weigh vs. 34, 35. It will be seen that the coming of the fifth kingdom is represented by the stone smiting the image on its feet, and as the feet denote the divided state of the fourth kingdom, of course the feet had no existence till about five hundred years after the Christian era! How futile then the idea that the kingdom of Christ was set up at the first advent! Again, verse thirty-five evidently shows that the territory is first cleared of the other kingdoms, and then the fifth kingdom, or kingdom of God, occupies it.—But the language, "in the days of these kings shall the God of heaven set up a kingdom," clearly signifies that Rome in its divisions will be reigning when the kingdom of God comes. The real idea may, perhaps, be conveyed by an illustration: supposing that the British nation should at the present be subverted by some foreign power; it would be said by the historian that this took place "in the days" or reign of Queen Victoria; but the phraseology would not be interpreted to denote that she reigned after the subversion of the empire; it would simply be understood as meaning that she was reigning when the event came. So "in the days of these kings," &c., signifies that these kings will be reigning when the reign of God comes; but they will not reign after his reign begins. That they will thus be reigning when Christ comes in his kingdom, is apparent from the following passage, which describes them under the imagery of ten horns.—"The ten horns which thou sawest are ten kings, which have received no kingdom as yet [they had not begun to reign in A. D. 96, when John had his vision]; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. 17:12-14. This shows that these kings of the fourth kingdom will take a prominent part in the angry, yet feeble and ineffectual resistance put forth by the

kingdoms of this world, against the introduction of the kingdom of the Lamb. Then will be fulfilled Ps. 2:8, 9, "Ask of me and I shall give thee the heathen [the nations] for thine inheritance," &c.; "thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."—Then will Christ and those who are his at his coming receive the uttermost parts of the earth for an everlasting possession.—"The meek shall inherit the earth."

Thus we are standing on the very ends of the miry clay toes Nebuchadnezzar's image; in other words, we are occupying the extreme verge of the fourth kingdom on earth. The stone must soon smite the image on its feet! The Anointed of God must soon be revealed from heaven in flaming fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ!

Consider, in conclusion,

IV. *The qualification for the Kingdom.* The qualification for the kingdom is two-fold, 1. *moral.* The moral qualification is conformity to the will of God in spirit and practice. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21. 2. *Physical.* The physical qualification is our vile bodies being fashioned like unto Christ's glorious body, at the coming of the kingdom. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:50-52. 3. And our receiving the physical qualification at the appearing of Christ depends entirely on our now possessing the moral qualification. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit, that dwelleth in you."—Rom. 8:11.

THE TRUE LIGHT.

BY L. C. WELLCOME.

"But he that doeth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God."—JOHN 3:21.

This is the testimony of one who "spake as never man spake." And this plain language was spoken to Nicodemus in concluding a discourse which Jesus had with him on the important subject of the new birth, as the only medium to obtain the kingdom of God.

The text seems to have been given to rebuke the ruler of the Jews, who came to Jesus by night to secretly learn something of the character of this wonderful personage. And after telling him, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," He then shows him the reason of their condemnation: "Light had come into the world, and men loved darkness rather than light, because their deeds were evil." This is self-evident to every reflecting mind. It gives a palpable reason why the Jews rejected Christ. He tells us that he was "come a light into the world, that whosoever believeth on me should not walk in darkness." They disbelieved on him. And why? Because he had shown them the truth and "they had no cloak for their sins." But were they not zealous for the truth, and making much pretence of being the people of God? Yes, they claimed to be the people of God's peculiar regard; they planned much for the advancement of their church, and institutions; they labored for peace and quietness, and they were willing to sacrifice the truth, and the true prophets, to maintain it, regardless of righteousness; and while they thus labored to maintain their cause, they could look back in the history of the past, and see the faults of those who had lived before them, and say, "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

But how much better were they than their fathers? It is evident by their conduct that they were of the same character; for when the true light came, "that lighteth every man that cometh into the world," He tested their integrity, and by his doctrines, their true character was made manifest. We learn from this, that the truth, or true doctrines of the word of God, is the test by which men must be tried. It is the true touchstone, which will justify or condemn the works of man. The psalmist says, (Ps. 27:1) "The Lord is my light and salvation." It is clear from the history of God's people, that He has been the only true source of light, and that light has been communicated to them, and the world, by his messengers, in language suited to their capacity, to enlighten and lead them to the fountain of life, to obedience and salvation. Thus we read in Psalm 119:130, "The entrance of thy word giveth light." How clearly this shows the importance of studying God's word, if we would have "light," and how fully this agrees with the experience of every child of God. Again, we are told by the psalmist, (19:8) "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." How full of meaning, and how well suited to poor corrupt, erring, dark-minded mortals. Purity, truth, and light. These are the elements of God's law. Who, that wants purity, that is in earnest for truth, that desire light, can fail to obtain it, if he takes heed to the law of God. In Romans 6:23, we are informed that God's "commandment is a lamp," and the "law is light." Here then is the place for us to come to settle all doctrines, all difficulties, to prove all righteousness. All that will not stand in the blazing light of "truth as it is in Jesus," will not abide the judgment, in the great day of God. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." If, therefore, we would "fear God, and work righteousness," we must come to his truth, and receive instruction, by the various means which He has ordained to communicate light to mortals.

Under the dispensation in which we live, God

communicated light to the world by his Son. Thus, in John 1st, we are informed, "In the beginning was the Word, and the Word was with God, and the Word was God," (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Here is a channel open by which God brings "life and immortality to light." He, Christ, was to be a light to the Gentiles, and to the ends of the world, "In him was life, and the life was the light of men." Here was unveiled the mysteries of past ages, and the gracious words of Jesus shed a light and glory on the future, which would terminate in eternal day. In this way the Father of mercies unbosomed himself to man. We are told that, "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." This flood of light bursting out from the throne of the Eternal, on the dark world, through the Son of man, exhibiting the purity and holiness, the righteousness and justice of the Almighty, so exposed the weakness and wickedness, the unholiness and injustice of man, that they sought to put out that light. It was too humiliating to self-exalted human nature. And as He began to "speak the words of him that sent him," they raised the cry, "Away with this fellow, crucify him, crucify him!" It must be indeed mortifying to nature, for those "who appear outwardly as whited sepulchres," and are equally corrupt within, to be exposed to the light, and their true character to appear to all. But to those whose "delight is in the law of the Lord," who "meditate upon it day and night," they are not ashamed of their doings, for they have "cleansed their ways by taking heed thereto according to God's word." Such love the light, that if there is any evil way in them, they may see it, and be cleansed from it.

Thus the woman at the well "fled into the city," and called the people to see a "man that had told her all things that ever she did." Is not this the Christ? So it has been with all who truly wished to gain the kingdom of God, and became willing to be made holy by obeying God. And thus it has been with all who are advanced in Christian experience: they came to the light, the truth, the unerring word of God, to test all their works, whether they are wrought in God; for they remember that Jesus said, "If ye keep my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." O how thankful we should be that although the Jews crucified our Lord, his gospel is left us, and committed to faithful men to preach. They did not put out the light. No, blessed be God, he is risen again, and ascended up on high. And before his death, while in prayer to the Father, he says, "I have given them the word;" those things which Jesus spake were recorded for us, that we may have light and be led to God, through Jesus Christ. But if we shun "the words" he spake, and disobey them, "the same shall judge us in the last day."

The propriety of this is seen in another remark of Christ, "For I have not spoken of myself, but the Father which sent me; he gave me a commandment what I should say, and what I should speak." Here then we may learn how to obtain the true light, and although our Lord has "left the world, and gone to the Father," yet he has not left us without light; for his Word is left for his Church, and with them for the world, and he has sent the "comforter, the Holy Ghost, which will guide us into all truth." O let us then listen to its voice, and follow its light, and remember that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here is a fountain of knowledge, and all who love righteousness and purity, will come to it, and bow to its authority. Here they may correct their lives, their doctrines, their whole course of conduct, and conversation. They love the light, and wish to "walk in the light, as Christ is in the light," that they may "have fellowship one with another," and have "his blood to cleanse them from all sin." We may learn by our text: 1st, Who are not walking in, or "doing truth." Such seek to keep from the light. If anything is taught that conflicts with their creed, and is sustained by evidence, they will seek to put out the light, by bringing the advocate into dispute among the people, or by casting some odious epithet on the sentiment, or those who hold to it. It has always been the work of the devil, to seek to destroy by reproach, or cover up in darkness, what he could not meet and refute. Thus his agents always shun all impartial, and thorough investigation, they always work in the dark, and refuse to listen to the points of merit on any righteous question; "for whatsoever maketh manifest is light," and they well know that truth shows their deeds of unrighteousness and causes just condemnation. This class of agents of wickedness can be clearly traced back to "Eden," but their serpentine and fiendish career is the most clearly seen in ages when the most light shone.

Thus in the days of Christ's humiliation, when he presented himself to the people as their shepherd, and in meekness pointed them to the way of life, in simplicity offered them eternal life, they first sought to resist him, but finding that God was with him, and seeing that wisdom was in his heart, they took every occasion to find fault with his doings, but finding nothing how they might condemn him, by truth, they suborned men, and hired one of his brethren to betray him into their hands, and then by false testimony, in a heathen court, they were unable to find him guilty, and finally crucified him uncondemned. And thus it has been throughout the gospel age. The apostles of Christ met with the same secret foes, all their enemies were men that "loved darkness, because their deeds were evil." They were never ready to meet truth in the face, but always spent all their ingenuity to darken counsel, to hide the true features of the case, and mislead the unsuspecting by false testimony. And we, brethren, should always be on our guard, to detect this midnight enemy, and shun his company. He is always at work, and his agents are numerous; he has a mighty work to do, the light shines, the true servants of God are constantly annoying those whose deeds are evil. John the Baptist lost his head for rebuking the sin of Herod. Many thousands of the saints lost their lives under the dark vail of Papacy, for letting the

light of gospel truth shine. Luther was imprisoned and much abused for the truth, and all his enemies were haters of light. And thus it is to-day in matters of doctrine, and all other difficulties. Those who shun the light, or the facts that make manifest the real difficulty, ought to be suspected as the enemies of righteousness, and shunned as "evil doers," until they will come to the light. No matter how plausible their plea, if they do not embrace the opportunities of light, and shun all impartial investigation, though they raise ever so great a smoke, and cry ever so loud, at the bar of sympathy, they should be admonished of their lurking, covert, and dark deeds, and never for a moment be listened to, while thus shrouded in darkness. Men that are engaged in a good work, want the light to shine, and if "their deeds are wrought in God," it will shine. Christ has said of his disciples, "Ye are the light of the world." It makes no difference how high men stand in office, or honor, nor how great their profession, or how good a cause they may be identified with, if they strike out a plan of operation that needs darkness to enshroud it, secrecy to keep it in shape, secret councils to set it in operation, it cannot be the work of God. If one has a matter against another, and is not willing to meet him face to face, and portray the facts in the case, nor take the course the gospel of Christ teaches, but secretly seek to cast odium on his fellow, and in private sour the minds of a party, seek the sympathy of his enemies, and cover himself about with evil reports of misguided men, and thus seek to ride to glory on another's doom, let him remain in the grave he has dug, if he will, but go not thou and bury thyself with him, he will poison thy soul and sink thee in hell.

2d. We may easily learn, in many cases, especially in public life, who walk in, or in the language of the text, who "doeth truth." As we have already stated, such as love purity and holiness, and obey the will of God, are always ready to be tested by the word of God. He means to believe no doctrine that he does not think clearly proved in the Scriptures, and he is "ready to give to every man that asks, the reason of the hope that is within him, with meekness and fear." He is ready to test his faith by the word, and his works also, if he is doing, or believes he is doing truth. He is ready to be shown his faults, and is glad to correct them. If he is charged of wrong-doing, he is ready to hear the complaint, and examine the case, bring it to the measuring line—the word of God—and if he is found wanting, he will make reparation and confession. Such an one has his heart open to the gaze of all that will inspect it. If trouble rises he is ready to breast the storm, he fears no investigation of character, shuns no evidence in the case, seeks no shelter from the storm, but the Almighty. He is the rock on which the righteous man builds. He is the shelter under which he hides. He is the "strong tower into which he runs and is safe." Such an one can meet his enemies without a blush or a fear, he can bear any testimony of his character, meet any impartial tribunal, and answer for his faults, and confess his errors. He is desirous that his "deeds may be wrought in God;" for he reads in the Word, "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gate into the city." That man's "eye will be single, that his whole body may be full of light." He seeks the good of all, and the injury of none. He is ready to do good to his enemies, and forgive them. He does not go before the ungodly to tell their faults, and condemn, and expose them, until he is dragged there by them. His heart is drawn out for the salvation of men, and he is ready to spend all to save them, whether by life, or by death, and in all, seeks the glory of God, that he may be found of him in peace, not having on his own righteousness, but that which is by faith of Jesus Christ, and finally gain the kingdom of God, for which he suffers.

Reader, what is your position? Are you doing the truth? are your "deeds wrought in God?" and are you ready to meet the Judge of quick and dead? If so, continue to be thus doing a little longer, and all is gained; the battle is won, the victory declared, the kingdom gained, and the righteous eternally saved.

AN EXHORTATION.

BELoved BRETHREN AND SISTERS:—Do you really believe the Lord is coming quickly? Do you truly believe that all the family of the saints will very soon appear with him in glory? "Yes," you all say, "we most assuredly believe it." And so do I believe it. Well, then, this simple consideration is enough to excite in us all the anxious inquiry, Are we ready? Have we on the spotless robe of Christ's righteousness? Is self-will, and self-love, and self-complacency, all subdued? Are all our envious and jealous feelings crucified? Have we ceased to fasten the evil eye of suspicion on a gifted brother or sister? or on one whom the Lord hath blessed? Do we each one, abase ourselves, and exalt our brother? Do we esteem others better than ourselves? Do we delight ourselves in acts of mercy and kindness? Do we long and seek for opportunities of doing good?—Are we punctual at the places and seasons for prayer? Have we all ceased to let the misfortunes and ills of life indurate our hearts? Are we always melted into tenderness and humility when meditating on Jesus' dying love? Are our hearts filled with gratitude to God, for all his providential dealings with us? And now, dear friends—can we all answer these and similar interrogations in the affirmative? If so, let us go on unto perfection. Let us strive to be holy, let us fight the good fight of faith, and lay hold on eternal life. The time is short for us to work. The last trump of God will soon be sounding. The times of the Gentiles will soon be fulfilled. The thousand three hundred and five and thirty days will quickly be ended. The sleeping saints will soon awake and become immortal. The proud and sinful monarchs of earth, their bloody annals, their monumental glory, their oppressive rule and impious dynasties, will all be swept away by a deluge of fire. The heavens will soon and suddenly pass away with a great noise, and the elements will melt with fervent heat. But, blessed be God, a new heaven and a new

earth will rise from the ruins; and, renewed in unspeakable beauty, will become the everlasting residence of the saints and the martyrs of Jesus.

O, let us all, then, as the stars of earth's mightiest empires are about setting forever, see to it that our citizenship is in heaven, from whence we look for the Saviour, our blessed Lord and Master, who will change our vile bodies, and fashion them like his own most glorious body. N. BROWN.

Kingston, N. H., Oct. 4th, 1850.

P. S. The East Kingston Tent-meeting was a blessed one. The brethren and sisters were strengthened and refreshed. The ministering brethren spoke the truth in love, and the power of the Holy Spirit. The meeting continued six days, which were all pleasant. It closed on the 2d ult. Large numbers attended, and we hope good was done. N. B.

LETTER FROM ENGLAND.

MY DEAR BRO. HIMES:—I am pleased that an opportunity has been afforded me to congratulate you in your present eminent position, to which you have been raised by your adversaries.

"If ye suffer for righteousness sake happy are ye; and be not afraid of their terror, neither be troubled."—1 Pet. 3:14.

"Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."—Matt. 5:10.

"If we suffer, we shall also reign with him."—2 Tim. 2:12.

"Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. 5:12.

The above declarations of "the truth," so applicable to your present circumstances, need no further comment, except that I may be permitted to remind you, that it is the future, and not the present transitory state of things, which belong to the "Israel of God." Things temporal do not belong to them, but the things which are "unseen and eternal." Their interest in present mundane affairs are very subordinate, merely partaking of the feelings of a traveller, a pilgrim, or a soldier, upon an enemy's ground. But they have a paramount interest in things to come. All their hopes, their joys, and their treasure, are concentrated in the promised kingdom of Christ—the earth renewed, which will be their home, their everlasting rest; and until it be reached, they suffer as exiles, or outcasts, and under which appellations they are addressed in the language of prophecy. "To the glories of that illustrious day we are pressing onward, as brethren separated and distressed, anxiously waiting, watching, and praying for the coming of that Kingdom over which Christ himself will be the King, surrounded by his risen saints, clad with immortality, and wherein the *Slenderer* will not be found, the voice of anguish can never enter, nor evil find a resting place.

Accept the united affectionate regards of myself and family, and believe me to remain, my dear Bro. Himes, Yours very faithfully in Israel's hope,

RICHARD ROBERTSON.

London, Sept. 3d, 1850.

Extracts from Letters.

BRO. A. BROWN writes from Watertown, (O.) Sept. 16th, 1850:

DEAR BRO. HIMES:—I have just returned from a tour through a very sickly part of our State. In some places disease, in its most frightful form, was flapping its raven wings over the affrighted inhabitants, many of whom were fleeing to neighboring and more healthy locations. As my health was so very good, I had but little fear for my own safety; but before I had reached my father's, after using every exertion in my power to shake it off, I found that disease had fastened a firm grasp upon my system, and I must yield; I was attacked with quite a severe fever, and for a number of days it was very doubtful how it would turn. The prospect now, however, is, that I shall have to take a siege of the fever and ague, but I trust it will be stopped. I have fallen away in flesh so you would scarcely know me; but besides this, I have been passing through trials of mind to which my bodily suffering, though great, will bear but poor comparison. Still, I will not murmur, for I think I recognize the hand of God in it all. He has thus been leading me to reflect on the past, and I am bound to confess, I see, many, Oh! very many, wrong steps that I have taken. I am especially convinced that I have indulged altogether too much in that spirit of hilarity and jocoseness, which has ever seemed an integral part of my nature. But God has said, "my grace is sufficient for thee," and by the assistance of that grace, I am fully resolved to correct this and all my other foibles, which I need not mention. I most earnestly implore all who have access at the throne of grace, to lend me their prayers in this my time of trouble.

I would also most humbly and sincerely beg the pardon of any person whose feelings I may in any way have injured. God knows I wish to make a renewed and thorough dedication of myself to His service, and I want every barrier out of the way as far as possible. Death is abroad in a thousand forms, and the JUDGMENT "HASTETH GREATLY."

BRO. LEVI DUDLEY writes from Perry's Mills, (N. Y.) Aug. 29th, 1850:

DEAR BRO. HIMES:—I would say for your encouragement in this time of trouble and trial, that you have our strongest sympathies. The unhappy movement that has taken place in relation to you and your affairs, has called forth the sympathies of your friends in this whole section. You have the prayers of many friends in this region that you may be kept by the power of God, from the power of your enemies. In all my travels and intercourse with the brethren, I have never heard one wish or desire to have the "Herald" office removed out of your hands. If you please, permit me to say a word or two to the scattered and despised flock of God through the "Herald." I have no doubt but we are in the perils of the last days, and in the hour of temptation that has come upon all the world to try them that dwell upon the earth. There are many deceivers, and false

teachers, and anti-christs, in the world at the present time. O, how much we need the true spirit of Jesus, and the grace of God in our hearts, in order to discern between the evil and the good, to keep ourselves unspotted from the world, and be ready to meet the Lord when he comes as the lightning.

BRO. C. BENNS writes from Burlington (Vt.), Oct. 2d, 1850:

DEAR BRO. HIMES:—We believe that through the "Herald" much truth has been circulated; therefore any hinderance, whether from men who do not love God, or professors of religion, and especially from believers in the Advent near, is to be greatly regretted, although they say, on account of the shortness of time, and the worth of souls, they would not hinder on any consideration. But look back and see if more than half the time and talents of some have not been wasted. Like men journeying together, some hinder their companions to pick a flower, or gather something for the benefit of themselves; and some even manifest a perverse disposition, displaying the wisdom of our common adversary. To see all this loss of time, health, and money, is lamentable; but more so the want of truth, and the sinful hatred manifested. Our small Church, with one voice, tender to you our sympathy, and our small but free gift, praying God to preserve you, and those brethren associated with you, blameless, comfort you by his spirit, and sanctify you through his truth. Though there are great trials, God spared no pains for our salvation; therefore labor on, the everlasting kingdom will soon be given. "A whisperer separateth chief friends."—Prov. 16:28.

We have again to mourn the loss of a brother by death, Johnson Wadsworth, aged 64 years, who died Sept. 4th. Though he had been blind sixteen years, yet he rejoiced in the hope of soon being able to see through the same physician that opened Bartimeus' eyes. His last words with me, on inquiring of the state of his mind were, "Sometimes dark, and sometimes I want to see Jesus." And repeated, "I want to see Jesus, I want a share of the inheritance, I want it recorded that I expect my share of the inheritance." On my asking him if he would take something he said, "I want some of the wine of the kingdom." He had believed and rejoiced in the doctrine of the Advent nearly from the first course of Lectures preached by Father Miller in this town.

In behalf of the Church.

BRO. J. LITCH writes from Philadelphia, Sept. 26th, 1850:

DEAR BRO. HIMES:—We truly have need of patience, that after we have done the will of God we may inherit the promises. It is a mysterious providence which has permitted so great a trial to befall you, and through you the cause of Christ with which you stand identified. But we have for our consolation the words of Christ to Peter on another occasion: "What I do thou knowest not now, but thou shalt know hereafter." There is a day approaching when all these mysteries will be unfolded, and we shall be led to exclaim, "O the depth of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." I trust it may be sanctified to us all, and lead us to greatly humble ourselves before God, and to devote ourselves more earnestly to his work. I have no hope that as we draw nearer the end, our trials will grow less; but contrary-wise; for "it is through much tribulation we must enter the kingdom of God."

The friends' last Sabbath raised a collection as an expression of their sympathy for you in your trials, and to assist in the publication of your *expose* and vindication, which I herewith transmit.

BRO. RICHARD R. WATKINS, of Baltimore, son of Bro. Wm. Watkins, was ordained in this city last Sabbath evening, to the work of the ministry. Bro. W. is at present traveling on business, and preaching wherever the door is open before him, which is quite frequently among various denominations. I trust he will be cordially received by brethren wherever he may meet with them. Yours in hope of eternal life.

Obituary.

"I AM THE RESURRECTION AND THE LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Baltimore, Vt., Aug. 22d, Bro. WILLARD DAVIS, aged 44 years. Bro. Davis experienced religion in 1831, and joined the Baptist Church in North Springfield, with which he walked till 1844. He fully embraced the Advent faith in 1843, and the year following he, with several others, left the church of which he was a member, and associated himself with the Adventists, with whom he walked till his death. Bro. Davis was an exemplary, consistent Christian, and in his death we have sustained an irreparable loss. But of his gain we can have no reasonable doubts. In his last sickness was exemplified the sustaining grace of God. His work was done, and with patience and resignation he waited the approaching hour of dissolution, and sweetly fell asleep in Jesus, in full faith that the resurrection morning would soon dawn, and he should arise in the image of God's dear Son, to dwell with him in his everlasting kingdom. Yours in hope of soon meeting our departed brother, with all the sanctified in the kingdom of God. L. KIMBALL.

DIED, in Dickinson, Franklin Co., N. Y., Sept. 5th, 1850, SIDNEY WATSON, son of Bro. Geo. E. and Emily Peabody, aged two years and three months. His disease was the summer complaint, followed by congestion of the brain.

Weep not for me, I sweetly rest in Jesus' arms. Soon with the blest I shall arise, And join to sing the praise of our triumphant King. Yes, in a land where death no more Shall mar our peace! On that blest shore, With you, dear parents, I shall join, To sing redeeming love divine.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Sam'l. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—Dea. J. Fearson. Buffalo, N. Y.—W. M. Palmer. New York City—Wm. Tracy, 73 Broadway-street. Brooklyn, Vt.—B. Perham. N. Springfield, Vt.—J. Kimball. Cincinnati, O.—Joseph Wilson. Philadelphia, Pa.—J. Litch, 16 Chester-street. Derby Line, Vt.—L. Foster, Jr. Portland, Me.—Peter Johnson, 37 Summer-street. Detroit, Mich.—L. Armstrong. Providence, R. I.—G. R. Gladding. Edinburg, Me.—Thos. Smith. Rochester, N. Y.—A. M. Busby. Glanville, N. Y.—S. E. Elms. Salem, Mass.—Osler. Hallowell, Me.—C. C. Wellcome. Toronto, C. W.—D. Campbell. Hartford, Ct.—Aaron Chapin. Waterbury, Vt.—C. E.—R. Lowell, Mass.—E. H. Adams. Weymouth, Mass.—D. F. Wetherbee. Lockport, N. Y.—H. Robbins. Worcester, Ms.—D. F. Wetherbee. Massena, N. Y.—J. Danforth.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes, besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberia.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been fortunate to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, many of which Sacred music is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayer, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhall, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, that they are ever and less a treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Acceable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been most striking indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkins, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until 1 (Mr. Thorne) carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases, in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are The London Lancet, "The Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [o. 12.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NATHAN WETHERBEE, EMERSON LELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Chair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

THE ADVENT HERALD.

BOSTON, OCTOBER 12, 1850.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Meetings in Connecticut.

BY J. V. HIMES.

Worcester, Mass., evening of Oct. 14th.

Hartford, Tuesday evening, Oct. 15th.

Meriden, evenings of 16th, 17th, and 18th.

Bristol, Sunday, Oct. 20th, and evenings of 21st, 22d, and 23d.

Wallingford, evenings of 24th and 25th.

Bro. HIMES will visit Jawbuck, Warehouse Point, New Hartford, West Winsted, Abington, &c., as soon as he can make arrangements. He will also visit Holden, Mass., soon.

In all the above meetings, Bro. H.'s object will be to confirm the souls of the disciples, exhort them to continue in the faith, and to impress on their minds, that it is through much tribulation that we all must enter the kingdom of God, and to win men to CHRIST. Brethren, pray for us, that the word of the LORD may have free course and be glorified.

WE preached in Hester-street, New York, on Tuesday evening, the 1st, to a large audience. We had a reviving season. The Church is prospering, and will live through its manifold trials. Bro. C. B. TURNER's labors are highly appreciated, as also are Bro. BURNHAM's, who is now with them. Good congregations assemble, and the prospect is cheering.

On our way home, we called at New Bedford, where the mother of Mrs. HIMES resided, but who was called away by death a few days previously. She died in a good old age, falling as a shock of corn fully ripe. Our loss is her gain.

We also took leave of a beloved sister, who with her husband, Capt. CHAS. HOWLAND, sailed on Monday last for the Pacific, on a whaling voyage. The voyage no doubt will be attended with hardship, but it is quite common for wives to accompany their husbands on such voyages. They have the prayers of many kind relations and friends, who cease not to invoke the blessing and protection of heaven for them.

The Cause in Worcester.

DEAR BRO. HIMES:—Our brethren in Worcester, who wish to sustain the truth in righteousness, in relation to the near coming of CHRIST and his kingdom, in connection with other Bible truths especially necessary for a preparation for those events, and sympathizing with our brethren at large, and with our late Conferences, have secured Brinley Hall, a spacious, central, and well-known hall, situated on Main-st., where they hold meetings on the Sabbath and Sabbath evening, at the usual hours of public worship in this city. The brethren will be happy to welcome all who are disposed to cultivate the spirit of a liberal Christianity, as well as those who may be desirous to hear on the subject of our hope. I am with the brethren at present, feeling that they should be aided in their trials, and in the noble stand they have taken.

Worcester, Oct. 8th, 1850.

I. H. SHIPMAN.

To Correspondents.

BRO. J. CROFFUT.—Your letter, containing the Resolution, &c., of the Church at Middletown, N. Y., has been inadvertently overlooked. It will appear next week.

MR. EDITOR:—Are you sure that Elder NEEDHAM's Church in Worcester voted to clear him of all blame in the "secret workings," before the appearance of the "Supplement"?—A.

We are quite sure of it, if the most credible witness now in that Church, and a personal friend of N., is to be believed, who affirms that they did. We presume the Church will not deny it.

NEW AGENT.—J. B. KNIGHT is our agent at Panama, Chataque county, N. Y. We shall soon send him a full assortment of our publications, so that our brethren in that neighborhood can be supplied.

The *Farmer's Almanac* for 1851,—the continuation of THOMAS' famous Almanac,—has made its appearance in its old familiar face. It is published by JENKS, PALMER & Co., of this city.

NEW PAPER.—A spicy little paper, called *The Daguerreotype*, published weekly by L. G. CHASE, the skillful Daguerreotypist, at 247 Washington-street, has made its appearance on our table. Price, \$1. Success to its shadows.

The *Prisoner's Friend* for October, published by CHAS. SPEAR, of this city, appears on a superb paper, and printed with beautiful type,—besides being otherwise improved in its mechanical execution.

Elder EDWIN BURNHAM has removed to Newburyport, Mass., and wishes all communications for him to be directed to that place. His residence is 29 Monroe-street.

Letters for Bro. J. W. BONHAM will reach him, if directed to him care of Mr. J. CURRY, 48 Upper Hill street, Toxteth Park, Liverpool, Eng.

Bro. W. D. GHOSLIN's Post-office address is Hewelton, St. Lawrence county, N. Y.

Brewer's Panorama.

The Panorama of the Falls, Rapids, and other scenery on the Niagara river; of the vast Prairies of the West, and the Mammoth Cave of Kentucky, are well worth a visit. We had the pleasure of seeing these exhibitions of Mr. BREWER, at Amory Hall, a few days since, and were unexpectedly delighted. We had seen so many of these Panoramas, that we had ceased to regard them with much interest. At the request of a friend we visited BREWER's. The Falls, seen from various points, in summer and winter; the Prairies, now a flame of fire sweeping over, and now smiling in all the bloom of summer, were fully equal to all previous expectation. But the Cave: what can the Panorama of a cave amount to? How can a dark and gloomy cavern be shown on canvass? Ah, there was our misconception. We cannot begin to describe the beauty and grandeur of the representation of the different compartments, lighted up with scores of torches, exhibiting gem bespangled roofs and walls, stalactite and stalagmite accretions of massive size, halls of every varied form and grandeur, arches and fretted vaults, and long drawn aisles. To be realized, it must be seen. No description can do justice to it. Mr. BREWER, by a happy description, enables the spectator to imagine that he is in those vast halls gazing at the reality, of which only a representation is passing before him.

Tremendous Hailstorm.

Between three and four o'clock on the afternoon of Friday, Sept. 27th, the city of Pittsburgh, Pa., was visited by the severest fall of hail that we ever witnessed, or read about. It was accompanied with high wind and rain. The streets were literally covered with the hail. We noticed stones as large as hen's eggs, and many which fell before the office were much larger. One in particular was crushed by the fall, and must have been the size of a goose egg. The destruction of window-glass is immense,—beyond all calculation; but not less than one-twelfth of the panes in the public and private houses of the city were broken.

The storm was severe upon horses and other animals in the streets. We saw them running in every direction. Buggies, wagons, carts, omnibuses, and other vehicles, were upset and broken. Several horses were seriously injured in their efforts to escape. We saw one poor animal making desperate efforts to get into the Theatre alley.

We anticipate bad news from the country. All the fruit on the trees, in the district covered by the storm, is doubtless destroyed.

Shingles were knocked from the roofs of houses, awnings were torn to tatters, signs defaced, and other injuries inflicted upon our citizens.

Mr. Fountain, barber, on Liberty-street, picked up a pigeon from his pavement, which had been killed by a hail-stone, which took effect on the top of the head, and scooped out the brain, &c., as neatly as a surgeon could have done it with his instruments.

The Catholic Church, West side, is terribly riddled.—Hardly a pane remains whole. The Court-house seems to have escaped with little or no loss of glass.

The stones actually went through sheet iron roofs in various houses of the city. This may seem incredible, but we are assured of the truth of the report.

The Wood-street merchants, especially those on the east side, suffered severe loss. Many of the monster panes in their show-windows were broken.

A driver of a milk cart was nearly killed in Wylic-street. We have heard of a number of cases in which men and children were hurt, but none mortally.

The Birmingham omnibus was smashed down in Wood-street, while the horses ran off. The roofs of some of the canal and keel boats were crushed in. A hog was killed on 7th street, by a stone striking him on the head.

Several stones were weighed and measured. One fell near the Monongahela House, which our informant says was as large as a man's head. It was broken to pieces—one piece being as large as a goose egg. Several weighed sixteen ounces.

The damage is estimated by some at \$15,000.—*Pittsburgh paper.*

Dreadful Collision at Sea.

In lat 38 39, at 2 o'clock on Friday last, the 4th inst., the steamer *Southerner*, on her passage from Charleston to New York, the wind blowing a heavy gale, ran into the bark *Isaac Mead*, packet, from New York to Savannah, and sunk her in five minutes. Hearing cries of distress on all sides, the crew and passengers of the steamer launched three of FRANCIS's life-boats, and succeeded in rescuing seven of the bark's crew and two passengers. There were thirty-three on board, so that twenty-four persons were lost. The captain of the steamer remained at the spot where the accident occurred, until every vestige of the bark had disappeared, and nothing could be heard but the moaning of the seas. Had it not been for FRANCIS's life-boats, not one soul would have been saved; a wooden boat would have been stove to pieces in lowering or coming alongside. The steamer carried away her cutwater, bobstay, and flying-jib-boom, with the head rails, and had some scratches on her bow. The bark was struck by the *Southerner* full in the bowsprit, which was driven in like a wedge, and split the vessel open in front.—Her second mate, who was forward at the time, on the look out, ran aft the moment the vessel struck, but was overtaken by the water before he reached the taffrail. She had all the sails set she could bear, and was under strong headway.

A New Papal Archbishop.

We understand, that by a brief of the Pope, dated the 19th of July last, the See of New York, has been erected, at the request of the late Provincial Council of Baltimore, into an Archbishopric, with the Sees of Boston, Hartford, Albany, and Buffalo as Suffragan Sees. By this, the Right Rev. Bishop HUGHES is, of course, elevated to the dignity of Archbishop. The *N. Y. Tribune*, from which we copy this, says that the brief is signed by Cardinal LAMERUSCHINI, and is sealed with the seal of the fisherman, as it is called,—a small seal representing ST. PETER, seated in a boat, in the act of drawing up a net, and having the inscription—"PIUS IX. Pontifex Maximus."

SUMMARY.

A man, signing himself "A Planter," wishing to maintain the chivalry of the South intact, as well as to cripple the commerce of the North, writes to the *Charleston Mercury* that he will use "no Northern coarser to carry any crop; no Northern cloth for my negroes' clothing; no Northern soap, candles, flour, or (Ohio) bacon; no Northern potatoes, cabbage, fruit, or hay; no Northern refined sugar; no Northern shoes, if others can be obtained."

Another disgraceful riot took place in Philadelphia on Saturday evening last. The outbreak was between the whites and blacks, and missiles of every kind, with pistols, were freely used by both parties. One white man, named Wm. Sidle Smith, was instantly killed. Several houses were attacked with stones, and the utmost consternation pervaded the neighborhood of the riot.

A lad, about 17 years of age, a son of Mr. Jasper Provost, one of the workmen in Messrs. Doty & Ford's steam saw-mill, New Brunswick, N. J., was crushed to a complete pulp on Saturday last. He was caught in a band, and entangled around the shaft, which was making one hundred revolutions per minute. The remains, when extricated, gave scarcely any evidence that humanity ever existed in the mass of jelly they presented.

Gov. Quitman has convened the Legislature of Mississippi, to meet on the 18th of Nov. He says that the slaveholding States have been unjustly (?) deprived of their share of the common territory of the Union, have been "subjected to other insulting and unjust discriminations," and that the recent acts of the Federal Government "leave no reasonable hope that the rights of the people of the slaveholding States will cease" to be interfered with, until, by direct or indirect means, their domestic institutions are overthrown. The Legislature is therefore called together to take into consideration the "alarming state of public affairs," and to "avert the evils which impend."

Gov. Bell, of Texas, has very gravely concluded to submit the question to the people of that State, whether they will receive the Congressional bonus of \$10,000,000 to relinquish her unfounded and audacious claim to a part of New Mexico, or go to war. How any one, who knows the wretched monetary condition of Texas, and remembers the tricks, and anxiety of her leading men to drag her into the Union, at any cost, could have supposed that she was serious in her late gasconade and threats, is incomprehensible.

A brakeman on the Fitchburg Railroad, named Uline, a Frenchman, was knocked from the downward freight train by a bridge near Concord, on Monday afternoon last, and instantly killed.

The Rochester "American" says, that fifteen fugitive slaves left that place for Canada on Wednesday of last week.

The steambot Kate Fleming, from Louisville, burst her boilers near Paducah on Saturday, and was burnt to the water's edge. Ten were killed and missing.

Timothy Pinkham, aged 60, and William Pinkham, aged 35 years, were drowned at Newmarket, N. H., a few days since.

A letter from Fort Laramie, dated 28th of August, says: "The tide of emigration has almost ceased. The Mormon emigration it is estimated will be about 5000. The register this season exhibits the number of emigrants at 39,500 men, 2500 women, 600 children, 8000 mules, 36,000 oxen, 7000 cows, and 9000 wagons. The deaths on the route were 316. It is supposed that one-fifth did not register their names."

The first ticket for Jenny Lind's concert in Providence sold for \$650! being \$25 more than that sold in Boston, and \$425 than that in New York.

Two boys, aged 8 and 10 years, sons of George Lester, of New Scotland, N. Y., were murdered on the 28th ult., near the house of their uncle in Westerloo, to whom they were on a visit. After they were missed, search was made by the neighbors, and on Wednesday, the 2d inst., the body of the younger was discovered buried in leaves, with a large stone resting on his head. The next day the body of the elder was found hung to a tree in the woods. Suspicion is directed towards an individual named Dunbar, between whom and the succession to a considerable property the children stood. A coroner's jury has returned a verdict, that David L. and George Lester came to their death by injuries inflicted by Reuben Dunbar and other persons unknown.

The accounts of gold digging in California lose none of their marvellousness. Each steamer brings from one to two millions in gold dust each trip; and if we may believe the reports from there, the prospect is, that larger quantities are destined to be obtained. A thirteen-pound lump, less than one-third quartz, has been found in the Yuba river. One man took out a forty-pound lump of pure gold at one haul, on the same river, about fourteen miles from Marysville. Notwithstanding these glowing accounts, it should not be forgotten, that but a very few diggers get anything, but suffer unparalleled hardships, and are as thankful if, by labor of any kind, they can accumulate sufficient to pay their passage home.

In Greenville, Miss., there is not a person over 18 years of age who does not belong to a temperance association, neither a grog shop; nor has there been, for six months past, a drunken man there, unless, perhaps, some straggler passing through the town.

Near Laurensville, S. C., on the 27th ult., the wife of Mr. Turner Milan was murdered by one of her negro women, who went up behind her and knocked her into the fire-place. After killing her, the slave heaped up wood and undertook to

burn the corpse. She confesses the deed, but gives no reason why she committed it.

Miss Ann R. Nell came to her death in Philadelphia a few days since, by taking morphine, put up by an apothecary's assistant instead of quinine.

Some person, between the hours of 8 P. M. of the 2d inst., and 5 A. M. of the 3d, placed timbers upon the Morris and Essex Railroad, (N. J.), over an opened culvert, about two hundred yards above Chatham station, whereby the locomotive of the down freight train from Dover was thrown from the track, and much injured, the cow-catcher being torn to pieces. Fortunately the passenger cars were not thrown off, else the injury might have been very serious to the passengers, as the spot where it took place was calculated to cause extensive injury. The company offer a reward of \$500 for the detection of the perpetrators of the fiendish act.

THE PNEUMATOLOGIST.—*Proposition.*—As I have a quantity of back numbers on hand, I will send the entire volume to those who will subscribe now, for fifty cents, sent either to me, or the *Herald* office, on my account, free of postage. The first six numbers are stitched together as one pamphlet. J. LITCH.

BUSINESS NOTES.

P. B. Morgan.—They all will be very acceptable.
M. Latham.—You were credited in August \$1 to No. 435.
J. Litch.—A. J. of Y. was credited only \$1. The query sent you last week, we see is now explained in your letter.
B. I. Robinson.—Sent you books the 4th by Walker & Jackson's express.
P. B. Manning.—Please inform us of the Post-office address to which and how the money should be credited.
J. Fairbanks.—We found, after you left, that it was received, so that it is all right, as you saw it credited.
Dr. G. W. Mitchell, &c.—Mrs. S. A. was credited \$1 to 495, and you 50 cts., which, with the present amount, pays to \$3.
E. D. Kentfield.—We think we had sent. If he has not received, please inform us.
J. E. Hazen.—Sent you books the 9th by Cheney's express.
S. Foster, Jr.—Sent you books do. do. do.

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense	\$250 00
Previous receipts	\$ 50
J. Barnes	25
J. F. Guild	50
E. W.	1 00
T. Addelman	5 00
L. Kimball	1 00
J. L. Smith	3 00
Seth Mann	3 00
Secret Field	3 00
J. Locke	1 00
John Nocke	50
Church in Newburyport	20 00
E. Warner	5 00
Church in Philadelphia	16 00
F. Davis	1 00
Church in Burlington	8 00
M. Buckley	1 00
S. Foster	2 00
J. Belden	2 00
Total receipts	\$250 00

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	122 64
Previous receipts	63 50
T. Pratt	1 00
N. George	5 00
Excess of donations over receipts	53 14

TO SEND HERALD TO POOL.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. Now, have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Mrs. L. M. D. C. 5 00

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

A. BUCKLEY, of Homer, N. Y., stops her paper, owing 3 00
Mrs. L. CURTIS, of Moline, Ill., " " " 1 25
Total delinquencies since Jan. 1st, 1850 93 64

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Conference in North Danville, Vt., to commence the second Sabbath in November, and continue over the following Sabbath. Bro. E. Barnham and L. H. Shipman are expected to attend. B. S. REYNOLDS, E. THOMPSON.

Bro. L. D. Thompson will preach in Piermont, N. H., Sabbath, Oct. 29; Guilford, 23d; Hull, 25d; Lake Village, 31st; Laristown, 27th; New Durham Ridge, 27th; Exeter, 29th; North Abington, first Sunday in November. Each of the above, except Sunday 13th, in the evening.

Bro. J. Hemenway will preach at Rye Beach, N. H., Oct. 15th, at 7 P. M.; Kennebunkport, Sunday, 20th; Cape Elizabeth, Me., 23d, at 7 P. M.; where Bro. Robinson may appoint; Poland, Sunday, 27th; Richmond, Sunday, Nov. 3d; Trilowville, 5th 7 P. M.; Lincolnville, Sunday, 10th.

Bro. F. B. Herick will preach in Hallowell, Me., Sunday, Oct. 29; Richmond, Sunday, 27th; Poland, Sunday, Nov. 3d.

Bro. G. W. Burnham will preach in Newburyport, Mass., Sunday, Oct. 20th.

Bro. J. M. Orrock will preach in Derby Line the last Sabbath in October.

There will be a Conference in the meeting-house at Wilmet Flat, N. H., commencing Friday, Oct. 25th, at 7 P. M., and continue ten days. Bro. J. G. Smith, J. Shaw, and myself, will attend. (In behalf of the brethren.) J. CUMMINGS.

Bro. J. Cummings will preach in the meeting-house in Mill Village, Bradford, N. H., Sunday, Oct. 13th; Sutton, 17th and 18th; New London, (in the meeting-house,) Saturday evening, 19th, and Sunday, 20th; Sutton Gore, 2d and 24th.

Bro. N. Pense will preach at Becket, Mass., Oct. 9th and 10th; Cheshire, 12th and 13th; Savage, Sunday, 20th; South Hawley, 24th; Cummington, 26th; Jayceville, 28th, and 29th; Ashfield, Sunday, Nov. 3d. All at 7 P. M., except Sundays.

Bro. K. S. Hastings will preach at Middletown city, Sabbath, 6th; Middlestown Upper houses, 7th; East Cummington, 11th; 28th; (at N. May's), 19th; Cummington Centre village, 14th and 15th; Ashfield, 30th; Jayceville, 21st and 22d.

Bro. S. W. Bishop will preach in Vernon, Vt., Oct. 4th, at 7 P. M.; Ashfield, Mass., Sunday, 6th; South Belchertown, 7th, 7 P. M.; Haverhill, 11th, do, and remain over Sunday; South Hawley, 14th, 7 P. M.; West Hawley, 15th, do; Savage, 18th, do; Cummington, 17th, do, and stay as long as may seem to be duty.

Bro. L. Kimball will preach in Hopeville Sabbaths, Oct. 6th and 13th; North Scituate, 20th; Boston, 27th.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

Receipts from Oct. 2d to the 9th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

T. Pratt, 523; D. W. Fuller, 521; T. G. Wadleigh, 521; T. Woodward, 482; A. Tenney, 482; E. L. Chapman, 521; J. Wilkins, 521; O. Putnam, 482; Z. Jones, 489; J. P. Watkins, 521; E. Burler, 521; E. Sheldon, 521; J. White, 521; J. Bump, 508; A. Leonard, 508; A. Clark, 423; E. Parker, 308; Wm. A. Curtis, 508; W. A. Durand, 508; G. Geary, 508; S. A. Geary, 508; Geo. E. Baldwin, 523; N. Woodman, 508; A. B. Brick, 508; J. B. Spaulding, 508; J. E. Osgood, 508; C. Bartlett, 508; S. Libbee, 508; G. Clifford, 493; S. Libbee, 493; A. Fox, 456; H. N. Elliott, 516; M. Perkins, 523; Rev. A. Stone, C. H. and no. to 341; A. Bailey, 482; Lucy A. Lang, 553; J. Fairbanks, 524; J. B. Knight, 508; A. Hemenway, 502; A. R. Upson, 456; B. Perham, on acct.; D. Boody, 518; P. Davis, 534—each \$2.

ADVENT



HERALD

Luke 9: 30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, OCTOBER 19, 1850.

No. 10. WHOLE No. 492.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE HEAVENLY FOOTMAN.

BY JOHN BUNYAN.

Footman, in the heavenly race—
Fellow-sinner, saved by grace,
If thou hast indeed begun
In the heavenly way to run—
Many a cloud will gather o'er thee,
Many a trial lies before thee,
Many a wild along the way
Waits, to tempt thy foot astray;
Many a foe will seem thy friend,
Many a fear thy steps attend;
Many a hill, whose rugged road
Will not let thee hear thy lord,
Save the inseparable cross,
Thou must climb, and leave thy dross.
But there waiteth, at the end,
Such a home, and such a Friend,
Such a crown, and such a throne,
Such a harp of heavenly tone,
Such companions, such employ,
Such a world of hallowed joy!

And thou hast, along the way,
Many a promise for thy stay;
Strength and comfort from above,
Heavenly hope and heavenly love!
Footman, speed thy heavenward pace,
Trust in God, and win the race.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IX.—THE SOLDIERS OF CHRIST.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

When I addressed you from these words last Lord's day evening, I showed that the word "overcome" implies by its very nature a previous battle. I endeavored to describe what I conceived to be, indeed, the "Battle of Life," by referring to the powers that are engaged in the conflict, and the weapons which they respectively wield. I stated that on the one side, whatever may be their names, ranked under one banner are all the followers of Satan, all that sympathise with him, and reject and repudiate like him the Lord Jesus Christ. On the other side are arrayed all who belong to Christ, whose characteristics as his soldiers I am about to describe. Christ might crush Satan by the stroke of his omnipotence, but he does not do so; he suffers him occasionally to prevail, but only preparatory to his final and utter overthrow. I showed you that Satan, and they that are on his side, use such weapons as *deception*—Satan is "a liar," we are told, "and the father of it;" *temptation*—he has access to our hearts: I believe he has a longer tether and greater power than our philosophers are disposed to admit; he is "the Prince of this world;" he is not omnipotent, but he goes about with ceaseless activity, "as a roaring lion seeking whom he may devour;" at the same time I believe he has the archangel's wisdom and the archangel's power, both inspired and strengthened by the demon's depravity and wickedness; and therefore we war "not with flesh and blood, but with principalities and powers and spiritual wickedness in high places." I do not think we can account for the fearful crimes that occasionally stain our history, or the gigantic criminals that sometimes appear in our calendars, except by supposing the action of diabolical power. Another Satanic weapon is *wicked instruments*; a fourth is the corruption of what is good. Hypocrisy is virtue depraved, or vice putting on the external appearance and form of virtue; Popery is Christ's truth perverted—the stones that were intended for a holy temple built into an unholy one.—Satan employs persecution also. This was a favorite weapon during the first three centuries, and afterwards during the mediæval ages,

toward the dawn of the Reformation; and perhaps before this dispensation closes it will be wielded once more, especially when that sifting time arrives which will test who are Christ's that overcome, and who are Satan's that are overcome. In contrast with this, Christ and his people use their weapons; the first of these I stated to be truth. Christ will triumph in the world, not by the force of omnipotence—that would be the nearest approach to persecution; nor will he triumph by policy—that would be stealing a leaf from the book of Satan; but by truth. Christianity repudiates the bribe of the treasury and the bayonet of the soldier; it will triumph by the use of truth, or it will lie down and die a martyr. Another of Christ's weapons is meekness, patience, forbearance, overcoming evil with good, "heaping coals of fire," to avenge the wrong of the wrong doer; another is the preaching of the Gospel by human instrumentality; and lastly, the most powerful weapon of all, if weapon it may be called—the Holy Spirit of God. The victory is "not by might, nor by power, but by the Spirit of the Lord of hosts." The man who is overcome in this battle will feel it as the gnawing worm that never dies, that the defeat was wickedly and wilfully incurred; and the man who overcomes in this contest will feel, and sing in songs of triumph what he feels, through the ages of eternity, that the victory was "not by might, nor by power, but by the Spirit of the Lord of hosts."

I come now to answer the question which may be asked, Who are those that overcome? in other words, to endeavor to delineate Christ's soldiers. I will describe them first of all negatively. There are certain parties of whom it may be positively stated that they are not fighting under Christ's banner: an atheist, for instance, cannot be said either to act under the banner, or to overcome by using the weapons of the Christian warfare. He regards Revelation as an imposture—the Bible as a cunningly devised fable—the hope of immortality as a maniac's dream—the soul and a judgment-seat as mere human fancies; it cannot be said, therefore, that he is enlisted under Christ's banner, or that he can hope to overcome: he is avowedly on the opposite side. Nor can it be said, in the second place, that the Romanist, or any who sympathise with him, and bear the mark of the beast in their hand or in their forehead, is fighting under the conquering banner of Christ. The very name given in Scripture to the power for which the Romanist seeks to achieve the victory is Antichrist, one who is allied to and fighting on the other side. With him the Church is a Saviour, the merits of saints and the sacrifices of priests are his hope; the essence of his worship is idolatry—the foundation of his trust is falsehood—the hope of his happiness is purgatory at the best, not heaven and everlasting glory through the grace of Christ Jesus. In the third place, I may state that those who are Christ's soldiers—who overcome—are not all nominally churchmen; whether English or Scotch, Episcopalian or Presbyterian, it is possible to be owned by the state and to be disowned by Christ; it is quite possible to be under the lustre of our beloved Queen Victoria's crown, and yet to be a stranger to the grace of Christ. It is quite possible to be sustained by acts of Parliament, and yet not to be canonized by the acts of the Apostles; to be a churchman higher than the highest steeple, and yet not to have the affections which cluster around the throne of glory, and find their nutriment in the bosom of God.—Not, therefore, all churchmen are Christ's soldiers and overcome. But let me deal even-handed justice; not all dissenters are necessarily under the banner of Christ, and therefore overcome. There may be great zeal for the sect, there may be none for Christ. Hatred to a particular church is not necessarily love to the Lord Jesus Christ. Remember that it is perfectly possible to hate the endowments of the state, and yet to cleave to all the sins and evil practices of the guiltiest sinner. It is not, therefore, true that every dissenter, any more

than every churchman, is saved. It is not absolutely and infallibly true that all dissenters are Christ's soldiers, any more than all churchmen are so. It is reasonable to say so. Let me add, too, that not all archbishops, and bishops, and ministers, are on Christ's side. Many a man has professed to be moved by the Spirit of God to take upon him the work of the ministry, who has only been moved by the prospect of a rich benefice, or by the hope of a position in society. Many a man glories in the apostolical succession who has never learned, and cannot, therefore, preach the elements of apostolical doctrine. It is quite possible to be an archbishop and yet not to be a Christian: men may be, in any communion, the priests and the ministers of the Lord by profession, and yet not be the children of God. Souls pass to the depths of ruin from the pulpit as well as from the pew. The loftier the pinnacle on which the minister stands, the more terrible the catastrophe into which his wickedness or criminality, or his unfaithfulness may plunge him. Not all learned men, or rich men, or noblemen, are on Christ's side. It is possible to wear a coronet and yet not to have any lot or part in the cross of Christ: it is possible to have sprung from an ancient and illustrious lineage, and yet not be the sons of God. There will be noblemen in perdition just as well as plebeians: emperors, and kings, and prime ministers, just as well as peasants and mechanics. Nay, God's word tells us—and when we use its words, we speak not uncharitably, but faithfully,—"Not many noble, not many mighty, not many great are called." If you ask for evidence of it, the answer is, that the great majority of our congregations—they that sustain our missionary societies, that support our Bible societies, that contribute to the maintenance of the ministry—are the masses of the people; though we thank God that in the present day many who are noble are stepping down from their dignity in which they isolated themselves of old, and are coming into the midst of the people; and these nobles—such as the Duke of Buccleugh, Duke of Argyll, Lord Ashley, Lord Kinnaird, Lord Roden, Lord Ducie, and others, are gathering round them the sympathy and affection of a devoted and loyal people. Never is greatness so secure as when it is allied to goodness; and never are noblemen so noble indeed, as when they lend all they are and all they have to the maintenance of that cause which had a cross and a carpenter's son for its commencement, but has a throne of glory and the Prince of the kings of the earth for its blessed and certain issue.

Not all the baptized are Christ's soldiers and fighting under his banner. What a terrible deception prevails among thousands in this one respect! How many tell you in the prison where their crimes have placed them, that they have been regenerated and renewed because they have been baptized! In the face of fact they assert so—in the face of the word of God they assert so; for we are told there that a man may be a "Jew outwardly," but not a "Jew inwardly." "Circumcision," we are warned, "is not of the letter, but of the spirit." I believe that there are two great fatal errors on this point; and here you will see where all the essence of Popery lies. What does the Roman Catholic Church daily and hourly do? It declares that the bread upon the altar is indeed the literal flesh and blood, soul and divinity, of the Lord Jesus Christ; in other words, that the priest offers up Christ bodily. What does the Tractarian divine do? He just does with Baptism what the Roman Catholic has done with the Lord's Supper. He says practically that the water is turned into the Holy Spirit of God. The Romanist says the Eucharist is turned into the body and blood, soul and divinity of Christ. The Tractarian says, by implication at least, the water in the baptismal font is turned into the Holy Spirit. The Romanist wishes to change the bread into Christ as the foundation of his righteousness; the Tractarian wishes to change the water into the Spirit of God as the foundation of his regeneration. But is it the

fact that the one is thus justified, or the other thus sanctified? Ask the chaplains of our gaols—ask the keepers and turnkeys of our prisons; and they will tell you that those gaols and bridewells are crowded by men who have been sprinkled by baptism, as well as those who have not been baptized; those who think they have received this rite from the true succession, and those that never dreamed of it; giving clear and irresistible evidence that you may be baptized in any form that the genius of man can devise, but unless the Spirit of God change the heart, you have but a name to live by, whilst you are dead. The great cause, I believe, of the error on the subject of baptism has arisen from a gross misconception of the real state of man. Man, by the fall, as I have said before, has not merely come under a slight aberration from his original state: if the fall in paradise were simply a blow that stunned humanity, then, certainly, I do not see why a little water sprinkled upon his brow should not revive, resuscitate, and restore, and enable him to walk with God again, as Adam walked with him in paradise; but if the statement of God's word be true, that it is not a mere stun that has come upon humanity, but that man is dead in trespasses and sins, then I appeal to your common sense for an answer to my query, Who can raise the dead? None but that voice which shall ring through the graves of the dead, and echo through the homes of the living, raise the dead and change the living, can quicken man's dead soul, and give a new heart, and restore us to God, to holiness, and to happiness. Not, therefore, all the baptized are Christ's soldiers and gain this victory; and, in the next place, let me add, not every communicant is enlisted under Christ's banner. There are worthy and there are unworthy communicants; there are those that come, in the language of Augustine, and drink that wine with their lips and eat that bread with their teeth, but never receive the blessing nor the benefit of the purchase of the cross of Christ. You may depend on it that there has not been since Christ instituted the Lord's Supper a pure communion-table, nor will there be while it lasts; and therefore, if, instead of getting agitated and plunging into all sorts of extravagances in order to find the pure Church, you would pray, each for himself, that the Spirit of God would renew your own hearts, the pure Church would be far more quickly hastened than by the process that many now pursue. Not all communicants, then, are the people of God; because there are unworthy as well as worthy communicants.—In short, not all that seem outwardly the children of God are so really. It is perfectly possible to attend religious meetings in the month of May, in Exeter Hall, to read and support religious newspapers, and yet not be Christians; it is perfectly possible to contribute largely to the spread of the Gospel and the maintenance of its machinery, and to do it from false motives and for impure and unhallowed ends: in one word, to have a name to live by and yet to be dead—to have the form of godliness without its power—to be eulogised by man as the very perfection of Christianity, and yet to be denounced in heaven as an alien and a stranger to the cross, and an ally of Satan, and an enemy of Christ.

I have thus, then, shown you the negative signs—those who are not under Christ's banner, and who therefore cannot be said to overcome; let me now endeavor to show you, in the next place, the positive signs of those who do overcome, and who therefore obtain a right to the tree of life. I quote two texts extremely expressive on this point; they are from the Epistles of John: "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And again he says in another place, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" You must have noticed, in reading the Epistles of John—written by the same hand that wrote the Apocalypse, and inspired by the same Holy Spirit,—that the victory over the world, the victory over

sin and Satan, is to be achieved mainly, if not wholly, through the instrumentality of faith.—That man, therefore, who has true and lively faith in God—who has trust and confidence in Christ Jesus—who receives His word and rests upon it—who leans upon His sacrifice—who obeys His commandments—who anticipates His future glory—he has the victory that overcometh the world. You may ask, perhaps, In what respect does faith enable us to overcome the world? I answer, it is thus; Faith reveals to us things which are invisible to sense; for the eye, the ear, and the touch come in contact only with things material and above the horizon by which our world is bounded; but faith sees beyond the horizon; its eye penetrates the ever-involving clouds, and beholds in the midst of the battle, God its Father, Christ its Saviour, the Holy Spirit its Sanctifier; and it becomes so real to a Christian, that his faith is to him “the substance of things hoped for, the evidence of things not seen.” And so it enables him to overcome the world.

Again, faith is thus an element of victory, because it shows to the Christian greater excellencies in his Lord, and in the Gospel which that Lord has revealed, than in all the world besides. When sense loses friends, and money, and estates, it sits down and weeps, and despairs or commits suicide. When faith loses the world, or money, or friends, or home, it then begins to sing the psalm of victory, which shall be perpetuated in the realms of glory, and which was begun by Christ when he was made in the likeness of sinful flesh. Here now is faith, which is the victory that overcometh the world. “Although the fig-tree shall not blossom, neither shall fruit be in the vine; though the labor of the olive shall fail, and the field shall yield no meat; though the flocks shall be cut off from the fold, and there be no herd in the stalls;”—a Stoic would say, “I will neither feel nor mourn;” the Epicurean would say, “I will make the best of it, and try to get something else as a substitute for what I have lost;” humanity would sit down and wring its hands, and despond; but Christianity spreads her wings, and lifts her heart, and says what the inspiration of her God alone, and faith in that God can help her to sing,—“Yet will I rejoice in the Lord, and glory in the God of my salvation.” And this faith is the victory that overcomes the world. Faith is to the soul what the telescope is to the eye; it brings things that are remote to be as though they were near.—Hence, when there is true faith in the Christian's heart, it enables him to see that God is not a distant God, but a near God; that Christ is not a distant Saviour, but a near Saviour; that the Holy Ghost is not a distant Sanctifier, but a Sanctifier within him; that things which are distant to his sense are near as they are dear to a Christian's heart. And thus faith enables him, looking upon eternity as near, to tread down time as insignificant in comparison.

But there is another characteristic of faith, that accounts for its being the victory that overcomes the world. Faith has been called by old divines “the appropriating grace.” It is that grace which receives and appropriates to itself all that God has made known; and if it does so, it needs no great calculation to show you that such faith must overcome the world. Faith sees God as my Father—Christ as my Saviour—the Spirit as my Sanctifier—heaven as my home—eternity as my hope;—Christ's strength as mine to sustain me—Christ's wisdom as mine to guide me—Christ's heart as mine to sympathize with me—Christ's wing as mine to shelter me;—and thus faith becomes the victory that overcomes the world.—(To be continued.)

God Known by his Judgments.

(Concluded.)

The lesson of divine Providence which we are now considering, may be learned in a very impressive form by the story of Pizarro, the famous conqueror of Peru. He belonged to a nation at that time very powerful, and he added to her power. He belonged to a nation possessing a bigoted attachment to the Catholic religion, and, though himself destitute of the religious principle, he had those in his train who were eager to propagate the gospel, and communicate its blessings among the subjugated Peruvians. So far as his acts were those of the nation whose empire and wealth he enlarged, they would be more properly considered while treating of the divine judgments upon Christian countries. But we now consider them as belonging to the individual, in whose life and death we see illustrated that retributive justice which often overtakes transgressors in this life, and by means of which Jehovah is made known among men. In this regard we can scarcely find a more instructive example. His story has been made at once familiar and attractive by the pen of the historian of whom our country is justly proud. The ruling motives of Pizarro, in his daring career, were ambition and avarice. His bold schemes aimed at personal aggrandizement. This was the true guerdon of his vic-

tories, the real stimulus to his toils, and the price of his endless perfidies. This it was that gave a mercenary and vile character to his enterprise. Actuated by this, through what prodigies of crime and cruelty did he pass!

Having gained entrance, almost by miracle, into the heart of the country, he treacherously invited the reigning monarch, Atahualpa, to visit him in his quarters. The invitation was unsuspectingly accepted. The Inca, with numerous unarmed attendants, placed himself within the power of Pizarro. Suddenly and by a well concerted signal, the attack was made upon them, which caused the instant death of several thousands and the capture of their prince. This was considered by the Spaniards as a master-stroke of policy. Divine justice was to their view behind the clouds. They regarded it not. They rejoiced in the consternation that was spread throughout the whole realm. Pizarro was not slow in availing himself of the utmost advantage to be derived from the capture of Atahualpa. A bargain was concluded between them, that the Inca should obtain his liberty by filling with gold, to the height of nine feet, the apartment in which they were then conversing, and which was twenty-two feet long and seventeen wide. With incredible exertions he labored to fulfil the contract. Through the diligence of his devoted subjects, the gold ornaments and utensils were removed from the royal palaces, and from the temples, and other public buildings. The amount of the treasures which was received and divided among the Spaniards was more than fifteen millions of dollars. History has no parallel of such a booty falling to so small a band of conquerors. But it was of no avail to the captured Inca.—Pizarro had begun in perfidy, and the advantage he had gained only prepared him the more successfully to execute his perfidious designs to the full extent of their atrocity. The rumored mustering of Peruvian forces against the Spaniards was falsely charged upon the captive monarch. Other charges of a vague and foreign character were also brought against him. It was not difficult to obtain a verdict of guilty in a trial where all the power was on one side, and justice nowhere. The poor prince was in the path of his ruthless conquerors, and he was therefore taken away by a violent death. He had obtained for them all the gold he could, and they wanted nothing more of him. The treatment he received has ever been regarded by the Christian world as having left a stain upon the memory of Pizarro never to be effaced.

But the measure of crime, though fast filling up by this outrage, was not yet completely full. He practised unnecessary and even impolitic cruelties upon the conquered Peruvians. He delivered them up to his brutal soldiery. He abandoned the sacred cloisters to the lust of the licentious Spaniard. He gave up the villages and towns to pillage. He parcelled out the wretched natives like slaves, to toil for their conquerors in the mines. He practised his treacheries upon the Inca Manco subsequently to his perfidious treatment of Atahualpa. Neither did he spare his own countrymen when they stood in the way of his ambitious designs.—He could remorselessly shed their blood as well as the blood of the Peruvian. Let the fate of Almagro testify.

For a season Pizarro was permitted to prosper by the acts of treachery and cruelty by which his career was marked. But the day of vengeance at length came. The man who had brought so many others to a violent death was himself assassinated in his own palace. This event occurred on the Sabbath, the 26th of June, 1541. It was brought about not by the hands of the much injured Peruvians, but by his own countrymen, who felt themselves as deeply injured; by the friends of Almagro, who keenly felt the wrongs they endured not only by the betrayal and butchery of their leader, but by the insults offered to themselves in the insolence of power. How many readers of the wondrous story of the Peruvian conquest have been led to reflect on the manifestation of the retributive justice of Providence, in the termination of Pizarro's earthly career! How naturally does it remind us of the passages of Holy Writ: “I have seen the wicked in great power, spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, but he could not be found. Lo, this is the man that made not God his strength, but travelled in the abundance of his riches, and strengthened himself in his wickedness. The righteous also shall see it, and shall fear.” The poet Southey has given the moral which thousands undoubtedly have felt, in the epitaph inscribed on the column erected in the birth-place of Pizarro:

“Pizarro here was born; a greater name
The list of glory boasts not. Toil and pain,
Famine and hostile elements, and hosts
Embattled, failed to check him in his course—
Not to be wearied, not to be deterred,
Not to be overcome. A mighty realm
He overran, and with relentless arm
Slew or enslaved his unoffending sons,
And wealth and power and fame were his rewards.
There is another world beyond the grave,
According to their deeds where men are judged;

O reader! if thy daily bread be earned
Ay daily labor—yea, however low,
However wretched, be thy lot assigned,
Thank thou with deepest gratitude the God
Who made thee, that thou art not such as he.”

It has been observed by the careful readers of the “Conquest of Peru,” that most of the Spanish leaders in the enterprise, after having triumphed for a season in their violent deeds, came at last to a violent death; tasting themselves the bitterness of that cup which they had so often presented to the lips of others.—We have not space for particulars, but they all go to illustrate yet more the same lessons of wisdom we have already derived from the life and death of Pizarro. In them we find the truth displayed, that “the Lord is known by the judgments which he executeth.”

The experience and observation of the reader will readily supply him with other examples of the same sort as the forementioned, and fraught with the same moral lessons. All history is full of them. In the common walks of life they are too numerous to attract that attention, or lead to that serious thought, which the best good of society demands. They will become less numerous, as the purifying influences of the Gospel shall be more widely extended and more deeply felt. In the mean time, in the process of their diminution in number, those which do occur will be more marked, more pondered, and more salutary. The very fact that through the greater prevalence of truth and righteousness in the earth, the Lord is better known by the judgments he executeth, will tend to produce the infrequency of those crimes which call for such judgments. How impressive will be the thought hereafter, when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ, that through all this tract of time, from the fall to the placing upon the Saviour's head the crown of all the earth, the Lord has been preparing the way by the sanctified use of his judgments! Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!

A deep impression has been left upon the heart of this community by a capital trial, the most extraordinary that has ever occurred in this country. This is not the place to speak of it in all its bearings. It is introduced merely to give new emphasis to the words placed at the head of this article. Can it be doubted, that through this awful scene of crime, grief, sympathy, indignation, punishment, and woe, “the Lord is making himself known by the judgments which he executeth?” Has it not produced an uncommon solemnity upon the minds of all?—Has it not produced an unusual sense of the evil of sin, and of the lengths to which the depraved affections may go, in spite of education and high standing in society? Are not this solemnity and this sense of the sinfulness of man salutary? Will they not lead many sinners to repentance and a holy life? The people of New England have the reputation of being a religious people. Surely, this reputation is not altogether undeserved. For this very reason they will the better learn the lesson of wisdom which is now taught them in so terrific a form. There are portions of the world in which but little sensation is occasioned by such a scene of blood. The greatness and the useful tendency of the sensation among us is to be attributed to that strong religious sentiment which has rendered atrocious crime so rare.

Panoplist.

Sunday Amusements on the Last Day.

Not only the fashion of the world, but the world itself passeth away. The day cometh when all the glory of the world shall be remembered only as a dream when one awaketh. No longer shall the earth exhibit any of those scenes which now delight our eyes. The whole beautiful fabric is thrown down never more to arise. As soon as the destroying angel has sounded the last trumpet the everlasting mountains fall; the foundations of the world are shaken: the beauties of nature, the decorations of art, the labors of industry; perish in one common flame. The globe itself shall either return to its ancient chaos, without form and void; or, like a star fallen from the heavens, shall be effaced from the universe, and its place shall know it no more.

How many projects and designs shall that day suddenly confound? What long contrived schemes of pleasure shall it overthrow? What plans of cunning and ambition shall it utterly blast? How miserable they, whom it shall overtake in the midst of dark conspiracies, of criminal deeds, or profligate pleasures? In what strong colors is their dismay painted, when they are represented in the book of Revelation, as calling to the hills and mountains to cover them? They, how blest, whom that day shall find employed in religious acts, or virtuous deeds; and in the conscientious discharge of the duties of life; in the exercise of due preparation for the conclusion of human things, and for appearing before the great Judge of the world!

Amidst these terrors of the last day, let us contemplate the soul of man, as remaining unhurt in the midst of this general desolation, when the whole animal creation perishes, and the whole frame of nature falls into ruins.—What a high idea does this present, of the dignity pertaining to the rational spirit? The world may fall back into chaos; but, superior to matter, and independent of all the changes of material things, the soul continues the same. When the heavens pass away with a great noise, and the elements melt with fervent heat, the soul of man, stamped for immortality, retains its state unimpaired; and is capable of flourishing in undecaying youth and vigor.—Very different, indeed, the condition of human spirits is to be, according as their different qualities have marked, and prepared them, for different future mansions. But for futurity, they are all destined. Existence, still, is theirs.—The capacity of permanent felicity, they all possess, and, if they enjoy it not, it is owing to themselves.

Here, then, let us behold what is the true honor and excellence of man. It consists not in his body; which, beautiful or vigorous as it may now seem, is no other than a fabric of dust, quickly to return to dust again. It is not derived from any connection he can form with earthly things, which, as we have seen, are all doomed to perish. It consists in that thinking part, which is susceptible of intellectual improvement and moral worth; which was formed after the image of God; which is capable of perpetual progress in drawing nearer to his nature; and shall partake of the divine eternity, when time and the world shall be no more.—This is all that is respectable in man. By this alone, he is raised above perishable substances, and allied to those that are celestial and immortal. This part of our nature, then, let us cultivate with care; and on its improvement, rest our self-estimation. If, on the contrary, suffering ourselves to be wholly immersed in matter, plunged in the dregs of sensuality, we behave as if we were only made for the body and its animal pleasures, how degenerate and base do we become! Destined to survive this whole material system, sent forth to run the race of immortality and glory, shall we thus abuse our Maker's goodness, degrade our original honor, and sink ourselves into deserved misery?

Dr. Blair.

For the Herald.

The Two Covenants.

BY O. E. FASSETT.

“Seeing then that we have such hope, we use great plainness of speech.”—2. Cor. 3:12.

(Concluded.)

We can now, in a great measure, comprehend the meaning of the apostle in the text we have chosen for the chapter: “Seeing then that we have such hope, we use great plainness of speech.”—v. 12. But he adds: “And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.”—v. 13.

Upon this verse we remark, that the vail over Moses' face was typical, illustrative of the fact, that those under the Old Covenant could not see distinctly and clearly to the end of that which is abolished. As the apostle says: “For they being ignorant of God's righteousness, &c., have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.”—Rom. 10:4. The figure in the mind of the apostle was this: An individual placed in a dark recess, or an obscure dungeon, must be brought gradually to the light in order to see. Were he brought at once out into the light of a meridian sun, he could see nothing, for the great light would overpower the nerve and bewilder the sight. If such assurance is brought out gradually, by letting in the light as he can bear, the dilated pupil will gradually contract, so that he could see distinctly every object.—Such was the Old Testament. The Gospel, the plan of salvation, the New Covenant, the ministration of the Spirit, was not unfolded all at once upon a darkened world, but under a vail. The Law was our schoolmaster, to instruct and lead to Christ, and hence the apostle could say, that the “mystery in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.”—Eph. 3:5.

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.”—vs. 14, 15.

A correct understanding of this passage would prevent many errors of the present time. Old Testament predictions are brought forward with all the soberness and gravity in the world, and imposed on the Church as their rule of faith and

practice, when, too, they are given right in the face of New Testament revelations. Let an individual read the Old Testament to the exclusion of the light of the New, (as do the Jews,) and they remain in the same obscurity as regards the full intent of the New Covenant and the plan of salvation through Christ, as did those living under that Testament. They have no clear views of justification by faith, no clear and distinct views of the character of the Messiah, the offices he assumes and fills, no clear and distinct views of the inheritance belonging to the New Covenant. They confound all together, and are in the same dilemma with the Jew as to harmonizing how Christ can be King, and yet suffer, &c.; how he could "abide for ever," and yet die; how he promised to Abraham the land of Canaan, and yet it is "the world."

Let me repeat the apostles words: "Until this day remaineth the same vail untaken away in the reading of the old testament." If you wish, therefore, to form a judgment on any promises relating to the future, do not walk simply by the dim light of the moon, but let the sun pour its beams upon the predictions: and if you have the concurrent testimony of both Testaments, rest assured that you have gained the true meaning of those promises. For example: Some tell us that the city described in Ezek. 46-48 chaps. is yet to be built, with all the paraphernalia of the old Jewish ritual, there described. But where is there such a city spoken of or described under the New Covenant?—Where? There is not an allusion to such a city, temple, nor sacrifices; but enough to show that such a state never can take place under the New Covenant, which came into effect at the death of Christ.—Heb. 9:16. If such a city was never built under the Old Covenant, it was because it rested upon conditions implied or expressed, as were all such promised blessings to that nation, which conditions being not fulfilled on their part, they forfeited the promised good. Accordingly we find that that city was presented the children of Israel in the 25th year of their captivity at Babylon, while their city and temple were in ruins. Ezekiel is commanded to show them the pattern, and to say to them: "If they be ashamed of their iniquities, let them measure the pattern," &c. But what is the fact in the case? The Jews, on their restoration as a people, did not put away their sins, &c., and were severely rebuked by both Ezra and Nehemiah. Consequently, a new city and temple, with different dimensions, were then built, but the holy Sheshkinah never visited it as at the first.—Read Jer. 18:7-10.

But do we find under the Old Covenant the promise of a new earth as an inheritance for God's people? Yes.—Isa. 65:17. Do we find the same in the New? We do: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13. "And I saw a new heaven and a new earth," &c.—Rev. 21:1. Here we walk by the light of both Testaments, and cannot stumble. Do we find the promise of a city under the Old Covenant? The twelve stones in the breast-plate of the High Priest were typical of that city promised to Abraham. The prophet says: "Behold, I create Jerusalem a rejoicing, and her people a joy," &c.—Isa. 65:17-19. Do we have given us any assurance of such a city under the New Covenant? Yes: "And I John saw the holy city, New Jerusalem."—Rev. 21:2-4. "Abraham looked for a city, whose builder and maker is God."—Heb. 11:10. "For here we have no continuing city, but we seek one to come."—Heb. 13:14. "Jerusalem which now is, is in bondage with her children; . . . but Jerusalem which is above is free, which is the mother of us all."—Gal. 4:22-31. Thus clearly and distinctly can we harmonize both the Old and New Testaments in regard to the only inheritance that is to be enjoyed under the New Covenant. No one can be warranted in classing the obscure prophecies given under the vail of the Old Covenant, with those given under the New, unless there be this correspondence.

"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it [the heart, and not the Jews,] shall turn to the Lord, the vail shall be taken away."—vs. 15, 16. See chap. 4:3, 4, 6. These passages will show that the veil is on the heart of the unbeliever as well as the Old Covenant.

V. 17.—There is "the Lord himself" in person, and there is his Spirit. The apostle speaks of the "ministration of the Spirit," and Christ has said: "Lo I am with you always, even unto the end of the world." By his Spirit he is present with us. We expect, however, in the enjoyment of the inheritance to have him personally with us.—Rev. 7:17.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—v. 18.

Read this passage in connection with the following: "So that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory was to

be done away."—v. 7. "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."—v. 13. "But we all, with open face, beholding as in a glass the glory of the Lord."—v. 18. By thus reading these verses in connection, we at once perceive that the design of the apostle is to contrast the two mediators, and show the superior sanctifying and saving power of Christ over that of Moses!

Moses' glory was obscured by a vail,—his face could not be seen. But we hold with open (unveiled) face, the glory of the Lord, though we see not his person, yet we see him as reflected in a glass: "beholding as in a glass the glory of the Lord." The figure in the mind of the apostle, as illustrative of his idea, is this: Two persons may be so placed in a room, or in different apartments, where they do not see each other in persons, and yet, by the aid of a mirror, they may see themselves reflected in so distinct a manner, as at once to recognize each other. So it is with Christ, the Mediator of the New Covenant. We do not see his person,—He is within the vail; but we behold "as in a glass" his glory. The gospel is a perfect mirror, which reflects and gives us a true view of his character. In the writings of the Evangelists and Apostles, we learn his early history, his baptism, his public ministry, his apprehension while in the Garden, his exaltation on the cross, his death, his burial, his resurrection, his forty days' sojourn on earth afterward, to give infallible proofs of his resurrection to his disciples, (Acts 1:3,) his ascension to the "right hand of the Majesty on high," where he is glorified and exalted as a Prince and a Saviour, and of his coming again to earth, as the returning Nobleman, invested with authority to take the Kingdom, put down all opposing rule, destroy his enemies, and exalt his saints to reign with him forever! And while we look for this blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," we are changed into the same image from glory to glory, as by the Spirit of the Lord." (1.) We "put on the new man, which is renewed in knowledge, after the image of him that created him."—Col. 3:10. (2.) "As we have borne the image of the earthly, we shall also bear the image of the heavenly, Adam."—1 Cor. 15:27-49. "For our conversation is in heaven, from whence we also look for the Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body," &c.—Philip. 3:20, 21. Thus the sanctifying and saving power of Christ upon believers results in both a moral and a physical change, perfected only when he shall appear "the second time, without sin unto salvation."

Brethren, when we consider, therefore, that we are embraced as heirs of the New Covenant, that we enjoy not only the present privileges it affords, but the prospect that we shall be participants of its inheritance, of a resurrected and glorified body like that of Christ, our risen Lord, how heartily and truly can we adopt the sentiment of the text—"Seeing, then, that we have such hope, we use great plainness of speech." Let us even be ministers of the New Testament, and aim to be "able ministers" of it, by seeking divine aid and grace. Let us not return to the defence of the Old, which the apostle says "is done away."—v. 11.

Jesus—Justice—Sinner.

"Enter not into judgment," &c.—Psalm 143:2.

Jesus. Bring forth the prisoner.
Justice. Thy commands
Are done, just Judge; see there thy prisoner stands.
Jesus. What has the prisoner done? say, what's the cause
Of his commitment?
Justice. He hath broke the laws
Of his gracious God! conspired the death
Of that great Majesty that gave him breath,
And heaps transgression, Lord, upon transgression.
Jesus. How know'st thou this?
Justice. Even by his own confession.
His sins are crying; they cry aloud,
They cry to heaven; they cry to heaven for blood!
Jesus. What say'st thou, sinner? hast thou
ought to plead
That sentence should not pass? hold up thy head,
And show thy brazen, thy rebellious face.
Sinner. Ah, me! I dare not; I'm too vile and base
To tread upon the earth; much less to lift
Mine eyes to heaven; I need no other shrift
Than mine own conscience; Lord, I must confess,
I am no more than dust, and no whit less

Than my indictment styles me. Ah! if thou
Search too severe, with too severe a brow,
What flesh can stand? I have transgressed thy laws;
My merit pleads thy vengeance; not my cause.

Justice. Lord, shall I strike the blow?
Jesus. Hold, Justice, stay;

Sinner, speak on; what hast thou more to say?

Sinner. Vile as I am, and of myself abhorred,
I am thy handiwork, thy creature, Lord,
Stamped with thy glorious image; and at first

Most like thee, though now a poor, accursed,
Convicted catiff, and degenerated creature,

Here trembling at thy bar.

Justice. Thy fault's the greater.
Lord, shall I strike the blow?

Jesus. Hold, Justice, stay;
Speak, sinner, hast thou nothing else to say?

Sinner. Nothing but mercy, mercy. Lord! my state

Is miserable, poor and desperate;
I quite renounce myself, the world, and flee

From sin to Jesus, from myself to thee.

Justice. Cease thy vain hopes; my angry God
has vowed

Abused mercy must have blood for blood.

Shall I yet strike the blow?

Jesus. Stay, Justice, hold:
My bowels yearn, my fainting blood grows cold

To view the trembling wretch; methinks I spy

My father's image in the prisoner's eye.

Justice. I cannot hold.

Jesus. Then turn thy thirsty blade
Into my side; there let the wound be made;

Cheer up, dear soul; thy life's redeemed by mine;

My soul shall smart, this heart shall bleed for thine.

Sinner. O, boundless grace! O, love beyond degree!

The offended dies, to set the offender free!

Zion's He Eld.

Literary Rank of the Koran.

In his late speech before the Massachusetts Bible Society, that distinguished statesman and scholar, Edward Everett, exalts the Bible by a comparison of its literary quality with that of the books esteemed sacred in other Eastern countries:

"I have several times in my life," said Mr. Everett, "attempted to read the Koran. I have done so lately. I have approached it with a highly excited literary curiosity. I have felt a strong desire to penetrate this great mystery of the Arabian desert. As I have, in some quiet Turkish town (for in the provincial Turkish towns is little of the bustle of our western life,) listening at the close of day to the clear calm voice of the muezzim, from the graceful minaret, calling the faithful to evening prayer—as I have mused on the vicissitude of all human things, beneath the venerable dome of St. Sophia's, I have, I may say, longed to find some rational ground of sympathy between Christianity and Islamism; but any thing more repulsive and uninviting than the Koran I have seldom attempted to peruse, even when taken up with these kindly feelings. And yet, sir, you are well aware that it is not conceived in a spirit of hostility to the Old and New Testaments, but recognizes them both as Divine Revelations. With such portions of the sacred book of the Hindoos as have fallen in my way, the case is far worse. The mythological system contained in them is a tissue of monstrosities and absurdities, by turns so revolting and nauseous as to defy perusal, except from strong motive of duty or of literary curiosity, which would prompt the investigation. I really believe, sir, that few things would do more to raise the Scriptures in our estimation, than to compare the Bible with the Koran and the Vedas. It is not a course of reading to be generally recommended. The books are scarce, and, as I have said, their contents eminently repulsive; but I will venture to say to those whose professional duty it is to maintain the sacred character of Christian Scripture, that I know of scarce any line of reading which might be taken up with greater advantage, for the purpose of fair comparison, than that of the sacred books as they are called, of the Mohammedans and Hindoos."

The Model Preacher.

The apostle Paul was a model preacher of the pure Gospel of salvation. He looked at his perishing fellow-men in the light of its flam-

ing truths, and preached these truths with an intense desire to save their souls. The Gospel made revelations to his mind, which he felt deeply were worthy of all acceptance: and he proclaimed them with all the earnestness which such a conviction could inspire. He was an argumentative preacher, we must admit, eminently so; but his arguments were like those by which a friend on shore would persuade a drowning man to seize upon the means of salvation thrown out to him. His aim was not to give his hearers an intellectual entertainment; he preached not in the enticing words which man's wisdom teacheth, but in words which the Holy Ghost teaches, from a deep experimental knowledge of the truths he preached. So it was with John Bunyan. Never did his preaching produce such an overwhelming effect upon the impenitent, he tells us, as when his own soul was driven almost to despair, under the crushing sense of the tremendous realities which he preached.

There are certain effects of preaching, which furnish a pretty accurate criterion of its character—whether it is a pure or an adulterated Gospel. A pure Gospel, preached "in demonstration of the Spirit and of power," is calculated to excite other emotions in the heart than an admiration for the preacher's power. Instead of admiring the preacher, it will teach him to abhor himself. Himself and his God and Judge, rather than the preacher, will be the subject to occupy his thoughts and interest his heart. It was a high eonionium which the King of the French bestowed on Massillon, when he said to him, "I have heard many fine preachers, and have admired them; but when I hear you I always go away dissatisfied with myself."

Central Christian Herald.

Lax Theology.

We regret to believe it, but it must be conceded, that the danger of our times lies in the direction of a lax theology—a theology correct perhaps in form, but low and weak in practical enforcement. There is often a shrinking from a bold and earnest statement of that high, stern, old fashioned theology which made strong men in the days of our fathers—a hesitation to lay at the door of human nature the charge of a deep and damning depravity, and a consequent obscuration of the cross, and the glorious doctrines of grace which cluster around it. There is indeed no danger that these doctrines will pass permanently from the faith of the Church, for truth perishes never. They have passed through long days of obscurity, but they have ever dawned anew at length with increasing splendor. The future will hardly be worse in this respect than the past has been; we may hope, not so bad. The experience of the Church will have taught her to cleave to these doctrines as the true means of edification to believers, and the true weapons for the conquest of the world. We cannot be too careful to guard against doctrinal declines—let us contend earnestly for the faith once delivered to the saints. On this faith let every Christian treasure his personal hopes of heaven; here let him rest his reliance for revivals, for the overthrow of superstition and error in nominal Christendom—for missions among the heathen, for social progress, for the temporal and eternal redemption of humanity.

N. Y. Recorder.

Be Careful of your Words.

Words are the signs of our ideas. They give joy or sorrow according to the manner in which they are spoken. Words of kindness fall like music on the listening ear, while angry words make discord, and are the cause of many unpleasant feelings.

Be careful of your words. If some things are said which do not please you, will it help the matter to show your displeasure by "adding dry fuel to the fire already so hot," too hot to stir with angry words. Words are remembered when the tongue that uttered them is silent in death, and how pleasant it would be for any of us, could we live, to do right, and not offend in word. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Perhaps nothing is so difficult to govern as the tongue. How unruly! No man can tame it! How rapidly it runs, but too often "like the race-horse, the faster it goes the less weight carries." The words which fall in haste often do mischief—like a spark touching powder, a report is heard, and many are inquiring about the story. Words should never be used to encourage wrong doing; but we should use them in pleading for the suffering, and in persuading the doubting to walk in the right path.

How gladly, were it in our power, would we call back words hastily spoken, which unintentionally have caused tears unbidden to flow from those we love. But, when once spoken, they are enrolled in the book that registers the words and actions of our lives.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 19, 1880.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

THE VICTORY OVER DEATH.

The issue of the conflict between the saints and death was decided when the LORD arose. He met the enemy on his own territory, his own battle-field, and overcame. He entered the palace of the king of terrors, and there laid hold of the strong man, shaking his dwelling to its foundations as he came forth, carrying away its gates along with him, and giving warning of being about to return, in order to complete his conquest by "spoiling his goods," and robbing him of the treasures which he had kept so long,—the dust of sleeping saints.

The first act of spoiling the strong man of his goods begins at the resurrection. Of this we have already spoken generally; but the subject is so largely dwelt upon in Scripture, that something more special is needed. For it is a hope so fruitful in consolation to us who are still sojourners in a dying world like this, and yet so little prized, that we must not pass it slightly by.

Let us look at it in the aspects in which the apostle spreads it out before us in the 15th of his first Epistle to the Corinthians.

The vision which he there holds before us, is one of glory and joy. It is a morning landscape, and contrasts brightly with present night and sorrow.—It draws aside the veil that hides from view our much-longed-for heritage, showing us from our prospect-hill the excellence of the land that shall so soon be ours,—plains richer than Sharon, valleys more fruitful than Sibmah, mountains goodlier than Carmel or Lebanon. The *then* and the *now*, the *there* and the *here*, are strangely diverse. Here the mortal, there the immortal; here the corruptible, there the incorruptible; here the earthly, there the heavenly; here the dominion of death, there death swallowed up of victory; here the grave devouring its prey, there the spoiler of the grave coming forth in resurrection-power, to claim each particle of holy dust, undoing death's handiwork, spoiling the spoiler, bringing forth in beauty that which had been laid down in vileness, clothing with honor that which had been sown in shame.

"The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed!" All this "in a moment, in the twinkling of an eye." Other changes are gradual, this sudden. There is the ebbing and the flowing; there is the growing up into manhood, and the growing down into old age; there is the slow opening of spring into summer, and of summer into autumn; but this shall be unlike all these changes. It shall be instantaneous,—like the lightning's flash, or the twinkling of an eye. He who spake and it was done, shall speak again, and it shall be done; he who said, Let there be light, and there was light, shall speak, and light shall come forth out of the grave's thick darkness.

"This corruptible shall put on incorruption!" There will be an entire casting aside of mortality, with all its wrappings of corruption, with all its relics of dishonor. Every particle of evil shall be shaken out of us, and "this vile body" transfigured into the likeness of the Lord's own glorious body. We entered this world mortal and corruptible; all our life long we are imbibing mortality and corruption, becoming more and more thoroughly mortal and corruptible; the grave sets its seal to all this, and crumbles us down into common earth. But the

trumpet sounds, and all this is gone. Mortality falls off, and all pertaining to it is left behind. No more of dross or disease in our frame. We can then defy sickness, and pain, and death. We can say to our bodies, be pained no more; to our limbs, be weary no more; to our lips, be parched no more; to our eye, be dim no more.

"O death, where is thy sting?" He that hath the power of death is the devil, the old serpent, and he torments us here. Sin gave him his sting, and the law gave sin its strength; but now that sin has been forgiven and the law magnified, the sting is plucked out. The stinging begins with our birth; for life throughout is one unceasing battle with death, until, for a season, death conquers, and we fall beneath his power. But the prey shall be taken from the mighty and his victims rescued for ever.—Now sin has passed away, and what has become of death's sting,—its sharpness, its pain, its power to kill? It cannot touch the immortal and the incorruptible!

"O grave, where is now thy victory?" A conqueror all along hast thou been,—never yet baffled,—thy course one perpetual triumph,—the ally of death, following in his footsteps; not only smiting down the victim, but devouring it, taking it into thy den, and consuming it bone by bone, till every particle is crumbled into dust, as if to make victory so sure that a retrieval of it would be absolutely impossible.—Yet thy victories are over; the tide of battle is turned in the twinkling of an eye. Look at these rising myriads,—thou canst hold them no longer: thou thoughtest them thy prey, when they were but given to keep for a little moment. See these holy ones, without one spot, not one stain on which thy sting, O death, can fasten; not a weakness, which might encourage thee again to hope for a second victory! All thy doings of six thousand years undone in a moment! Not a scar remaining from all thy many wounds; not a trace, or disfigurement, or blot,—all perfection,—eternal beauty! And look at these other holy ones, also glorified! They have not tasted death, nor passed down into the grave.—Over them thou hast had no power. Thou hast waged war with them in vain. They have seen no corruption, and they remain monuments that thou wert not invincible. They have defied thy power, and now they are beyond thy reach!

Ah, this is VICTORY! It is not escaping by stealth out of the hands of the enemy, it is conquering him! It is not bribing him to let us go; it is open and triumphant victory,—victory which not only routs and disgraces the enemy, but swallows him up,—victory achieved in righteousness, and in behalf of those who once had been "lawful captives."

And the victor, who is he? Not we, but our Brother-king. His sword smote the mighty one, and under his shield we have come off conquerors. The wreath is his of victorious battle, not ours; we are the trophies, not the conquerors. He overcame. How? By allowing himself to be overcome! He plucked the sting from death. How? By allowing it to pierce himself! He made the grave to let go its hold. How? By going down into its precincts and wrestling with it in the greatness of his strength. He brought round the law which was against us to be on our side. How? By giving the law all that it sought, so that it could ask no more either of him or of us.

How complete the victory over us seemed for a while to be! yet how complete the reversal! These enemies are not only conquered, but more than conquered. No trace of their former conquests remains. We not only live, but are made immortal. We not only are rescued from the corruption of the grave, but made incorruptible for ever.

Victory, then, is our watchword. We entered on the conflict at first, assured of final victory by Him who said, "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live, and whosoever liveth and believeth on me shall never die;"—by him who to all his many promises of spiritual life and blessing added this, "and I will raise him up at the last day." When taking up sword and shield, we were sure of success; we could boast when putting on the harness as he that putteth it off in triumph. Victory was our watchword during every conflict, even the hardest and the sorest. Victory was our watchword on the bed of death, in the dark valley, when going down for a season into the tomb. Victory is to be our final watchword when re-appearing from the grave, leaving mortality beneath us, and ascending to glory.

"Then shall JEHOVAH God wipe away tears from off all faces."—Isa. 25:8; 30:19; 35:10; 60:20; Jer. 31:12; Rev. 7:17; 21:4. We shall weep no more. The furrows of past tears are effaced. Tears of anguish, tears of parting, tears of bereavement, tears of adversity, tears of heart-breaking sorrow, these are forgotten. We cannot weep again. The fountain of tears is dried up. God our Lord wipes off the tears. It is not time that heals the sorrows of the saints, or dries up their tears; it is God; God himself; God alone. He reserves this for

himself, as if it were his special joy. The world's only refuge in grief is *time*, or pleasure; but the refuge of the saints is God. This is the true healing of the wound; and the assurance to us that tears once wiped away by God cannot flow again.

"The rebuke of his people shall he take away from off all the earth."—Isa. 25:8. As he is to do this for Israel, so also for the church. Rebuke, reproach, persecution, have been the church's lot on earth. The world hated the Master, and they have hated the servant. The "reproach of Christ," (Heb. 11th,) is a well known reproach. Shame for his name is what his saints have been enduring, and shall endure until he comes again. But all this is to be reserved. Soon the world's taunt shall cease. They shall scorn no more; they shall hate no more; they shall revile no more, and no more cast out our names as evil. Honor crowns the saints, and their enemies are put to shame. It is but one day's reviling before men, and then an eternity of glory in the presence of God and of the LAMB. Then the name of saint shall be a name of glory, both in earth and heaven.

Why shrink then from the world's reproach, when it is but a breath at the most, and when we know that it so soon shall cease? Why not rejoice that we are counted worthy to suffer shame for the name of Jesus, when we know that all that afflicts us here is not worthy to be compared with the glory that shall be revealed in us? The morning, and the glory which the morning brings with it, will more than compensate for all. Let us be of good cheer then, and press onward, through evil report as well as through good, having respect unto the recompense of reward.

"Creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." That morning which brings resurrection to us brings restitution to creation—deliverance to a groaning earth. The same LORD that brings us out of the tomb, rolls back the curse from off creation, effacing the vestiges of the first ADAM's sin, and presenting a fresh memorial of the second ADAM's righteousness. Happy world! when Satan is bound, when the curse is obliterated, when the bondage is broken, when the air is purged, when the soil is cleansed, when the grave is emptied, and when the risen saints take the throne of creation to rule in righteousness with the sceptre of the righteous King.

Resurrection is our hope; our hope in life, our hope in death. It is a purifying hope. It is a gladdening hope. It comforts us when laying in the grave the clay of those whom we have loved. It cheers us when feeling the weakness of our own frame, and thinking how soon we shall lie down in dust. It refreshes and elevates when we remember how much precious dust earth has received since the day of righteous ABEL. How sweet that name—RESURRECTION! It pours life into each vein and vigor into each nerve at the very mention of it!

It is not carnal thus to bend over the clay-cold corpse and long for the time when those very limbs shall move again; when that hand shall clasp ours as of old; when those eyes shall brighten; when those lips shall resume their suspended utterance; when we shall feel the throbbings of that heart again! No, it is scriptural, it is spiritual. Some may call it *sentimental*; but it is our very nature. We cannot feel otherwise, even if we would. We cannot but love the clay. We cannot but be loth to part with it. We cannot but desire its re-animation.—The nature that God has given us can be satisfied with nothing less. And with nothing else has God purposed to satisfy it. "Thy brother shall rise again." "Them that have been laid to sleep by Jesus will God bring with him."

We feel the weight of that mortality that often makes life a burden; yet we say, "Not that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." We lay within the tomb the desire of our eyes, yet we cling to the remains, and feel as if the earth that struck the coffin were wounding the body on which it falls. At such a moment the thought of opening graves and rising dust is unutterably precious. We shall see that face again. Not only does the soul that filled that clay still live; but that clay itself shall be revived. Our risen friend shall be in very deed—form, look, voice—the friend that we have known and loved.—Our risen brother will be all that we knew him here when, hand in hand, we passed through the wilderness together, cheered with the blessed thought that no separation could part us long, and that the grave itself could unlink neither hands nor hearts.

Rev. H. Bonnar.

WALKING WITH GOD.

If I walk with a friend, it is a reality to me that I do so walk. The mental and moral agreement between us, is no less a reality than the acts of physical agreement; it is no less a reality, because it is invisible.

"ENOCH walked with God three hundred years, and was not; for God took him." Enoch held a

uniform—if not uninterrupted—spiritual correspondence with God. Also NOAH, ABRAHAM, DANIEL, and JOB, were men highly distinguished for walking with God. With a cheerful sobriety they studiously avoided everything that tended to break their friendship from God. They regarded God as—beyond all comparison—their best and most worthy friend.

The same, and more, is true of JESUS CHRIST as a man. He did *always* those things which were pleasing in his Father's sight. O how exalted is humanity, when Divinity stoops to raise it up.

But we are called upon to follow *His example*, "who did no sin, neither was guile found in his lips." JOHN says, (1 John 2:6) "He that saith he abideth in him, ought himself also so to walk, even as he walked." Does not "ought" affirm obligation? It does. And what we ought to do, we may do. But whosoever shall attain this manner of life—at once simple and sublime—will exclaim with PAUL, "It is not I, but the grace of God which was with me." Now if PAUL and ENOCH were nothing in themselves, why may not Christians of the present day walk with God as truly, and as closely, as those of ancient time? They may: for "all things are possible to him that believeth." B. M.

LECTURES ON THE 24th OF MATT HEW.

BY J. LITCH.

LECTURE II.—THE AGES, OR DISPENSATIONS.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3.

(Concluded from our last.)

Having showed the Jewish age, or dispensation, to have been a period of national probation for the perpetual national enjoyment of the land of Canaan and the divine government; and that the probation necessarily ended at the coming of CHRIST and his official rejection by the rulers of the nation; we shall now inquire

WHAT IS THE CHRISTIAN DISPENSATION, AND WHAT IS MEANT BY ITS END?

The Christian dispensation is a period of individual probation of both Jews and Gentiles, for the possession and enjoyment of what the Jews as a nation forfeited and lost,—viz: The land of promise for an everlasting possession, and the everlasting reign of Messiah.

This will appear evident by a consideration of the parable related in Matt. 22d. After having in the 21st chapter declared to the Jews that the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof, he continued (ch. 22) to say, "The kingdom of heaven is like a certain king which made a marriage for his son," &c. At supper time he sent his servants to call the invited guests. But they made light of it, and went, one to his farm, and another to his merchandise. The remnant took his servants and entreated them spitefully and slew them. "When the king heard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burned up their city." Thus far the parable presents a striking history of the Jews. JOHN, JESUS, the twelve, and the seventy, had each in turn gone to them and informed them that the kingdom of heaven was at hand. And the result was a rejection of the call, and the murder of JOHN and CHRIST; which was followed by the destruction of their city. "Then said the king to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

Here we have the gospel message, sent by CHRIST after his resurrection, to all the world. But instead of embracing a nation promiscuously, as before, all mankind are invited, and then at the close of the day, a selection, according to qualification, will be made from the invited guests. "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—vs. 10-15.

This is a formal suspension of the establishment of the kingdom of heaven from his first to his second Advent, and the day of judgment. The failure did not take place because the wedding was not ready, but because the guests were unworthy. The kingdom of heaven is like this procedure. The Jews were the invited guests, but losing their right, it is to be bestowed on those who use the means to secure a preparation, by putting on a wedding-garment. How solemn the reflection, that we are invited to be guests, and that we shall soon pass the review, and our doom be fixed! The man who had not on a wedding-garment is the representative of the many, who, although called, will not be chosen. Shall we be so unhappy as to be found among that class!

This parable fairly illustrates the nature of the gospel dispensation, and its results on different classes who come under the sound of the gospel.

The gospel dispensation does not differ essentially from the time before it, except in one respect. The gospel was preached to the antediluvians, to ABRAHAM, and to the Jewish church, as well as to us. The Holy Spirit strove with men then, as now. The believer was then, as well as now, justified by faith. But they looked forward to a SAVIOUR to come, while we believe in one who has come and suffered. The ages are diverse in that respect, but not essentially so in any other. Both offered to man salvation on the same conditions, and rendered them responsible to the same judgment.

THE END OF THE WORLD OR DISPENSATION,

will transpire when the body of CHRIST shall be perfected, or full. At the end of the age, the commission of CHRIST to preach the gospel to every creature in all the world, expires. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."—Matt. 28:19, 20.

2. Then the time of separation between the righteous and the wicked shall come. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:38-43.

3. The end will be introduced by the sounding of the seventh trumpet. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."—Rev. 10:5-7.

The mystery of God finished, is the completion of the body of CHRIST, composed of Jews and Gentiles. "How that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of CHRIST, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in CHRIST by the Gospel."—Eph. 3:3-6. The period of probation for securing the blessings of the promised land and kingdom of God will be closed. Then he that is filthy will be filthy still, and he that is holy will be holy still.

I have already remarked, that I consider the coming of CHRIST and end of the world, to be two distinct events. The one, the end of the world, to precede the other a short period. On this point I coincide with the following, written by Mr. MILLER in 1840, and published in the *Signs of the Times*, Sept. 1st., 1840:—

"Yours and Bro. Litch's pieces on the closing of the door of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good, &c.

"Take notice, the tares and wheat grow together until the harvest.—v. 30. The harvest is the end of the world. Now let me ask, Can this scripture be true, and, at the same time, Campbell's and Dowling's millennium be fulfilled? Every unprejudiced mind must answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and 'the harvest is the end of the world.' Where, then, can Dowling or Campbell get in their millennium?

"Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then set down and gather the good into vessels, and cast the bad away. After they have drawn the net ashore they cannot take more fish. Now must come a little time to separate the good from the bad. 'So shall it be in the end of the world.' Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore, they must fall from grace? Will Bros. Campbell and Dowling admit this?

"The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last

battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine, [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. 'For, by pestilence, famine, and the sword, will God plead with all flesh.' Some say the time is too short now for all this to be done before '43. But we ought to remember that God has said, 'A short work will the Lord make upon the earth.'—Rom. 9:28. And if the destruction of Jerusalem was a type of the end of the world, as we generally believe it was, then this would all be performed in two or three years, at most. To say positively when the door will be shut, I cannot; for I do not know how much time may be included in the words, 'when the seventh trumpet begins to sound.' That the seventh trumpet has begun to sound, I have little or no doubt; and how long beginning to sound may last, whether one month, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready.

"What the mystery of God is, which God hath revealed to his holy prophets and apostles: that it is the gospel preached unto the Gentiles. Then 'time shall be no longer,' means gospel time, and 'the mystery of God shall be finished,' means the preaching of the Gospel to the world shall be completed; this agrees with Matt. 24:14.

"Every one can judge for himself how long time, 'the seventh trumpet beginning to sound' may be. Mr. Campbell, and those who believe in a temporal millennium, must suppose it to last more than a thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too. Can any man, with a sound mind, believe in a doctrine so full of absurdities? I for myself can never believe it."

There are some points from which I must dissent in the foregoing. I do not believe the seventh trumpet has begun to sound, nor do I think the great battle will be fought before CHRIST's coming. But that the door will be shut before that event, I do believe. The abuse of the sentiment is no reason why we should throw it away.

The question will naturally arise, how shall we know when the dispensation has ended, if it is before the coming of CHRIST? I shall notice this point in a future lecture. But will now say, that in my opinion it will be so distinctly marked that there will be no chance for mistake. It will introduce the day of judgment or trial of the human race, and draw a separating line between the righteous and the wicked. My views of the judgment are so well known that I need not dwell upon them at large here. That the trial will precede the execution is self-evident; and that the coming of CHRIST is for the execution of judgment has been foretold as long ago as the days of ENOCH. But I cannot conceive of the trial of the human race till human probation has ended. That we are on the verge of the judgment I have no doubt. Soon the master of the house will rise up and shut to the door! Then in vain will sinful mortals stand without and knock for admittance. Behold, now is the accepted time and the day of salvation. May we all improve it in laying up a good foundation against the time to come.

END OF LECTURE II.

NOTE. We are not prepared to assent to the view, that probation closes before the Advent; for "He cometh to judge the world in righteousness." When judged, we stand before the judgment seat of CHRIST. But then probation will end. We commend the above views respecting the Jews, to the careful consideration of all intelligent readers.—Ed.

Letter From H. H. Gross.

DEAR BRO. HIMES:—I have again succeeded in getting thus far from home, and have had the privilege of again meeting with the church in this place. The friends here are steadfast and immovable, always abounding in the work of the LORD. I know of no people who, according to their numbers and ability, do so much to sustain the institutions of the gospel,—and, also, their hand is wide open to minister to the wants of the saints. During my sickness of two months past, their love and sympathy have been abundantly manifested in ministering to my necessities. I took occasion yesterday to speak to them awhile from the "sure word," although to my serious injury. God bless them, and continue to make them a blessing, is my heart's desire and prayer to God.

Under favorable circumstances, it must yet be several weeks before I can labor efficiently in preaching the word. The friends here, in Albany, &c., have been very bountiful in ministering to my necessities, but, to cancel my physician's bill, and some other bills resulting from my sickness, I shall be obliged to receive considerable aid yet. The LORD direct.

BRO. WESLEY BURNHAM has engaged to aid us at Albany, West Troy, &c., some six weeks, for which I thank God and take courage. I hope to hold protracted meetings this fall in Lansingburg and Mechanicsville, and make there, by God's help, a strong demonstration in favor of the Advent cause.

BRO. BURNHAM will preach in Albany Oct. 27th, and through the week; and in West Troy, Nov. 3d, and through the week. The LORD help him abundantly in being a blessing to the cause in those places!

Will Bro. ROBINSON come on in November and remain some weeks?

P. S.—My Post Office address and residence is Ballston Spa, Saratoga Co., N. Y.
West Troy, (N. Y.) Oct. 14, 1850.

"Feed My Sheep."—Christ.

To those who are called to give the "flock of God meat in due season," and who are selling and circulating that "Pamphlet":

DEAR BRETHREN:—Let me ask you a few questions: Are you sure you are doing that work for God? If not, you had better pause. Can you circulate such a work to the glory of God? Do you think Jesus would have done such a business, or given countenance to it, when here? Can you ask God's blessing on such an act, with the expectation that your prayer will be answered? Would you be willing for CHRIST to come while you are in the act of peddling such slander as that Pamphlet contains? Consider these things, I entreat of you, in CHRIST's name, and settle the question whether you are doing the work to which God has called you. If you decide that you are, then look once more, and watch for the fruit of your labors; see whether they are grapes or thorns. I have read the pamphlet, and know that its character is of the "baser sort," and I must confess my astonishment, that some of my preaching brethren, in whom I have had the utmost confidence, are circulating it.

Yours, "for clean hands, and pure hearts."

I. C. WELLCOME.

Restoration of Pictures.

During an interesting half hour spent a few days since in the studio of GEO. ROWORTH, the celebrated restorer of ancient pictures, we were much surprised to learn the progress which he has made in that art. It is known that many of the paintings of the old masters, have become defaced and injured so that their origin and value has become entirely unknown. Many of them have been painted over by inferior painters, ignorant of the value of the picture they obscured, or to hide its value during a period of war and robbery, so that it might not be pilloined; and which had been afterwards forgotten. Mr. ROWORTH restores all such to their original beauty and brilliancy, by a process of renovation peculiar to himself,—his own invention. Where they have been repainted, he removes the subsequent coating, and reproduces the design originally sketched on the canvass. He remedies all defects in the original paint, or even removes it and transfers it from one canvass to another.

Some of his pictures thus renovated are very fine—particularly three large pictures illustrating incidents in the life of ABRAHAM. The first is ABRAHAM sending off HAGAR at the request of SARAH. She goes forth with her jug of water, leading ISHMAEL, weeping; while SARAH is trying to soothe ISAAC, who seems to have formed an attachment for ISHMAEL. In the distance is their subsequent interview with the angel. Another represents ABRAHAM going from the land of his fathers, in obedience to the command of God, into a land which the LORD should show him. He goes forth with all his flocks and servants, not knowing whither he is to go. Again we have, on a distant mount, ABRAHAM offering up ISAAC. The third picture illustrates still other incidents in ABRAHAM's history.

Mr. ROWORTH is at present the manager of BREWER'S Panorama of the Mammoth Cave, now on exhibition in this city. His connection with that, speaks volumes in favor of its artistic merits.

The Newspaper Press.

The following is from a speech, delivered by Rev. JAS. ASPINWALL, on Education:—

"Nor, while speaking of the schoolmasters, in whose hands the printing-press is such a powerful agent of public instruction at the present time, must we forget newspapers. Whether we regard them as the guide or the echo of popular opinion—and in one sort, they partake of both characters—we are lost in amazement and admiration at the quantity and quality of mind, and that of the highest order, now to be found in the columns of the daily, weekly, and provincial press. From being a mere chronicle of passing events, a dry register of dates and facts, the newspaper has grown into one of the leading schoolmasters of the day. Its articles amuse us with their wit, and instruct us with their wisdom. They exhibit the brilliancy of the classical scholar, and the close reasoning of the logician. It is an encyclopedia in itself. It reviews all books and treats of all science. It is familiar with all geography, and at home with all history. It is Oedipus, to read the riddles which every political sphinx may set before it. It dives into cabinet secrets and anticipates the purposes of statesmen. It has the hundred eyes of the ever wakeful Argus, the hundred hands and fifty heads of Briareus. And, as omnipresent, as omniscient, as ubiquitous, as versatile, it is here, there, everywhere, from Indus to the Po, from China to

Pera, compassing the world with its correspondents and with its expresses, and electric telegraph, racing against time to communicate the intelligence of mankind in every region of the earth. The ancients counted up seven wonders of the world. If they had possessed a newspaper press, they would have had an eighth, more marvellous, and of more worth than all the rest together."

"At a Meeting of the First Wesleyan Church in Boston, held October 10th, 1850, to take into consideration the subject of the Fugitive Slave Law, lately passed by Congress; the following gentlemen—Rev. Mr. STONE, Messrs. WILLIAM BLAKEMORE, and R. W. HENSHAW,—were appointed a Committee to draft resolutions: when the following were unanimously passed—

"Resolved, That, as Citizens and Christians, we cannot too strongly express our deep abhorrence of the FUGITIVE SLAVE BILL, passed by the late Congress; believing it to be as unconstitutional as it is unchristian and inhuman.

"Resolved, That we sincerely tender to those who are the proposed victims of this iniquitous Law our Christian sympathy, and such assistance as their necessities may demand, and our circumstances permit.

"Resolved, That we earnestly call upon every part of the professing Church of Christ to unite in a faithful protest against the operation of this unrighteous measure, and by their prayers and timely efforts, avert that deep disgrace which must rest upon this land of Christian influences and social privileges, should the slave-hunter be permitted, here, to violate the family sanctuary, and sunder the dearest relations of social life.

"On Motion, Voted, That a copy of these Resolutions be sent to every Clergyman and Editor in this city.
WILLIAM HOLMES, Secretary."

ANOTHER Question Book for Children is now in press. It is designed to meet the wants of Sabbath School teachers, in their instructions to small children. The following is its title-page: "The Children's Question Book, with Familiar Questions and Answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the SAVIOUR, on his birth, his mission, life and example—his sufferings, death burial, resurrection, ascension, and second coming. Also to instruct them in all duties that relate to their SAVIOUR."

"CHARDON-STREET CHURCH."—As many inquiries are made by friends in regard to our condition and prospects, we would say: that we are in the enjoyment of peace among ourselves, and a state of prosperity that we little expected. Our congregations are larger than they have been for more than a year past. Our receipts for the last quarter exceed our expenditures by about \$15, a thing which has not occurred for many years before. But the best of all is, we enjoy a good degree of the presence and blessing of God.

"CUSHING'S MANUEL"—Containing "Rules of proceeding and debate in deliberative assemblies, by LUTHER S. CUSHING, (ninth thousand). Boston: Wm. G. REYNOLDS & Co., 1850."

This is a very important Manuel for those who have occasion to preside in deliberative bodies.—Those unacquainted with such rules should never refer to it to sustain their violations of it.

We have just received a supply of Nos. 5 and 6 of Bro. J. E. JONES' *Monitorial Tracts*. Subjects—No. 5, "The Faith once delivered to the Saints." No. 6, "The Gentiles included in the Original Covenant to ABRAHAM." Price \$1 per hundred.

We are glad to hear that Bro. SOUTHARD's health is some improved, and that he has decided to spend the winter North. Our brethren, however, need not on that account withhold from him any assistance. He proposes to preach at Providence, R. I., on Sunday Oct. 27th.

THE *Yankee Nation* is the title of a very neatly printed sheet, which is issued in this city as "A Gentleman's and Lady's Companion." W. R. DAVIS publisher; S. LOVELL, editor. We wish our old friend, the editor, abundant success in his new field of labor.

OUR THANKS are due the tried friends who have contributed for the "Supplement." It will be but a little for each church to do to make it up. We are really in need of aid. The "warfare against us" is an expensive, as well as perplexing affair.

BREWER'S PANORAMA of the Mammoth Cave, at Amory Hall, continues to be well patronized. One of the city papers has named it the "Ladies Panorama," from the number of ladies who patronize it.

BRO. HIMES left for Connecticut on Monday last. His health was not good, and fears are entertained that he will not be able to prosecute his tour.

SEVERAL battalions of Hungarians in the Austrian army in Lombardy have revolted, and the revolt was only suppressed by force, accompanied with bloodshed.

CORRESPONDENCE.



THE RESURRECTION.

"And they shall come again from the land of the enemy."

How awful and solemn is the still small voice of death! and who is there amongst us that has not at some time or other been called to mourn the departure of our nearest relatives and friends; those whom our hearts held dear, perhaps it may be a tender and affectionate wife, or a devoted and much loved husband; the one separated from the other, the parent from the child, and the child from the parent, those with whom we held sweet converse together, and went to the house of God in company. But what means all this? why does God, the omnipotent Judge of heaven and earth, thus deal with his people? is it because He is not merciful and compassionate, and delighteth in sending sickness, disease, death, pestilence, and famine upon his children? Does he send war upon a nation to chastise them for their sins against an outstretched arm and a bleeding Saviour? is it not to humble them, teach them submission to the will of heaven, and cause them to repent, and bring them at last to the desired haven, "where the wicked cease from troubling, and the weary are at rest?" How kind and benevolent is our heavenly Father in endeavoring thus by various means to draw us by the cords of love, in order "that we may be made partakers of the divine nature, having escaped the corruption that is in the world through lust." Again, the hand that appears to smite us to-day, only remains to heal us on the morrow; to day our houses may be laid in ashes by the devouring element, while to-morrow a change of fortune may perhaps succeed us, and, like Job, our latter end be far better than our beginning. "How inscrutable are his ways, and his judgment past finding out." Surely we may say in the language of the Psalmist: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, yet have we not obeyed the voice of the Lord our God to walk in his ways which he set before us."

But although the Scriptures acknowledge death as an enemy to our fallen race, yet to the sincere and devoted Christian, it is but the beginning of that real and perfect happiness which is to be consummated in the great morning of the resurrection, when Christ shall come in the glory of the Father and with the holy angels; then, and only then, and not till then, will be fulfilled that glorious promise, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Then the kingdom and dominion, and greatness of the kingdoms under [not above] the whole heaven, shall be given to the saints of the Most High, and they shall take and possess the kingdom even forever and ever.

What joy and consolation to the Christian Church does the glorious hope of the resurrection inspire; without it death would remain but an eternal sleep, and would entirely annihilate and perfectly destroy the foundation of our most holy religion: "for if (as the apostle says) Christ be not raised, then is our preaching vain, and your faith is also vain; ye are yet in your sins." With regard to the arguments and objections raised against the doctrine of the resurrection of the body, space will not permit us at this time to enter into minute details, such as reason and philosophy suffice to say, the Bible after all ought to be our sure and constant guide, however mysterious and impossible it may appear to us short-sighted mortals; it is enough for us to know that none but God such love can show. Again, all things are possible with Him with whom we have to do, for he is God over all, blessed forevermore. Surely we may exclaim in the language of the apostle, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all such as are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Let us endeavor therefore to comfort one another with the joyful prospects of a better resurrection, and constantly look forward to that blessed hope, and the glorious appearing of our Saviour Jesus Christ. It was this that sustained the primitive Christians in all their trials and distresses, and caused martyrs to be persecuted for righteousness sake, and to sacrifice the cause with their blood, which they had so nobly and manfully espoused. Our parents, children, relatives, and friends die around us; one after another drop into the grave, and the places that know them now, will know them no more forever. How solemn, and yet how momentary the thought; for we are living in a world where death the tyrant reigns, and scarcely heeds its warning admonitions. A poet has most beautifully said, "Friend after friend departs; who has not lost a friend?" But although we may be called to mourn the departure of our kindred, yet it is only for a season at farthest, for a thousand years will only seem as one day, and the seventh and last trump of God shall call us to arise and be changed in the twinkling of an eye, to meet the Lord in the air. Then shall the heavens depart as a scroll, and the mountains be moved out of their place; for the earth, and all things therein shall be burnt up; nevertheless, says the apostle, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. That the kingdom is to be located on the new earth, and destined to be the everlasting abode of the finally redeemed, the following passages of Scripture will abundantly testify: such as the 37th Psalm, 9th, 11th, 18th, 22d, 29th, and 34th verses; also Rev. 5:10: "We shall reign on the earth." Besides, there are abundant proof texts in the sacred writings to establish the point, that this earth of ours, which came forth from

the hand of its Creator in all its pristine beauty and loveliness, and was pronounced as very good, was only cursed on account of man's transgression, and after it shall have undergone a general purification by fire in that day, known (in Scripture) as the day of the Lord, it will then arise from its volcanic mass of ruins, and by the same Omnipotent hand shall again come forth in its restored Eden state, and be forever as the garden of the Lord. The apostle Peter, in thus speaking of the burning day, says afterward, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Let us therefore conclude, and unite our aspirations with the songs of the redeemed, exclaiming,

Oh long expected day begin,
Dawn on this world of grief and sin;
Fain would we leave this weary road,
And rest in peace to wake with God.

THEODORE MATTHIESSEN.

LETTER FROM S. U. D. COLES.

MR. HIMES.—DEAR SIR:—Allow me to express my deep sympathy of feeling with yourself and Mrs. Himes, in the late fiery trial through which God has suffered you to pass.

Perhaps the Christian finds no lesson more difficult to practice than that of quiet submission of spirit, firm trust in God and love to our enemies, while steadily and firmly resisting evil, and repelling those deadly calumnies with which the reputation of true Christians is often blackened.

I am not surprised at any development of human depravity; we are living in an age in which iniquity is fast ripening for its great harvest. Well may we all remember the injunction of the apostle, "Let him that thinketh he standeth, take heed lest he fall." God has peculiarly blessed the "Herald," and no doubt he will still sustain those faithful servants of his, who with untiring patience have borne the burden and heat of the day. To them the voice of inspiration says, "Be thou faithful unto death, and I will give thee a crown of life."

The present excited state of feeling among Adventists seems to require of the leaders of the cause, gentleness of spirit, forgiveness of wrong, and deep humility of heart, that no triumph of feeling, or spirit of retaliation, may grieve away the Holy Spirit.

I was gratified in reading your request for contributions to the paper, that they should be characterized by deep piety of heart. The church of Christ does indeed need good men and true, who shall give to her the bread of life.

I have just been reading an extract from a work published some years since, which I think brings home to the heart the great truths of Christianity. If you think best please give it a place in your paper.

May "the arms of your hands be made strong by the hands of the Mighty God of Jacob."

Yours respectfully,

"Why, O Christian disciple, is thy soul disquieted when the storm threatens, and the sea swells? Why art thou fearful? Hast thou submitted all to God? Is Jesus indeed the keeper of thy soul? By a full surrender of thyself to him, hast thou engaged Him to be thy Friend? Then does not his own hand direct the shaft that points to thy bosom? and can he not temper the wind to the shorn lamb?"

"O wert thou his unreservedly, the storm would soon become a calm, and the shaft rebound. It is thy unsubdued will that makes the little hill a mountain. Submit thy will, and the way is made smooth. Jesus going before thee, Jesus going with thee, and thou leaning on his bosom, knowing no will but his—mayest tread the calm quiet of an even pathway. Yea more; thou wilt sometimes mount, and leaping up, thy spirit will take wings and poise itself, gazing into heaven. Jesus will take thee to the Mount of Vision, and thou wilt tread with golden sandals, where Moses and Elias are. O, then, sacrifice thy will, give up thyself, thy whole self to Jesus, and thou wilt have peace, and rest, and joy of spirit."

"In the small, no less than in the great events of life, say, 'Thy will be done.' In the storm, and in the calm, in light and in darkness, let thy soul's pulsation beat, 'Thy will be done.'"

"In the depths of extreme anguish, of which no human heart can conceive—when the heavy load of a world of sinners was laid upon the Son of God—he prayed submissively, 'Thy will, not mine, be done.'"

P. L. U."

"I will meditate upon thee in the night watches." The darkness of night overshadows me, and puts out the sight of every object, but mine eye is turned to thee, O my Father. I wake, and watch for the light of thy presence, for the joy of thy love. For the presence of my God, for fellowship with Jesus, for the communion of the Holy Ghost, my soul waiteth. Draw nigh, O holy Trinity! and let me feel the breath of the Eternal breathed upon me. Speak to this helpless, needy one, this child of dust, and say, 'receive the Holy Ghost.' Speak with that voice which said, 'Let there be light,' and there was light. In vain Satan whispers that thou art far off. Thou art near. Thou God seest me. Thine eye is turned toward me, as if I were alone in the vast universe of God, having no one else to look to but thee, and thou having no one else to care for but me. Thine ear is open to my request, and thy hand full of blessings is extended toward me. Mercy overshadows me—it reaches to my requests. O happy supplicant of my Father's bounty! I ask and I receive. I am not alone. The man Christ Jesus, he is with me; I ask in his name; I present his claim, which thou wilt not deny, therefore am I heard and answered. Thou, O my Father, hast given me a name to plead, which will not only command thine ear, but reach thine heart, and draw down the richest boon a God can bestow a humble, holy heart. Yes; I can prevail in Jesus' name, and not let my Father go without a blessing. I am not alone: Jesus at the right hand of God is pleading with me. Faint and feeble may be the words I utter, but they are heard and re-echoed by my powerful Intercessor. I will breathe my breath into his ear, and sink in slumber in the arms of his love."

APPEALING TO CÆSAR.

BRO. HIMES:—As there is such a variety of opinions concerning the law of our land, and the use of it, it has become difficult, or impossible, to have all suited. Some think, to use laws in any case, is sin; others that it is right to make and use them. Now, with my experience in Camp and other meetings, it is my opinion that it is not sin to use the law prudently on the lawless and disobedient. Paul says it was made for such. He himself applied a number of times to get justice done him; he once obtained the assistance of a large number of armed men to protect him from a wicked rabble, that sought to injure him. Why not take joyfully the spoiling of his goods, or fall? Because he thought God had given him a work to do, and the law would protect him in some measure to do it; and he at certain times took advantage of it for the sake of preaching the truth to others, which he could not have done if he had not used his common sense to save himself. This was not lifting the sword, as some would argue,—no brother going to law with brother. Our Lord instructed us to watch, and not let the thief come in and steal or break up our house, and calls him a good man who keeps him out. Some of our late reasoners would say, that he is wicked to resist, and that he should take joyfully the spoiling of his goods, &c. So I say, when you cannot help it. But help it when you can, and not lift the sword. I should think it justifiable, if he did get my goods, to complain to Cæsar, and let him take care of him, and not feel guilty of going to law with my brother either. I claim no relation to such,—he belongs to the other family. Our Lord seemed to take this view of it at one time. He commenced whipping the other family, who were intruders, out of the meeting-house, or temple. I believe it was before the meeting begun, and his first public meeting, too. Why not take joyfully the spoiling, or defiling the goods, or temple? Let our remarkable docile brethren answer, and love them, if they can.

I will not be hypocritical: I do not love the devil, neither his works, nor workmen. God does not require it, and I am glad of it. We are to be separate until we see signs of repentance. I do not mean to hate them, nor try to injure them by lifting up the sword; but to shun their company, and let them know why I do so. I have none of this mock charity that will hug the devil. The most Scriptural benevolence that can be shown to an ungodly disturber of your peace is, to let him know how you view him, in the light of God's word. I must do it, and if I pray for them appropriately, it is for God to torment them day and night while they remain in their wicked, rebellious course against God and his children.

In many cases, feigned love and idle praying for the conversion of the ungodly have failed for years; for God does not convert until the sinner's way is hedged up, and he feels the sorrows of a guilty conscience. The sooner, therefore, this is brought about, the sooner we have the first evidence of a reformation. This is what I call love to the sinner, as much as it is to a child to use the rod in season to save it. To let the children disturb our family peace, turn things upside down, drive us out of the house that we have procured for our benefit and theirs, is like letting the wicked rabble come in and disturb, and insult, and unto what God has told us to do, without our taking any steps to prevent it. Order is heaven's first law; and those that have none, and want none, let them enjoy it. But, for the Lord's sake, let those that have, maintain it.

I have not written these things for a standard for others; but the position I have providentially been called to occupy in our public meetings has placed me in very trying circumstances, some wanting order, that they might be benefited by the meeting they had made such sacrifices to attend; while others, believed in the non-resistant plan wholly, and others, in part. Such a state of feeling among the brethren does now exist, and what must be done? I ask to be excused from taking the burden of Camp-meetings anywhere, unless order can be preserved. The non-resistant brethren, I find, are as glad to enjoy a peaceable time as any one else: but some of them will resist all lawful measures to bring it about. The Wilbraham meeting for two years has spoken loudly in favor of Camp-meetings; even the papers of different States have noticed our good order and preaching at that meeting, which would have been lost had the non-resistant principle been acted on. We only asked Cæsar to take care of his own while we did our work. This I think was using the law prudently. Some are so lavish, or imprudent in using the law, or anything else, that they ought to be non-resistant; for God has not assigned them that portion of the work.—See Rom. 12:4-8. Many such passages might be found, but I leave the subject for brethren that are capable of doing it justice. No one is responsible for this but myself. I do not expect that all will agree with me, especially those who are so very non-resistant as to invite the wicked to do their worst, and in effect say, "We will bear it all, and pray for you." I have seen this done of late, and when the disturbance got at the height, these brethren were among the missing, leaving the rest to suffer on account of their invitations to the wicked to try their courage and grace, when in fact they had not enough of either to stand the trial they had provoked. H. MUNGER.

Chicopee Falls, Sept. 11, 1850.

LETTER FROM J. CROFFUT.

DEAR BRO. HIMES:—The following resolution was passed yesterday by vote of the Church in Middletown, Saratoga Co., N. Y., and also received without objection (not by vote) by the brethren at Waterford, and left in my hand to send to you. The Church in Troy will also express their views of the subject soon. So far as I know, they are unwilling to believe you guilty of any misdemeanor, or crime, until proved so by others than your enemies. By the brethren referred to, it is

Resolved. "That with feelings of deep regret we have viewed the course pursued by Elders Weeth and Needham against Bro. Himes. We grieve for the injury to the Advent cause that must necessarily result from such a course; believing it will engender dissension, division and strife. We solemnly protest

against such a course as unscriptural, and resolve not to countenance such proceedings, nor any who adhere to the course pursued by these forenamed Elders; believing that if we bid them God speed, we shall be partakers of their evil deeds; and believing that we must all soon appear at the judgment seat of Christ, we pray God to be merciful to them, and to show them their iniquity; and we pray that they may be led to confess and forsake their error and wrong, so that we may live as brethren, and obtain eternal life through Jesus Christ; and we earnestly pray every brother to use his influence to stop the evil and restore peace and love, so that none of us shall be ashamed at the coming of our blessed Lord."

I see that many of the brethren justify you, and express their sympathy, before you have put forth your own justification; as this did not meet the approbation of all, even though you have their sympathies, I found it agreed well with their feeling to protest against the proceedings put forth against you, firmly believing they are unjust, wicked, and cruel.

When I see what a spirit is manifested by those who set themselves against you, I ask myself often, Is it possible that they who appeared so humble and childlike, have become so wonderfully changed? is it possible! Yes, it is possible; it is true, else it is myself; for we who were once so near alike are now very far from being alike. Father in heaven, help me to watch and pray, lest Satan get an advantage of me and lead me to sin, and I pray God that you, my dear brother, may be led by the spirit of God, and not go astray, but stand fast in the truth, and as a sentinel at his post, do your duty in the fear of the Lord.

A few words as to the brethren and the cause. I have spent a few weeks in West Troy and vicinity, and have visited most of them at their homes or places of business; with some exceptions, there is a good feeling among them, and they wish to be active, but they feel that they want more energy. I think they are in a good state of mind to be benefited by the coming Conference at Albany. God grant that it may be a time of refreshing to us all, may his presence be with us. Affectionately yours.

West Troy, Sept. 15, 1850.

The above should have been published before; it was unintentionally overlooked.—Ed.

LETTER FROM J. P. FARRAR.

DEAR BRO. HIMES:—A clearer sky begins to appear. Would to God that the clouds of internal distraction were forever passed. Although the loss of a few main branches has given pain, yet we trust that "the storm in passing has" not "swept away the trunk." With some interest have I watched the recent movements, but am happy to learn that, as ever, you have arose above late attacks with fair colors, which the Lord grant may wave in the breeze to the conviction and conversion of the enemies of truth and justice, till your work is done and the Master comes.

O why should the work of God be impeded, seeing the harvest is great, the laborers few, and time short! Much difficulty might be avoided if envy, jealousy, evil speaking, and surmising were laid aside, (1 Pet. 2:1) and the *ignis fatuus* of the imagination was not followed by the professed people of Christ, in the place of verity. Never should we decide in our minds against a brother, unless for a cause, that is a cause, and then pursue the gospel rule in reclaiming him. The cause of God is not a trifling object; better suffer wrong than do wrong. We are to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.—Eph. 4:1-3. May his grace preserve us from giving a reason for the enemy to speak reproachfully of the cause of causes, ever remembering that if we suffer as a Christian, we are to glorify God by reason of it.—1 Pet. 4:15, 16.

The Churches of this County, (Bucks) so far as I have learned, manifest no less inclination to aid in supporting the "Herald," and would be pleased with a visit from you. The Camp-meeting at Yardleyville was held on the ground occupied by one last year, (Boot-yard grove) and was attended with interest. A storm on the Sabbath prevented a large concourse of people from gathering, yet the friends of the Saviour enjoyed a precious season, and the attention of others was arrested by the truth spoken. One soul professes to have found peace in believing, and we trust the meeting closed to the glory of God. Bro. Litch, Gunner, and Lanning engaged in preaching.

In connection with Bro. Litch, Boyer, Adams, and Stevens, I enjoyed the privilege of attending the Center Co. meeting. We had truly a refreshing season. Many warm-hearted souls were gathered from different parts of the county to unite their voices in praise to Him who has called them from darkness to light, from the power of Satan unto God, and enabled them to rejoice in the speedy consummation of the Christian's hope, in looking for the King of Israel to appear without sin unto salvation. They were not unmindful of sinners. Many prayers were offered in their behalf; about eighteen we trust were converted to the Saviour, a few of whom were reclaimed. The Lord was praised. Subsequently, Bro. Boyer, Adams, and myself, attended a grove-meeting at Howardville, about fifteen miles from the Camp-ground. The attendance was good, with an increase of interest until the close.

One person of the "disciples" order presented himself for prayers, notwithstanding his previous baptism for the remission of sins. Not satisfied with present attainments, (to say the least,) he desired his peace made with God. May the Lord grant him repentance unto life, with all in like circumstances.

The Adventists, by the blessing of God, have recently erected a house for public worship in this place, thirty-one by forty-four feet; it was dedicated Lord's-day, Sept. 15th, in the presence of a full congregation. Since that, a Sabbath school has been organized, and commenced last Lord's-day with favorable prospects. Yours, as ever.

P. S.—My Post Office address, for the present, is Morrisville, Bucks Co., Pa.
Morrisville, (Pa.) Oct. 3, 1850.

REMEMBER THE POOR.

BRO. HIMES:—What is the duty of Advent believers in regard to the poor of "like previous faith?" There are those who have been reduced to want by sickness, who are houseless and homeless, without means of support. Others,—some of them bereaved widows with dependent children,—though they have a place they call home, are poorly prepared to meet the inclemencies of the approaching winter. Now is it duty for those among us who have the means, to supply the wants of the needy? or shall those whom God hath chosen, rich in faith, and heirs of the kingdom soon to be set up, be left to the necessity of seeking shelter at the asylum, and, as some worthy members of other churches have been constrained to do, wear out years (if time continue) of painful existence amidst a collection of immoral, uncivil, profane paupers, without Christian society or religious privilege? Can it be the will of God, that some of his children should suffer such deprivation, while others enjoy affluence and every privilege that heart can wish? What appearance would it carry to unbelievers? Would not its natural tendency be to confirm them in the opinion, that religion is a mere name, and we insincere in our profession of faith in the speedy coming of our Lord? Might they not justly infer that we, like themselves, are lovers of the world, seeking to lay up treasure on earth, making preparation for long life and the gratification of our desires and appetites, rather than to glorify God? But the more important question is, How would it appear in the sight of God, who is no respecter of persons, and has put enough into the hands of his stewards to supply the wants of his needy children, and enjoined upon them the duty of distributing to the necessities of the saints, and doing good unto all, especially unto those who are of the household of faith?

Benevolence holds a conspicuous place in all of the Christianity of the Bible; it is a prominent part of the religion of Jesus. Saith the apostle (James, 1:27), "Pure religion and undefiled before God and the Father, is this, To visit the widow and fatherless in their affliction, and to keep himself unspotted from the world." And how beautifully Job, the servant of God, as well as other ancient worthies, exemplified this same religion in his life. Says he, "When the ear heard thee, then it blessed me; when the eye saw me, then it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out."—No doubt the good man felt in heart, "It is more blessed to give than to receive," when even the sound of his voice procured him the benediction of his neighbors; and at the sight of him a gush of grateful tears (perhaps) gave witness of the good he had done his fellow beings. It is delightful to contemplate his benevolent character, while busy imagination portrays his benevolent countenance, lighted up with the consciousness of having discharged his varied and multiplied duties to Divine acceptance. And, then, how beautiful his clothing. Says he, "I put on righteousness, and it clothed me." His religion did not consist in occasionally getting into a right frame of mind, and doing a good deed, then sliding again into the spirit and practice of the world: but he wore righteousness continually; he kept himself unspotted from the world, always ready to every good word and work.

Now, my brethren and sisters, shall we follow Job's example, that we may share the blessings of the benefactor? Shall we be fathers and mothers to the poor, deal our bread to the hungry, bring the poor that are cast out to our houses, and clothe the naked? Inestimable blessings are promised those who thus do, in Isa. 58th, beside in very many other passages. Shall we search for duty in the light of the gospel, and what our hands find to do, do with all our might? Shall we search out the needy, and follow the golden rule of doing unto others as we would wish them to do unto us, that it may be said unto us, in the great day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Brethren, let us consider and decide this matter, as those that must give account. I hope to hear from you soon.

CONSCIENTIOUS.

Oct. 9, 1850.

LETTER FROM ICHABOD E. HAZEN.

DEAR BRO. HIMES:—We are still enjoying a very interesting time in this section of country. The Tent-meetings held in this region have been seasons of deep interest; much good has been accomplished, much prejudice has been removed, a goodly number, we hope, converted to God, and others embraced the blessed hope of our soon coming King.

The meeting at Wilmot Flat was one of deep interest, though it has been noted for a place of great wickedness. It was well attended, and, as a general thing, the best of order was observed, and a deep interest awakened in the community.

The meeting in Warner also resulted in much good; several having been converted and reclaimed. Bro. Cummings baptized four, and the good work is still going on.

The meeting in this town was productive of much good. Fourteen followed the Lord in baptism, and a deep interest is awakened all through this region to hear on the subject. I feel that the Lord is still with his people, and that his blessing still attends his truth; there is still power in the gospel to save souls. I would say to my brethren scattered abroad, that we should not slacken our hands, but while time continues, we should be encouraged to labor for the salvation of our fellow-men. Seek out the back places where this message has not been proclaimed, and never indulge in the idea that it is so wicked that nothing can be done; but wherever doors can be opened, spread the light. Remember, the last message was to be sent to the highways and hedges, and if we go out in the name of the Lord, good will be done. I never felt more like devoting my whole time and strength

to the cause of our soon coming Lord than now. The time we have to labor is short; the reward at the end, if we are faithful, will be great. My faith was never stronger that deliverance was near. May the Lord help us so to live and labor in his cause, that at his coming we may have an abundant entrance into his everlasting kingdom.

I would also say to you, Bro. Himes, the brethren in this region have not been looking on without interest while you have been passing through your late trial. Be assured you have our sympathies and prayers.

Sutton, (N. H.) Oct. 7, 1850.

From the Church in Odelltown, C. E.

The Advent believers in Odelltown, C. E., met at the house of Bro. Chas. Robinson, for the purpose of considering the case of our dearly beloved Bro. Himes. Brn. Levi Dudley, E. Peck, and J. Schutt, were appointed a committee, to prepare an address for publication in the "Advent Herald," expressive of the sentiment which the brethren in Odelltown entertain in relation to Bro. H's late trials. The committee presented the following, which was unanimously adopted.

The brethren in Odelltown, from their first acquaintance with Bro. J. V. Himes, have considered him as a humble follower of the meek and lowly Jesus, a faithful Christian, a bold soldier for Christ, and a strong advocate for the truth. We have regarded him as a skilful workman in the administration of the gospel of the kingdom, who need not be ashamed, rightly dividing the word of God, giving to all a portion in due season.

Moreover, we, as a body, are perfectly satisfied with his relationship as editor and proprietor of the "Advent Herald," and his general management of the office. If there is any profit realized by the sale of publications, we know of no man who would make a more judicious use of it than he will. Therefore we feel it to be our duty to help to sustain him by contributing of our substance, and by our prayers to Almighty God, that he would bless and strengthen our dear brother under all his trials, by giving him all the graces and fruits of the heavenly Spirit.

We hardly know what to say of those who have made such unchristian attempts to crush our Bro. Himes, by destroying his moral and Christian character. It appears to us they are undeserving of human sympathy, let alone Christian love and fellowship. What do these things mean? Is it possible that men, making a high profession of religion, and professing to believe the great day of God is at hand, can deal in this manner with their brother, a manner so contrary to all the teaching of God's word? Yes, it is possible: we are taught to look for such things in these last days. We read in 1 Tim. 4:1, that some will "depart from the faith, giving heed to seducing spirits, and doctrines of devils;" and in 2 Tim. 3d chap., we learn, that in the "last days perilous times will come;" that men will be lovers of themselves, &c., and that evil men and seducers will wax worse and worse, deceiving and being deceived. In Acts 20th, the apostle says, "that grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," &c.—But our prayer is, that those who have made such a breach in the cause of God will see their wickedness, and repent and do what they can to repair what they have injured before the Master appears.

We would further say, that we disapprove of the course pursued by those who have been engaged in this work of darkness, and can have no fellowship with them as Christians until they repent and make restitution. L. DUDLEY, Chairman; JOHN SCHUTT, EDMUND PECK.

Odelltown, Oct. 3d, 1850.

To the saints scattered abroad:

DEAR BRETHREN:—The recent difficulties at Boston, we are satisfied have been, and still are, doing much injury throughout the land among those looking for speedy redemption; and as we feel to mourn and weep over these things, being satisfied their tendency is to dishearten, distract, and destroy the humble followers of the Lord, and raise a vast amount of prejudice from the world; we therefore are anxious to have, and feel there must be, a settlement; and when we say this, we believe we speak the feelings of all God's dear children, far and near. But all human efforts, as yet, have failed, and things are growing worse and worse, and we have given up all hopes of the true light of things ever being generally known, or an adjustment brought about without the interposition of Divine providence. Therefore we have come to the conclusion, after a prayerful and careful reflection, to set apart the 25th of October as a day of humiliation, fasting, and prayer, and we earnestly beseech our dear brethren to unite with us, and lay the matter before God, with an expectation that he will hear and answer our humble petitions.

MILES GRANT, S. G. MATHEWSON, W. PRATT.

We thank Bro. Mathewson and Grant for the interest they feel in the present difficulty, and assure them, that their desire for its termination is not greater than our own. We also agree with them, that the difficulty alluded to has a "tendency to dishearten, distract, and destroy the humble followers of the Lord, and raise a vast amount of prejudice from the world." But whose fault is it that the matter is not settled? Not ours. Let us look at this for a moment. We find that certain men have circulated reports affecting our character. Admitting that brethren do not know that they are false—what then? We know they are false, and their utterances are guilty of falsehood and deceit. How is the matter to be settled? Have we not over and over again, publicly and privately—and every man that reads the Herald knows this is so—offered to leave the whole matter to any number of unprejudiced men, and whatever their decision might be, to abide by it? Whose fault, then, is it, that the trouble is not ended? Are there not seven, ten, or more Adventists in the land, or men who are not Adventists—in the Church, or out of it—sufficiently free from prejudice, or who are competent or independent enough to award a righteous verdict? We think there are; and before such a tribunal we are ready to appear, and meet every accuser, and substantiate all we have said, to the satisfaction of such tribunal, or retract, fully and unequivocally, and make it known to the world. But it is claimed by our accusers, that they have conscientious scruples against leaving the matter to any beside their churches. A thought will show that Christianity, reason, or conscience, have little to do with such scruples. If the reason they assign were the true one, why should they arraign us before the world, and seek to procure our condemnation there? They have scruples to be dealt with by the Church at large; but we must be tried not only by their local Churches, but also by the world! The pamphlet they have published, falsely purporting to contain our trial before the

Chardon-street Church, to which we belong, has been sent to editors of papers, deposited in shops where periodicals and books are sold, and hawked about the country by men, who, if they do not know that its statements are false, neither do they know that they are true. To circulate such a book, before our guilt has been made manifest, or to countenance those who do, in the face and eyes of our oft-repeated and most solemn declaration, that we would abide the decision of honest unprejudiced men, is to disregard, in the most palpable manner, the dictates of Christianity, justice, manliness. We ask again, Whose fault is it that the matter is not settled? Adventists have the power to settle it,—and they should do it, and speedily. If we refuse to come forward and make our innocence manifest, let judgment go out against us. But if our enemies persist in their refusal to meet us on just and Christian terms, and still continue their unjustifiable course, whatever may be said of them, we must be held guiltless. We are completely free from any intention or desire to avoid, in any manner or shape, the most open, full, and minute investigation of every charge brought against us. What more can we do? Until, then, we shrink from a proper trial, and while the matter remains undecided by competent men, justice demands that we should be acquitted of all blame in producing the present disorder; every suspicion against us is a wrong, and to circulate reports to our injury, on mere suspicion, or to countenance those who do, is an outrage on justice and fair-dealing, leaving Christianity entirely out of the question.

But we are glad that brethren are making this unpleasant matter a subject of prayer. May God hear them, and grant them answers of peace and consolation.—J. V. H.

Extracts from Letters.

BRO. I. ADRIAN writes from Bridgeport (Ct.), Oct. 5th, 1850:

DEAR BRO. HIMES:—Although I have not written to you for some time, I assure you it is not because I have been indifferent to your trials and suffering, occasioned by false brethren. It is with great satisfaction that I have witnessed the prompt action of the Churches in your behalf; and those Churches which have been accused of pre-judging in this matter, will be thankful to Providence, for prompting them so soon to come to your rescue. I have seen no reason, thus far, that should cause them to repent for the course they took.

I have watched very closely for five months, and with much anxiety, the accumulated and accumulating mischief wrought amongst us, and I have become perfectly satisfied, that its authors were actuated by envy, and that its foundation is based on a love of notoriety. It would be amusing, were not the subject of such serious importance, to see those men who had commenced the late slanderous outrage against you, now fall back upon the Church for sympathy, with heart-rending cries of "Persecution!" Yet, after all, this is human nature.

Bro. H., I have labored in the Advent cause for the last ten years, and, like you, have suffered, and am willing to suffer more. A supreme desire that God might be glorified in this last warning to the world, has kept me apart from the thousand and one parties that have sprung up about us. But I think I may with propriety say to the brethren, that I have been associated with Bro. Himes during the whole campaign, and it is well known that he has had my sympathy and confidence all the way through; and I see no reason why he should not have them still. Brethren, would you cast him off because he has devoted nearly eleven years to the Advent cause, and worn out a good constitution by incessant toil? I have been associated with him in his public labors, and have spent weeks in his family and office, and therefore claim to know something of his mode of doing business, as well as those who but lately came from the West. Therefore I say, that nothing can be more evident to me than that the men engaged in the work of calumniating him are in league to destroy him, and I do enter my most solemn protest against it. I beseech you, my brethren, do not withhold your support and sympathy from him in this time of his trial.

BRO. N. BROWN writes from Kingston (N. H.), Oct. 1st, 1850:

DEAR BRO.:—I have read the "Supplement to the Advent Herald," and am no more convinced of your honesty and capability than I was before. I have long since settled it in my own mind, that the Lord will preserve you blameless unto his heavenly kingdom. I have always believed that you counted the cost before you put on the harness. Go forward, then, in the strength of the Lord God, continue to trust in him, and he will show you his salvation. "Your enemy made a pit, and digged it, and is fallen into the ditch which he made." But, my brother, rejoice not over a fallen foe, but pray God to grant him repentance unto eternal life. Thy enemy's bulwarks are fallen, because they were built upon the sand. Let your defence always be of God, who saveth the upright in heart. In patience possess your soul. The glorious Deliverer will soon come, deliver his people, and turn back forever the captivity of Zion. If your late trials have had the least tendency to make you discouraged, or faint, or cold, or sluggish, or apathetic, open your Bible, and read the blissful promises, which have invigorated the war-worn soldiers of the cross in every age of the world.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at Shrewsbury, Vt., Sept. 28th, our much loved Bro. STEPHEN GOULD, in the 75th year of his age. Bro. G.'s former residence was Newfane, where he lived until he buried his wife. Since that time he has resided in Shrewsbury with his son and family. He had long been a member of the Methodist society; but having heard considerable said about the Advent doctrine, he said he thought he would go and see and hear for himself. He did so, and soon became convinced that we had Bible truths, and embraced them with all his heart. He was a bright and shining light to all around him. He did not forget the command to meet with the people of God, to exhort them, and so much the more as he saw the day approaching. He dwelt much on the glory of those that should have part in the first resurrection, and dwell in the final inheritance. But he was only a lent blessing from the Lord for a short time; death has laid his hand upon him, and his spirit has returned to God who gave it. That body, which was so racked with pain, will sleep till Jesus shall bid it rise. As I stood by his bedside, I said, "Father Gould, how do you feel now in regard to the coming of the Lord?" "O," said he, "strong. Jesus will soon come, and if we are faithful, we shall soon meet in the kingdom of God."

O, there the loved of earth will meet,
Whom death hath severed here;
Prophets and patriarchs there we'll greet,
And all shall worship at Jesus' feet,
And death no more we'll fear.

We would gladly exchange a world like this, where death triumphs and reigns, for a home in that land where all is happiness, and where nothing shall enter that causes pain.

Your sister, looking for redemption,
LAURA R. GILMAN.

AGENTS FOR THE HERALD.

Albany, N. Y.—P. Gladding, 111. Milwaukee, Wis.—Sam. Brown.
Jefferson-street. New Bedford, Mass.—H. V. Davis.
Auburn, N. Y.—H. J. Smith. Newburyport, "—Dea J. Fear-
Buffalo, "—W. M. Palmer. son, sr., Water-street.
Brattleboro', Vt.—B. Perham. New York City.—Wm. Tracy, 75
Cincinnati, O.—Joseph Wilson. Delancey-street.
Derby Line, Vt.—S. Foster, Jr. N. Springfield, Vt.—L. Kimball.
Detroit, Mich.—L. Armstrong. Philadelphia, Pa.—J. Litch, 15
Edgington, Md.—H. Robinson. Chestnut-street.
Glenville, N. J.—E. H. Adams. Portland, Me.—Peter Johnson, 37
Hallowell, Me.—I. C. Wellcome. Summer-street.
Hartford, Ct.—Aaron Clapp. Providence, R. I.—G. R. Gladding.
Hewitt, N. Y.—W. D. Ghoslin. Rochester, N. Y.—Wm. Busby.
Homer, N. Y.—J. L. Clapp. Salem, Mass.—L. Osler.
Lockport, N. Y.—H. Robinson. Toronto, C. W.—D. Campbell.
Lowell, Mass.—E. H. Adams. Watouot, Shefford, C. E.—R.
L. Hampton, N. Y.—D. Bosworth. Hutchins-street.
Massena, N. Y.—J. Danforth. Worcester, Ma.—D. F. Wederbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Religious Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, of Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 34 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

GREAT COUGH REMEDY:

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a composition of rare excellence for the cure of that formidable disease, Consumption.

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dime had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until (Mr. Thorne) carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

Hon. JOSEPH HATFIELD.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President of the Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of the great invention, so important to manufacturers, may be seen at this office. [o. 12.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States. Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be tendered to with promptness and attention.

NATHAN WETHERBEE.

EMERSON LELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleaning teeth. Also inserting artificial teeth on a pivot, or other parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloth, Window-shades, Draperys, Rugs, Mats and Mattings, Table and Piano Covers, Stair-roads, &c. &c. No. 480 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE. [my. 4.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (op stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

Foreign News.



The foreign news for the last few weeks has been of so unimportant a character, that we have not thought it worth while to transfer it to our columns.

The British steamship *America* arrived at this port on the 16th, having left Liverpool on the 5th.

A new line of steamers, to run between Galway, Ireland, and this country, is much talked of in London, because of the nearness into which the two countries will thereby be brought. The commissioners appointed by Government to make a survey of Galway harbor, have reported favorably on it, and it is supposed, that eventually the North American mails will be despatched from that port.

A Mr. Jordan, of Liverpool, has brought out an invention, by which he proposes to substitute iron for the wooden framing of vessels. The inventor has taken out an American patent.

It is stated that the English Government has in contemplation the construction of a powerful squadron of steamers for the African coast, with the view of employing them to carry a monthly mail, and to act upon the slave prevention service. It is proposed that the fleet shall consist of forty vessels, and that one shall be detached from the stations along the coast monthly, to come home and return with the mails, thus establishing a regular monthly communication with the African coast, and effectually destroying the slave traffic.

In Ireland, the Tenant League is extending its organization throughout every town and parish in the country. Out of Ireland, the general opinion among well-informed persons is, that the cumbersome machinery of the League will ultimately prove its destruction. Still, the movement is regarded by Government with considerable apprehension. The object of the League is, we believe, to establish a fair and reasonable rent between the landlord and the tenant, for a certain term, and the latter to receive the value of such improvements he may leave behind him on his removal.

The subject of the Irish Colleges continues to give rise to angry discussions. A large portion of the Catholic clergy, including some of the dignitaries, are favorably disposed towards the Colleges, though they have been condemned by the Pope. The Catholic bishops are making strenuous exertions to establish a University of their own, and with a fair probability of success.

Despatches have been received from Sir John Ross, who is in search of Sir John Franklin, stating that on the 13th of August three Esquimaux were found on the ice off Cape York, and on being questioned, they stated that in the winter of 1846 two ships were broken by the ice in the direction of Cape Dudley Diggs, and afterwards burnt by a fierce tribe of natives,—that the ships in question were not whalers, and that epaulets were worn by some of the white men,—that part of the crews were drowned, that the remainder were sometimes in houses or tents apart from the natives,—that they had guns, but no sails, and that being in a weak and exhausted condition, they were subsequently killed by the natives with darts and arrows. The paper from which the above is copied says, that there are good reasons for believing the whole story a gross misrepresentation; but what those reasons are are not stated.

FRANCE.—The *Corsaire* paper was seized in Paris on the 25th ult. for publishing an article reflecting severely on the President.

Thirty individuals, accused of belonging to a society, having for its object the restoration of the Bourbons, have been declared guilty, and sentenced to six months' imprisonment.

A ship-builder at Havre has contracted to build a steam frigate for the Pope.

The Government has given its sanction to a proposition for a lottery of 7,000,000 francs, to raise funds to send out 6000 distressed persons to California.

It is said that a section of the Legitimists will place Gen. Changarnier as a candidate in opposition to Louis Napoleon at the next election, should the Constitution be altered so as to allow the latter again to be put in nomination.

M. Lagrange, an apothecary of Paris, has invented a new and most destructive kind of bullet, which, on striking any object against which it may be directed, explodes with a detonation as loud as that of the gun from which it is fired, and produces a most destructive effect.

It is said that the President's message, at the re-opening of the Assembly, will take strong ground in favor of a revision of the Constitution.

M. Lucien Murat has gone to Turin, charged by the President with a mission to arrange the differences between Piedmont and the Court of Rome.

The French Government is reported to have conveyed to its ambassador at Turin its decided disapprobation of the treatment of the Archbishop by the Piedmontese Government.

SPAIN.—The Cuban expedition was to sail on the 15th The Caledonia and Hibernia, formerly belonging to the Cunard line, are to be immediately placed upon the route between Cadiz and Havana. The Cambria is also to be placed upon that route, as soon as she can be withdrawn from the royal mail line.

The High Court of Appeals at Turin has condemned, by a vote of 13 to 1, the Archbishop for abuses of his high powers. The seat is declared to be vacant, all his spiritual domains are ceased, and he himself condemned to banishment. The Archbishop of Cagliari, in Sardinia, has been treated like his colleague at Turin, and both have been shipped off. The power of the Pope could not shield them. All parties concur in stating, that they had rendered themselves exceedingly obnoxious.

Angry notes continue to be exchanged between Prussia and Austria, and German affairs appear to be quite as much complicated as at any previous time. Prussia refuses to recognize the Diet at Frankfurt as having authority to interfere in the affairs of the electorate. Prussian troops are con-

centrating rapidly on the confines of Cassel. Matters in Mecklenburg-Schwerin seem to be progressing towards the same dissension between the Duke and his people, as in Hesse Cassel. The Constitution sworn to by the Duke in '49, has been abolished by a ministerial decree, and the nobility have been re-invested with their old privileges. The deputies refused to obey the illegal act, and appointed the 4th of September to meet for deliberation, previous to which the President of the Chamber was arrested and sent to prison. The Deputies have issued a protest against the proceedings of the Government.

DENMARK AND THE DUCHIES.—On the 29th Sept. the Holsteiners commenced offensive operations, proceeding from Rendsburg, on both sides of the Eyder. They have attacked Tönning, and the Danes have evacuated the place. At last accounts the Holsteiners had surrounded and bombarded Fredrickstadt. The whole of the neighboring country, by cutting off the dykes of the Eyder, have been thrown under water. It seems that the Holsteiners cannot push their advantages far unless the Danes choose to engage in a general battle. The Holsteiners have done little or nothing offensively. The King of Denmark, the hereditary prince FERDINAND, and their suites have left Copenhagen for Flensburg, whence they would proceed to Schleswig. They will risk a general engagement before the winter comes on, possibly.

AUSTRIA AND HUNGARY.—There is rumor from Vienna that Lord PALMERSTON is urging upon the King of Prussia to insist upon the Holsteiners laying down their arms—and that he has offered an English fleet for the blockade of Kiel. The Grand Duke of Oldenburg has, it is said, declared his readiness to ascend the throne of Denmark, on condition that Schleswig and Holstein shall constitute two undivided duchies of the German empire.

Great Mail Robbery.

On Saturday night last, three post-office pouches, made up in New York that afternoon, were stolen and rifled of their contents in Philadelphia. The stolen pouches were some of the most important in the great Southern and South-western mails. Those known to be robbed are the pouches from New York city to Richmond, Va., Raleigh, N. C., and Wheeling, Va., the last containing the mails for Ohio, Indiana, and Illinois, (except the lake counties,) Tennessee, Kentucky, Arkansas, Missouri, and the South-west generally. The amount of money stolen is variously estimated at from one to two hundred thousand dollars. About one thousand letters, which were opened and rifled by the robbers, have been found.

Among the letters stolen, was one from Carpenter & Vermilyea, N. Y., to J. W. Maury, Richmond, Va., which covered a remittance of \$740. The letters, packages, &c., opened in search of money, had all been carefully inspected. Checks, drafts, &c., were thrown aside by the robbers as unavailable. Indeed, so observing were the robbers, that a finely-executed fac simile of a \$50 note was left behind in the pile of refuse matter. A number of boxes containing cotton wadding, indicated that a considerable quantity of jewellery was carried off, while book-marks, love-gifts, keepsakes, and other articles, were scattered about in profusion. The robbers carried on their operations partly behind a board fence which concealed them from observation. The robbery was in all probability perpetrated at Broad and Prime streets, near the place where the rifled pouches were found, as that locality affords peculiar facilities for such attempts, and no person at all was in sight of the mail at that point. The railroad there turns a short curve, around which the cars are obliged to move with slackened speed. The driver and brakeman were in front of the baggage-car, to which the mail-car was attached, while the mail agent, Mr. Anderson, was in the passenger car, several hundred yards behind, and out of sight. The mail car was then left at the mercy of any one bold enough to force it. All that the robbers had to do was to provide themselves with a key to the company's locks, jump on behind, open the door, throw out as many pouches as they could, before the cars got under full headway again, and then jump off and dispose of them. Four men suspected of being concerned in the robbery, were arrested in Philadelphia on Monday evening.

A Whaling Fray.

On the 22d of July last, in lat. 38° N., lon. 36 50 W., the barque *Parker Cook* fell in with a large sperm whale. When the whale was first seen, two boats were sent in pursuit of him. The nearest boat met him head on, and when nearly abreast of his hump, the boat-steerer darted two harpoons into him; but before the boat could be brought head on and stern off, he broached half out of water and capized her. The line got entangled around the leg of the boat-steerer, John Jarvis, who with great presence of mind, though dragging in the water, took a knife from his pocket and cut the line. His foot was nearly severed from the leg. The other boat picked up the men. Clear of the boats, the whale made a rush at the barque, head on, and struck her with such force, that he buried the cut-water and stem smack up to the plank in the fore part of his head, and the shock prostrated the men on deck. He made another dash at the vessel, but not with such force as the first. In the meantime, the captain of the barque had prepared his bomb-lance, and lowered it down in one of the boats to renew the fight. Three times, within eight yards, the lance was fired into the monster, and eventually set him spouting blood, though at every dart open-mouthed, he made a rush at the boat, requiring the utmost skill to avoid him. In his flurry he was desperate; but after running his rounds, he turned fin up, head towards the sun, and blew his last. He stowed down 103 barrels of oil. When cut in, the barque steered for Fayal, to repair her stem and cut-water, which the whale had started in the encounter.

Narrow Escape.

Rev. N. HERVEY and wife, with their son, were passing through Madbury, N. H., on their way to this city, on Tuesday, Oct. 8th, in a private carriage. Mr. H. drove into a brook at the side of the road, that his horse might drink. On entering the water, his horse began to slump, and on taking another step, plunged into the basin of water, carrying

with him the carriage, with Mr. HERVEY and his wife, their son having stepped out before the horse entered the brook. Mr. H. jumped into the water, and managed his horse with one hand by the reins, to keep his head above water, while with the other he held on to his wife, who had sprung out on the other side. While in this condition, the son rushed into the water and took his mother by the arm; the horse then made a leap to extricate himself, and took the carriage from between them. By this time Mrs. Hervey was so exhausted, that it was with great difficulty that Mr. H. was enabled to save her. They had been in this situation about half an hour, when a gentleman, who was passing, came to their aid, and took Mrs. H. from the water. Articles they had with them were considerably injured. The place had all the appearance of a good watering brook, but it is nothing but a mud hole. Accidents have occurred there before.

Eastern Argus, Portland.

LIBRARY FOR SUNDAY SCHOOLS.

AMERICAN TRACT SOCIETY, 28 CORNHILL.		pp.	pr.
* Gallaudet's Scripture Biography—1	Adam to Jacob	300	25
* " " " " 2	Joseph	210	25
* " " " " 3	Moses—part 1	214	25
* " " " " 4	Moses—part 2	265	25
* " " " " 5	Joshua and Judges	287	25
* " " " " 6	Ruth and Samuel	193	25
* " " " " 7	David	299	25
Joshiah		108	15
Jonah		156	20
* Bunyan's Pilgrim's Progress		464	40
Anecdotes for the Family Circle		408	40
Keith's Evidences of Prophecy		144	15
Nathan W. Dickerman		140	15
Widow's Son, &c.		103	15
Abbott's Child at home		30	
Natural Theology for Youth		25	

AMERICAN SUNDAY SCHOOL UNION—H. ROTT, 9 CORNHILL.

pp.	pr.	pp.	pr.
* Biblical Geography	332	50	
* History of the Huguenots	300	42	
London Child's Companion—1846	194	27	
" " " " 1847	192	27	
" " " " 1848	192	27	
Letters on Ecclesiastical History—vol. 1	270	34	
" " " " vol. 2	193	34	
" " " " vol. 3	88	18	
Life of Elijah	196	27	
Life of Elisha	192	27	
* Pierre and his Family	214	28	
* Edward and Miriam	204	28	
Life of Solomon	204	28	
Life of Luther	192	21	
Life of Cranmer	192	21	
Mohammed	192	21	
* French Revolution	192	21	
* Life of Napoleon	192	21	
Life of Cyrus	192	21	
Sketches of the Waldenses	192	21	
Oberlin	142	21	
Life of Knox	141	21	
Lame John	137	21	
Children's Trials	153	21	
Dairymen's Daughter	124	20	
* Napoleon Bonaparte	124	20	
Life of Abaelo	89	20	
Kindness to Animals	106	18	
Child's Guide through the Bible	103	18	
Bible is True	90	18	
John the Baptist	89	18	
Black Jacob	94	16	
Jeremiah	81	16	
Life of Swartz	90	16	
Little Josephine	69	14	
Christ our Saviour	72	14	
Little Edward	70	14	
Alfred Graham	71	14	
Good Son	68	14	
The Sisters	69	14	
Hedge of Thorns	70	14	
Religion and its Image	49	12	
Greenland Mission	54	12	
Wonders of Vegetation	51	12	
Self-dependence	54	12	
True Courage	52	12	
Sixpenny Glass of Wine	34	9	
First Commandment	36	9	
Willy Graham, or Disobedient Boy	36	9	
Bible Boy	33	9	
Search after Happiness	36	9	
Wants and Wishes	36	9	
Little Stories for Little Folks	35	9	
The Other Story Book	36	9	
Menagerie Improved	36	9	
Family Secrets	36	9	
Canal Boat	36	9	
Lydia Harper	36	9	

METHODIST EPISCOPAL DEPOSITORY, 5 CORNHILL.

Conversations on Palestine	304	29
Martyrs of Bohemia	237	24
Life of our Saviour—v. 1	179	21
" " " " v. 2	204	24
Lives of the Apostles	214	24
Life of St. Paul	175	21
Destruction of Jerusalem	206	23
Trial of the Witnesses	113	18
Scripture Natural History—vol. 1	168	21
" " " " vol. 2	168	21
Travels in South Western Asia	154	21
Memoir of Hannah More	184	22
Memoir of Jane Taylor	119	18
Life of John Howard	128	18
Life of John Wesley	142	19
Apostolic Fathers	96	15
Life of St. Peter	132	19
Life of John Fletcher	95	15
Life of Robert Raikes	125	19
Guilty Tongue	157	20
Sodom and Gomorrah	63	13
Feast of Belshazzar	56	13
* Pilgrim's Progress, abr.	78	14
History of Assyria	77	14
The Nest and the Egg	76	14
Life of Geo. Whitefield	62	13
The Wren's Nest	64	
The Snowball	64	
Spotless Lamb	64	
Perhaps Not	64	
Beware of Meddling	64	
William and his Heart	64	
Morning, Noon, and Night	64	
My Cousin Hester	64	
The Bamboo	64	
Learn to Obey	64	
Bible Stories—Creation to Jacob	124	
" " " " Joseph and his Times	124	
" " " " Moses and his People	124	
" " " " Moses to Samuel	124	
" " " " Saul and David	124	
" " " " Wonderful Machine	64	
" " " " Infant Christian	64	
" " " " Marion	64	
" " " " Penitent Boy	64	
" " " " Red Berries	64	
" " " " Bow in the Cloud	64	

MASSACHUSETTS S. S. DEPOSITORY, C. C. DEAN, 13 CORNHILL.

Evening Walk to Emmaus	90	16
Religion as it should be	178	25
Italian Boy	72	14
History of the Pilgrims	144	21
Love your Father and help your Mother	64	10
Sin Found Out	32	8
Sketches of Mount Carmel	48	8
Little Miss Why-Why	32	8
Never Quarrel	32	8
History of the Ark	48	8
Madagascar Martyr	32	8
White Lies	32	8
Little Captive Maid	64	10
The Fletcher Family	64	10
Try	48	8
Life of Rev. J. Campbell	24	8
Farel and the Genevese	36	9
Reformation	36	9
Clement, or Stories about	36	9
Conscience	36	9
Garden of Eden	52	12
Voice of Sinai	54	12
King Hezekiah	54	12
36 Books in 3 vols. each vol. 12		
24 Books in 2 vols. each vol. 20		

BAPTIST S. S. DEPOSITORY, 79 CORNHILL.

Sailor Boy	23	10
Happy Employments	46	12
Bad of Promise	39	20
Beautiful Garden	108	25
Adventures of a French Soldier	105	25
John Taylor's Bible Thoughts	108	20
Golden Cate	108	20
Pious Sister	108	25
Lessons of Profit	142	25
Life of Bunyan	106	25

Books with this mark (*) may be omitted in cheap libraries, or those for small children; and books with this mark (†) substituted.

We can supply the above catalogue of books to those wishing to form a good Sunday School Library.

A conspiracy at Milan is also said to have been discovered. The Hungarian refugees have received permission to quit the Turkish territory when the term of location is over.

Kossuth, it is said, applied for permission to remain in Constantinople, but the divan is undecided on this point, which might give rise to complications.

We intend to put our *Tracts* of the first and second series into bound volumes, and shall make an effort to put them into every family within our reach.

"Pathfinder Railway Guide for the New England States, for Oct., 1850. Boston: published by Snow & Wilder, on the first Monday in every month, at 5 Washington-st. Price, 5 cents."

"Snow's Boston Monthly Express List, and Forwarder's Guide: a Handbook of Expresses, Telegraphs, Mails, Packets, steamers, Stages, Omnibuses, Railway Freight Trains, etc., etc." Published as above. Price, 30 cts. a year.

BUSINESS NOTES.

J. C. Small—It was received, and credited to No. 534.
D. Bosworth—Sent you books on the 14th via Whitehall, by Thompson's express.
O. P. Allen—R. A. was credited \$2 at the time you mention, to No. 508.
D. T. Taylor—There was \$2 due per our books, but we have credited him that amount to 508.
H. H. Gross—It was received.
B. D. Hill—You was credited at the time to which you refer to 534.
J. B. Knight—Sent you box of books the 15th by Thompson's exp.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

A. BUCKLEY, of Homer, N. Y., stops her paper, owing 3 00
Mrs. L. CURTIS, of Moline, Ill., " " " 1 25
Total delinquents since Jan. 1st, 1850 98 64

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense		\$250 00
Previous receipts	3 59	
J. Barnes	25	
E. W.	1 00	
L. Kimball	1 00	
Seth Mum	3 00	
Secrer Friend	5 00	
John Nocke	50	
E. Warner	5 00	
F. Davis	1 00	
M. Buckley	1 00	
J. Belden	2 00	
A Friend	1 00	
Friends in Caldwell's Manor	1 25	
Mrs. Mann	1 00	
Total receipts	1 00	
		92 75

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Church in Northboro' 2 00

FOR BRO. N. SCUTHARD.

Mrs. Shute 1 00
T. L. Tullock 3 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Conference in the Pond meeting-house, Bradford, N. H., commencing Friday, Nov. 8th, at 10 A. M., and continue over the Sabbath. Bro. Preble and Lock are expected to attend. In behalf of the brethren, J. CUMMINGS.

Bro. A. Merrill will preach at Northfield, Mass., Oct. 23d; Athol, 25th; South Ashburnham, 28th; Fitchburg, Sabbath, 29th; Lunenburg, 30th; Marlboro', 31st; Northboro', 1st; Holden, 31st; Worcester, Nov. 5th; Brimfield, 6th; Ware, 7th; Granby, 8th; Springfield, (at Bro. Currier's) Sabbath, 10th; Haydenville, 11th; Ashfield, 12th; So. Hawley, 13th. Each (except Sabbath) at 7 P. M.

Bro. B. Morley may be expected to preach at Northboro' on the first, third, and fifth (when a fifth occurs) Sabbaths in each month. On the second and fourth Sabbaths he will be at liberty to supply other places.

Bro. S. W. Bishop will preach at Ashfield, 22d; 7 P. M.; South Belchertown, 24th, do; Athol, Sunday, 27th; Fitchburg, 29th, 7 P. M.; Vernon, Vt., 30th, do; Dunsmuirtown, 31st, do; Newfane (where Bro. Whitaker may appoint), Sunday, Nov. 3d.

Bro. Chase Taylor will labor with us for the present. If any of our ministering brethren wish to exchange with him, they can write to him at South Weymouth, Mass.

In half of the Church. DAVID FORD, Clerk.

Bro. Wm. Ingmire will preach at Brockton's Bridge, N. Y., Sunday, Oct. 30th, and continue in the neighborhood two or three weeks, as the Lord may seem to direct.

Bro. R. V. Lyon will preach in Ashfield, Mass., Oct. 19th, 6 P. M., and remain over the Sabbath; Abington, Ct., Sabbath, 27th.

Bro. E. Crowell will preach in Litchfield, Me. (Waterman's school house), Sunday, 27th; Brunswick, 28th, evening; N. Yarmouth, 29th, do; West Falmouth, (where Bro. Marston may appoint), 30th, do.

ADVENT



HERALD

Luke 2:18-20.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, OCTOBER 26, 1880.

No. 11. WHOLE No. 493.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$3 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



LIFE.

Life is onward : use it
With a forward aim ;
Toil is heavenly—choose it,
And its welfare claim.

Look not to another
To perform your will ;
Let not your own brother
Keep your warm hand still.

Life is onward : never
Look upon the past ;
It would hold you ever
In its clutches fast.

Now is your dominion,
Weave it as you please ;
Bind not the soul's pinion
To a bed of ease.

Life is onward : try it,
Ere the day is lost ;
It hath virtue : buy it,
At whatever cost.

If the world should offer
Every precious gem,
Look not at the scoffer ;
Change it not for them.

Life is onward : heed it
In each varied dress ;
Your own act can speed it
On to happiness.

His bright pinion o'er you,
Time waits not in vain,
If hope chant before you
Her prophetic strain.

Life is onward : prize it
In sunshine and in storm ;
Oh, do not despise it
In its humblest form.

Hope and joy together,
Standing at the goal,
Through life's darkest weather
Beckon on thy soul.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUNNING, D.D.

LECTURE IX.—THE SOLDIERS OF CHRIST.

"He that hath an ear, let him hear what the Spirit saith unto the Churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

(Continued.)

Again, faith triumphs in difficulties ; the greater the difficulty, the more faith triumphs.—It is the law of sense, that the greater the difficulty the more it desponds ; it is the law of faith, that the greater the difficulty the more manfully it meets it. Thus, for instance, sense says, "My sins are like the crimson in their dye, and like the purple in their hue, and I have therefore no hope of heaven." Faith replies, "Though your sins be like crimson, they shall be as wool ; though they be as purple, they shall be as white as snow." Sense says, "Heaven is far away, and I do not know the road, and shall stumble in the way, or I shall miss the path, and I shall never get to heaven." Faith answers, in the tones her Master taught her, "I am the way, the truth, and the life ; him that cometh unto me I will in no wise cast out." God says, "Sara shall have a son ;" sense bursts into laughter at the absurdity of it ; faith believes the promise, and Abraham becomes the father of all them that believe.—Sense says, "We do not know what to do ;" but faith says, "Our eyes are toward God ;" and God answers from the skies, what faith returns in echoes of triumph, "Stand still, and see the salvation of God."

Thus it is, then, that faith is the victory that overcomes the world. I would only state to

you, that if you wish to see the idea of which I have given you the merest outline worked out with great power, great splendor of imagery, great depth of thought, let me ask you to read Archdeacon Hare's "Victory of Faith." It is a work full of rich and beautiful thought.—Some things there are in it, perhaps, about which we may differ, but it is, in the main, admirably calculated to edify and instruct. He and Trench, and others, constitute a new type class of divines who are appearing in the Church of England. I hope they will not lean too much, as it is feared some do, toward Germany, as the divines on the other side lean too far towards Rome. Perhaps it is God's design that they shall balance each other, and that the result shall be the old evangelical truth proclaimed by a Latimer, preached and riveted by a Cranmer, and, blessed be God, found in all denominations of true Christians at this moment, and so a revival greater than ever has been since the blessed Reformation.

I need not quote to you instances of those who by faith have overcome the world. Abel is one of the earliest specimens. Cain, personating sense, presented on the altar the loveliest flowers, and thought that, from their fragrance and their beauty, these would be the best sacrifice. Faith, in Abel, conscious of its sins, took a lamb and shed its blood, because it trusted in the Lamb of God slain from the foundation of the world. Enoch overcame the world, for he walked with God amidst the opposition of the world. Noah overcame the world, for he believed God when the world laughed at his predictions, and built the ark whilst the world uttered its sneers, overcoming the world by faith. Abraham overcame the world, when he left his own land and went forth not knowing whither he was going, only knowing this, that God had prepared for him a city in the skies, whose builder and maker is God. Moses overcame the world, when he refused to be called a monarch's son, and despised the riches which would accrue from being connected with a monarch's prime minister, preferring, nobly preferring, affliction with the people of God, rather than to enjoy the pleasures of sin that were but for a season.

But let me explain one or two more of the features of the soldiers of Christ. First, we are told in Scripture, that those who belong to Christ and overcome the world are they who are "chosen in Christ before the foundation of the world." If you ask me to explain the doctrine of election—I answer, I cannot ; if you ask me to harmonize it with man's responsibility—I cannot. I read this, and I cannot dispute it—"chosen in Christ before the foundation of the world ;" not because God foreknew they would be holy, but in order that they might be holy. And again : "Elect according to the foreknowledge of God, through sanctification of the Spirit and belief of the truth." Only suffer me to say, that election in the Bible and election in our Scotch confession of faith seem to me very differently stated, though, no doubt, they mean the same thing. The one is hard, dry, and metaphysical, almost rationalistic—the other always accompanied with great practical truths, and solemn responsibilities and duties ; the one man's planting, the other God's inspiring. Those, then, that overcome the world are chosen in Christ before the foundation of the world ; and, secondly, they who are on Christ's side, and overcome the world, are "purchased by Christ." You are not your own ; you are redeemed with the precious blood of a Lamb without blemish and without spot. What a solemn truth is this ! We are not our own. Man says, "I can do what I like with my own." You have just one thing that is your own, and that one thing is your sin.—Your souls are not your own, for God says, "All souls are mine." Your life is not your own, you cannot fix the day when you will give it up, and no human being fixed the day when that life was bestowed. I have often thought that when man is awake he feels that his life is his own ; but when you lie down and fall asleep, does it not seem to you as if you had

let go your grasp of life—as if your life were loose, as it were ? When you retire to bed in the evening, it seems the foretaste of death—then you let go life and it remains with God whether your heart shall beat in eternity or beat in time the next day. We are not our own. Your money is not your own ; the image and superscription of Christ is on all. Your influence is not your own. We are stewards, not proprietors ; we have not even a lease of anything ; we are tenants from year to year, from month to month, from day to day. We have no lease of life, still less a freehold ; we have no inherent property in anything we possess. God puts his hand into the midst of them, but (blessed be his name !) it is a Father's hand, and takes the lamb from the midst of your family into his own bosom ; he commands the hurricane to enter your shop or your counting-house, and sweeps from you, because he has other uses for it, all you have accumulated. God sends his angel, who breathes upon you as he passes, and you are laid upon a sick-bed. Nothing is your own ; all is God's ; the responsibility only is ours of consecrating it to his glory, or desecrating it to the service of sin, of Satan, and of the world.

Again, those who are on Christ's side and fighting under his banner, and who have overcome the world, are those who have fled to him and sought acceptance from him through his precious blood. A Christian is one running from himself, and seeking refuge in Jesus—who rests upon the cross—who believes in Jesus—who has confidence in the Bible, and expects, through that confidence in him, forgiveness of sin, holiness, happiness, and joy. What a blessed truth is that, that God is our Father ! I sometimes wish I could invent a few new words, in order to express more fully and forcibly my ideas. I am perfectly sure of this, that much of our sermons fail in their purpose, just because the words in which we express our ideas are so common that they roll off like dew-drops, from the green leaf, without leaving the least lasting impression behind. The words we employ are so common, so hackneyed, that we fail to perceive the expressiveness and beauty of the meaning. Let us try to realize this thought, that God is our Father, loving us infinitely more than we ever can or shall love him. It is worthy of observation, that all affections grow intenser in their descent, not in their ascent ; a father loves his child far more strongly than that child loves its father. Now, God is the great Father—he is our Father ; and that Father would do for us infinitely more than you fathers, being evil, would do for your children. He himself tells you, "If ye, being evil," with all your sins, with all your imperfections, with all your passions, with all your prejudices, "will give good gifts to your children," because you love them, "how much more will your Father who is in heaven give"—what ? not faith, not grace, not glory, but Deity himself, "the Holy Spirit, unto them that ask him ?" What a precious truth is this ! May we realize it, make it our own, live upon it ; and so our life will be the blessed life.

And in the next place, they that are Christ's soldiers, and conquer in his strength, are those that cleave to Christ's word. I look upon this as a most important test in the present day : it may be that articles are good, that confessions of faith are good, that liturgies are expedient ; this may be ; but it is quite certain that no articles, nor creed, nor confession, nor liturgy is fit to be the rule of faith. God's word alone is our directory. Whatever is written within the boards of the Bible is obligatory upon you and me, as if God bowed the heavens and spoke at this moment. Whatever is outside the boards of the Bible, however popular, however plausible, however eloquent, you may receive or you may reject as you please, it does not touch your responsibility to God, or your hopes of everlasting happiness. The Christian takes God's word as his infallible directory, as his lamp from the throne shining in a dark place. He receives it not as a dogma for discussion, as a theory for dispute, as a problem for solution,

but as a truth for hearty reception. Hence, it has always seemed to me the essence of folly, to hear a man open the Bible, and say, God says this, and now I will prove it to you.—What is the use of proving what God has said ? We prove propositions that are human : we accept truths that are divine. We may elucidate or explain, by comparing Scripture with Scripture, but to say, This is my text, and I will now prove it, is to bring a glow-worm to add to the splendors of the meridian sun, the conjectures of man to strengthen the testimony of God. Hence, those that are Christ's soldiers, and fight under his banner, cleave close to his word, and evermore appeal to it in all those disputes in which one good man says this, and another good man says that. The old Scotch Covenanter's request on hearing a theological controversy, "Rax me the Bible," was truly Protestant. If the controverted dogma be not there, it is no concern of ours ; if it be there, bow before it as an order from the Most High, and fear not the silly charge of bibliolatriy.

And the last feature I will notice of those who are Christ's soldiers is, they love the Saviour with all their heart ; and when there is love in the heart, there is light in the head, and direction to the feet, because they that love Christ need no diagram of duty, no human directory, no binding law, for love is the fulfilment of the law. Those who are thus fighting under Christ's banner are some in Europe, some in Asia, some in Africa, some in America, some in Australia ; some are on the equator in burning sands and parched deserts, or amid the frozen ledges of Iceland, or in the region of perpetual snow : color and clime have nothing to do with God's relationship to us, or our relationship to him. Some are in palaces, some in huts, some in catacombs, some in prisons, some in subterranean mines : some are upon the steppes of Tartary, and some on the mountains of Switzerland : some, like Abel, were neither circumcised nor baptized ; some, like David, were circumcised but not baptized ; some, like Paul, were both circumcised and baptized ; and some, like Luther, baptized, but not circumcised ; and some, with no baptism of man, but with the consecration of the Spirit of God.

Such are sure of the victory. Christ intercedes for them ; the Spirit intercedes within them ; angels minister to them ; all things work for their good ; circumstances may vary their condition, but it cannot rend their union and communion with their Lord. Sodom blazes behind them, but Jerusalem shines before them from afar, and all the thunders and the voices and the cries of dissolving dynasties and crumbling thrones are but the settling, not the overturning of the foundation, on which they stand secure as beneath the shadow of the onnipotence of God.

Now, those who are on Christ's side and thus overcome, shall, it is said, be admitted to the tree of life. This tree I have described in previous lectures, and I need not, therefore, repeat anything I have said. I merely add this, that that tree which was lost in Paradise the first, shall be replanted and bloom for ever in Paradise the second. The meaning of the promise is, that they who believe in Jesus and overcome the world through his blood, shall partake of and inherit unceasing, everlasting life. It denotes the perpetuity of this life, "they shall live for ever and ever." No wintry cloud shall overshadow them, no earthquake or hurricane shall uproot them, no lightning shall blast, and no tornado shall scathe them. The source of their life is beyond the reach of mutability or change. It denotes, too, nutriment. Man is a creature ; the highest angel in heaven is a creature ; he has no inward, inherent, aboriginal, spring of life ; and therefore the statement, that believers shall eat of the tree of life, denotes that in heaven their life shall be, what it was on earth, a derived life, not original and inherent. It may also denote that all believers shall gather round that central object and form one happy, holy, and inseparable group for ever. And the promise—"I will give unto him that

overcometh to eat of the Tree of Life," is evidence that it is not of merit, but by grace.

And now let me notice, in closing my remarks upon the address to the Ephesian Church, that the promise is here distinct from the rest of the epistle: It is said, "To him that overcometh," which shows that the Church itself would not overcome. He first states the excellences of the Church, he then mentions its deficiencies, and he says to her "that unless she repents he will remove her candlestick out of its place," i. e. will cause her existence as a Church to cease. In order to show how this prediction has been fulfilled, I will read you a short account of the history and present state of that Church.—(To be continued.)

From the London "Quarterly Journal of Prophecy."

The History of Chiliasm.

In our last article upon the Apostolicity of Chiliasm, we gave the history of that doctrine during the first two centuries and a half. Our statement was to this effect,—that during that period Chiliasm was the universal doctrine of the Church. In following out the history of this system, we make a second statement, viz:—

That the attacks made upon Chiliasm about the middle of the third century were made by men noted for unsoundness in doctrine, and proverbial for their misinterpretations of Scripture.

Heresy now began to lift up its head within the Church, and one of the first objects of assault was CHILIASM. Heresy had hitherto been confined to inferior men,—men of no note, or name, or learning,—men whose gross extravagances prevented their being heard or heeded,—men such as the Gnostics, who had no claim even to the name of Christian. Now, men of note, imbibing a false philosophy, derived from heathen schools, began to undermine the Church's faith, and to strike out the most vital sections from her creed. Of these the foremost was Origen. Able and learned beyond all his contemporaries, he stands on the list of the Fathers of the Church in the third century. Yet it is somewhat difficult to know why he should have such an elevation assigned to him. Professing to acknowledge Christ, he yet so explained away the truth concerning Him as to leave but few of the vital articles of the ancient Church's creed. In words reverencing Scripture as the true utterance of God, he so thoroughly mystified every verse of it, and rendered it entirely such a book of riddles and fancies, that no one could discover from it what God had really spoken. No enemy of the faith, wishing to discredit and disparage the Bible, could have taken a more successful plan than that of Origen. Besides this, he boldly denied some of its essential truths; such as that of the future punishment of the wicked. No one from his writings could learn the way of life. It is very doubtful whether he understood justification by grace, through the righteousness of the Son of God. His theology is so diluted with the Alexandrian philosophy, that the simple truth of God is almost invisible. His object was to heathenize or Platonize theology, as well as to spiritualize (if one may call it so) the Scripture into any form he pleased.

Far more deep and abiding injury has been done to the truth of God by such men as Origen, than by Cerinthus, with his grossness and fanaticism; far more of the seeds of lasting and wide-wasting heresy and mysticism were sown by Origen's mode of exposition than by all the efforts of Gnosticism together.

Now, hear what the Church-historian Mosheim, says of Origen's connection with Millenarianism: "In this century (the third) its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."

Hitherto the only opposition to the doctrine had been from the Gnostics. These heretics were its first opponents: but their odious character had neutralized the opposition, so that in spite of it, Millenarianism still remained the universal creed of the Church. But now, when Origen arose to assail it, there was a more likelihood of success. He had a name in the Church for piety, for zeal, for learning. Men listened to him; many imbibed his teaching; and from that day Millenarianism was no longer the universal belief of the Church. It had to do battle with Origenism; and it is remarkable that it was not until the weapons of a false philosophy had been called in, not until the leaders of the Church had learned to platonize, or heathenize, that any progress was made in assailing Chiliasm. So long as the Church kept aloof from the influence of philosophic paganism, so long she held fast her Chilianic creed; but the moment she yielded to its seductions, and brought the Alexandrian philosophy to bear upon theology, she began to let it go. Chiliasm was one of the first truths that was attacked, and it was among the first that perished by the insidious but most potent poison of the Pagan schools. Justification by grace

was one of the first truths that Rationalism assailed in the last century, and so Chiliasm was one of the first which Origenism did battle with in the third.

But why this special grudge against Millenarianism among the disciples of the Alexandrian school? Why single this doctrine out as the first to be made away with in this warfare of philosophy against Christianity? Because Millenarianism takes for granted a simplicity and literality of interpretation which utterly repelled the heretical advances of Origenism. It was inconsistent with that father's sentiments, says the historian already quoted, and, therefore, he opened his first fire against it with such zeal. Either Chiliasm or Origenism must fall. Both could not stand. Things so incompatible could not coexist. The man that maintained that Scripture must have three or four meanings, each more recondite and mystical than the preceding, could have no tolerance for a system which bases itself upon the simple literality of the Word. And it is somewhat striking that in order to overthrow Chiliasm he must try to arrest the Scriptures in their plainness out of her hand: in seeking to subvert it, he must undermine the divine oracles. With a whole Bible simply interpreted, he cannot hope to succeed; but with a Bible diluted, mystified, allegorized, platonized,—in one word, *Origenized*, he can overthrow any truth, however scriptural and vital: he can build up an error, however unscriptural and pernicious.

In mourning over the success of this first and great onset upon Chiliasm, we can take refuge in this consolation,—that he who assailed it so successfully did so by weapons which few in our day would venture either to use or to touch. It did begin to decline from the middle of the third century, but it declined with the purity of Scripture interpretation. This conjunction in decline is singular and ominous. It is one fitted to make men think and inquire. If there should exist a prepossession in favor of any doctrine, it should be in favor of that which was the Church's creed in best and purest days; and if there should be a prejudice against any doctrine, it should be against that which, in order even to gain a single foot of ground, had to call in the aid of Origen and the Alexandrian philosophy.

Thus, then, we have seen that the first assault on Millenarianism was by the Gnostics, but without effect. We have seen the second, by Origen, with very considerable success. In both cases the opposition came from men noted for unsoundness in the faith; and in the latter, it was the unsoundness that contributed to the success. We pass on, however, in our sketch.

The third opponent of Chiliasm was Dionysius of Alexandria, a disciple of Origen. Of him we need not say much, as he was a follower of Origen, and of the Alexandrian school of philosophy (though afterwards he became the personal enemy of Origen). This only we may mention, that his speculations on the Trinity were suspicious, if not unsound, and he is charged by one of the ablest writers on the Divinity of the Spirit with holding, along with Origen, corrupt doctrine, *corrupta doctrina*, upon this point.

He is said by Eusebius to have discomfited the Chilians of Arsinoe, in Egypt, and to have silenced Chiliasm. To a certain extent, it is likely that this is true, at least in so far as Egypt was concerned. And, granting that the discomfiture extended beyond Egypt, and that his work "Upon the Promises" had an influence over the Church at large, we see in his case, as in that of Origen, that it was heathen philosophy that had triumphed over Chiliasm, and the man who wielded that philosophy so successfully was a man unsound on many points, especially on the Trinity, and of whom Neander thus writes: "He is reported to have made use of expressions which afterwards became favorite mottoes of Arianism, as, for example, that the Son did not exist before he was begotten; that there was a moment when He did not as yet exist; he also declared himself opposed to the *Homousion*."

Thus it was the heretics of the early ages that were the opponents of Millenarianism.—The Gnostics could not tolerate it. The Origenists could not tolerate it. The whole Alexandrian school took weapons against it. It was heathen philosophy, or Platonism, that set itself with such zeal to overthrow it, and rested not till it had roused a great portion of the Church against it. And then, all the while the Millenarian fathers were the great upholders of orthodoxy. They fought the battle with the Gnostics, and most vigorously condemned and confuted Cerinthianism; that very Cerinthianism which they have been not seldom identified with, but which they ably opposed. Millenarianism and orthodoxy went hand in hand; Millenarianism and heresy were resolute and irreconcilable foes.

Is it possible that, after this, we can be still vilified as the allies of heresy? Is it possible that history can be so thoroughly perverted or misread as to be used for the purpose of exciting prejudice against us? Can that system en-

danger Christianity, or disorganize theology, which in the early ages was the great upholder of all sound doctrine, the great ally of all pure theology, the great enemy of all departure from "the faith once delivered to the saints?" Is it conceivable that any fair and honorable mind, looking at these facts, can fail to say: "Well, Millenarianism may, perhaps, not be true, but seeing that it was the belief of the Church for two centuries and a-half, and seeing that during all that time it was the fast friend and associate of orthodoxy, the confuter of each heresy as it rose, it can be neither very hateful nor very dangerous, and possibly it may turn out, after all, to have some truth contained in it, truth which it were well for me to search out and to receive, if I desire to resemble in faith and love, in holiness and heavenly-mindedness, the saints of these earlier and more blessed times."

But there is more yet to be said respecting the opposition to Chiliasm. It was this that led to the opposition which arose to the Apocalypse itself. Attempts were made to discredit this book in order to discredit Chiliasm. The only way of assailing Chiliasm successfully was through the Apocalypse. Accordingly, suspicions began to be thrown upon its authorship, and Eusebius hints that it was the work of another John, not of John the Apostle. Nay more, its divine authority was attacked. It was believed to be the stronghold of Chiliasm. For few thought of spiritualizing its 20th chapter. That was deemed so plain, as not to admit of any meaning but a literal one. So that the only way of setting aside its clear evidence in behalf of Chiliasm was by denying its inspiration. They first imputed it to Cerinthus, in order to disparage it by the discredit of his name, and then they denied it wholly.

So that there were only two ways in which it was supposed that Chiliasm could not be assailed,—first, by denying the inspiration of the Apocalypse; secondly, by adopting the philosophic mysticism of the Alexandrian or Origenic school. It is surely no discredit to Chiliasm that it was undermined and ultimately swept away by this double process. Nay, is it not a high tribute of honor which is paid to it, when it can be said to no other method of assault did it yield. As long as the Apocalypse was honored as the Word of God, so long it retained its prominence in the belief of the early Church. So long as simplicity of interpretation was retained, and the Church had not learned to Platonize or heathenize, so long it held fast its place as part of the undisputed creed of the Church. It fell only when sapped by a two-fold influence, by means of which, almost every vital doctrine was by degrees expelled from the Church. It fell, but along with it fell such doctrines as justification by grace, the Godhead of the Spirit, and the certainty of future retribution for the wicked. It fell, but it was at the hands of men vitally unsound in faith, and extravagant beyond measure in their theories of interpretation. Had it sunk before the efforts and the arguments of men whose orthodoxy was unquestioned, and whose spirituality stood high, its downfall need have been no scandal to our opposers and no honor to us; but overthrown by men whose names no one in our day would wish to see associated with any cause which they esteem, or system which they prize, it must be felt by our opponents that they have little cause to glory in an achievement effected by such instruments. Their victory brought with it no honor to their system; our defeat was one of the most signal triumphs which our system could have won.—(To be continued.)

"Gathered to his People."

Such a chapter as the twenty-fifth of Genesis, composed chiefly of names, is apt to be passed through too rapidly by unstudious readers.—Yet even the most lax attention will be fastened by such a verse as the eighth—"Then Abraham gave up the ghost, and died in a good old age, an old man and full of years; and was gathered unto his people." Here is a remarkable collection of epithets applied to death and burial, every one of which is well worthy of consideration, and may suggest some profitable thoughts. By "giving up the ghost" we now understand, giving up his spirit, as by "ghost," we usually suppose "spirit" to be meant.—We doubt if the translators intended it to bear this sense; but apprehend they rather meant it to express the giving up the breath of life, or *breathing out one's life*, which is the true meaning. It is there simply equivalent to the modern and usual phrase, "he expired." The term is thought by Jewish writers to express death by old age only, without previous sickness or pain. This is the kind of death which results from the natural dissolution of the body, when the radiant heat and moisture by degrees dry up and wear away. Such a kind of death was that *Euthanasia*, that good and easy departure, which was greatly desired by the ancients, and which was indeed desirable, when old age was really venerated, and treated with solicitude and respect—with far more of both than, we fear,

it finds under the influences and activities of modern civilization. This kind of death, this gentle sliding out of life, had been promised unto Abraham, as a blessing. "Thou shalt go to thy fathers in peace." "thou shalt be buried in a good old age."—Gen. 15:15. And we are now informed that this took place, to show that there was no point, however comparatively inconsiderable, in which the promises of God were left unfulfilled. The conviction which Abraham in life and in death was enabled to realize of the Lord's faithfulness to His promises, must have been the source of his highest joys and deepest consolation. And it may be so to us. We have still better hopes and promises from God, than those that were given to Abraham; and we shall be happy here or miserable in proportion to the intensity with which we are enabled to realize the conviction, that all the promises of God in him (Christ) are yea, and in him amen."

But Abraham is also said to have "died in a good old age." Not only in old age, but in a good old age. The old age which the sacred writer calls good, is very different from the sad, broken, fretful, and weary, old age, of which these latter generations seem to furnish more examples than were dreamt of in old times, which invariably speak of old age as a good and a blessing. But this old age is good, because healthful, sound, long in coming, leaving the senses still in perfection, and free from that peevishness and moroseness which makes old age unpleasant in and to so many.

He was "an old man." He was a hundred and seventy-five years. His great grandfather had reached to two hundred and thirty years, and his father to two hundred and five years; yet so rapidly was life falling, that although Abraham died at a comparatively early age, he was an old man among his contemporaries.—Fallen as the duration of life had, his years passed by a hundred, the ordinary limit at which human life has now stood for many ages. He had seen the years which few of our people survive, before he entered the land of Canaan, and one hundred years he had passed in that land. He was however not only old; he was "full of years." The word "years" is not in the original; and the word rendered "full" is, to be satisfied, satiated, or filled, and is often in Scripture applied to a person having had enough of food or drink. It may, therefore, here, well signify, that Abraham had lived as long as he desired; had finished the business of life; and was quite willing to die. He was satisfied with life; he had had enough of it, and stood with girded loins, ready to depart.

Finally, "he was gathered unto his people,"—a striking phrase, over which the mind lingers. What however does it really mean? It is commonly interpreted to apply to burial—to sleeping in the grave with one's kindred and friends. But this is not the sense here, it would seem. His people were not here, nor was he here buried with them. Sarah was the only one belonging to him who had died in this land, and with her he was buried. What, then, can this gathering to his people mean, but that his soul was gathered to theirs? The phrase is certainly more appropriate to the soul than to the body; for the body is gathered to corruption. It is usual to say, that in the Pentateuch there are no indications of a life to come. Is not this one such indication? The usual form of the expression is "to be gathered to one's fathers," yet in other instances, as in this, it is applied to those who could not be said to be gathered to their fathers in the grave. It is also spoken of as a blessing to those who were so gathered. It must, therefore, it would seem, imply not only their continued existence, but their existence in a state of blessedness. In other words, those to whom Abraham, Isaac, Jacob, and others, were gathered or assembled at death, must be to some then really existing; for to those that had no form of being there could be no gathering. It appears, therefore, that there could hardly be any plain foundation for the phrase, if well examined, but in the belief that the fathers, to whom they were at the death of the body assembled, had then a real existence.

So then, it is seen, that these patriarchal fathers had the same desire, and the same hope, of being gathered at death to all they had in past times venerated, loved, and lost, that we have. Indeed it stands to reason that they should have had it. The condition of any people would seem scarcely tolerable without it.—Is it creditable that men who then walked with God and were honored with direct communications from him, were left in the dark on matters so essential to their comfort? that when they followed their dead ones to the tombs, they could not say that they should ever again behold them; and that in due time—in a time not long to any—they should themselves be gathered to the great assembly of those, who died once, and are yet alive for evermore?—Did David, when in a later day, he said of his lost child—"I shall go to him, but he will not return to me,"—speak only of the grave or of something beyond the grave? Let the heart answer.

Kitto's Bible Illustrations.

"Climbeth up some Other Way."

The Scriptures reveal to us but one way that leads to heaven, and, notwithstanding it is so distinctly announced, and so clearly defined, "that he may run that readeth it," still, multitudes are disposed to climb up some other way.

Our Saviour exhorted his hearers, "Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat.—Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." The way to heaven, then, is entirely the reverse of any other—as opposite, indeed, as light is to darkness; for, while one terminates in eternal blessedness, the other leads down to darkness and woe.

The reasons, however, are obvious, why the sinner "climbeth up some other way."

He chooses to retain the pride of his heart.—The way to heaven is an humble, self-abasing way. The heart is yielded up to God, and the individual sits at the Saviour's feet, and there learns lessons of heavenly wisdom. His mind is meek and docile; he receives the kingdom of God as a little child. In the way to heaven, the "haughtiness of men is humbled, and the Lord alone is exalted." But he who "climbeth up some other way," retains the pride, obstinacy, and rebellion of his heart.

He cherishes the spirit of unbelief. The way to heaven is one of faith—trust and confidence in Christ. The soul is united to Christ by faith, and by faith lives upon him and grows up into him who "fillet all in all." During the course of the Christian pilgrim on earth, he needs the constant exercise of faith in the Redeemer, to enable him to "overcome the world," and to "press toward the mark of the prize of the high calling of God in Christ Jesus." But he who "climbeth up some other way," cherishes the spirit of determined unbelief toward the gospel, and thus despises and rejects the Son of God.

He looks with complacency upon his own righteousness. He who is in the way to heaven, renounces all personal merit. He has nothing which he can call his own but his own sins; and those will ruin him for ever, unless "covered" by the righteousness of another. Not one of all the thousands and millions who are struggling up the narrow way to heaven, looks with approbation upon a solitary act by which he hopes to be acquitted in the sight of God.—The language of the ransomed on earth and in heaven is, "The Lord our righteousness." But he who "climbeth up some other way," builds his hope of heaven upon some works of his own, which he deems meritorious—and fondly, though fallaciously, expects to purchase the forfeited favor of the Almighty. Fatal delusion. "By the deeds of the law no flesh shall be justified in his sight."

He loves sin. The way to heaven is against "the world, the flesh, and the devil." It is against all sin. It is called, by way of eminence, "The way of holiness; and the unclean shall not pass over it, but the redeemed shall walk there." He who loves sin, habitually indulges in it, unwilling to renounce it, and put it away forever, "climbeth up some other way;" but instead of reaching heaven he will fall into hell.

Reader, are you climbing up to heaven some other way? Will you venture upon an impossibility? Shall you be charged with being a thief and a robber in the last day?

Watchman and Reflector.

He is a Christian.

He is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth, sheweth forth righteousness." "He sweareth to his own hurt, and changeth not."

He is a Christian. Then he is an honest man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealings will be honorable and upright. "Provide for things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian. Then he is a humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's interposing love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian. Then he is a kind man. He feels interested for his neighbors; and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment.—"The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a Christian. Then he is charitable.

He is prompt to attribute right motives rather than wrong to others whenever it is possible.—Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian. Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hands. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

He is a Christian. Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be derived or preserved in the soul. "In everything, by prayer let your requests be made known unto God." "When thou prayest enter into thy closet."

He is a Christian. Then will he cherish and cultivate in his relations to God, and in his intercourse with them, "whatsoever things are true, honest, just, lovely, and of good report."

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics? Then he is no Christian!

Unity of the Human Race.

1. "And God said, Let us make man in our image."—Gen. 1:26. "A male and a female created he them."—Gen. 1:27. Who could have inferred from this language, that there was more than one creation of man? or more than one male and female? Is the meaning that Adam was only "a first man," and Adam and Eve only a first pair? No reader of the Bible alone could indulge in any such a fancy. The language of Paul utterly forbids it when it is imagined. "The first man Adam was made a living soul." The first man is of the earth, earthy.—1 Cor. 15:45-47. The headship of the race is emphatically expressed. Adam was the first man, and from him all have their type and blood.

This is further evident, by the language which exhibits Christ as the representative head of our race, in a very different but more important respect. "The last Adam (Christ) was made a quickening spirit." "The second man is the Lord from heaven."—1 Cor. 15:45-47. "The man Christ Jesus." "The seed of the woman." How varied are the phrases, to show to the world the unity of the races for whom Christ died. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:49.

To contend that only one race, the Caucasian, is thus descended from Adam, is to leave all the rest of the world without an interest in the promises and salvation of the second Adam, "the Lord from heaven." To this view the prayer of our Lord and Saviour is directly opposed, "Our Father who art in heaven." The unity of the race is involved in the whole plan of mercy by the Redeemer, as the first and second Adam are connected, and their relation to the race unfolded.

2. The depravity of man is traced in the Bible to the sin of Adam and Eve. That all the races are depraved, there cannot be a doubt. Adam begat a son in his own sinful likeness.—We come at once to the Unity of the race.

In the Gospel, this is fully sustained. "For as in Adam all die."—1 Cor. 15:22. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12. It may as well be denied that all men die, as that all do not belong to the same Adam.

To this should be added the declaration—God hath "made of one blood all the nations of men to dwell on the face of the earth," (Acts 17:26); and the great commission of the Saviour to the Apostles, "Go ye into all the world and preach the Gospel to every creature."—Mark, 16:15. In Christ shall "all be made alive."—The application of the doctrine of salvation must be confined to the same one line of descent by which "sin entered the world," and all became sinners. Both the law and the Gospel make necessary the unity of the human family.

3. The creation of one human pair can only be added here. There is a marked difference between the statements of Gen. 1, in respect to the creation of man and animals. The latter may have been produced in different parts of the earth, and have those local centres of which naturalists speak, though this is not probable; but in respect to man, one pair alone is mentioned or adverted to in the whole compass of Scripture, as the origin of the human race. This argument from the Scripture itself is irrefragable. Till another pair, or another distinct family shall be ascertained from the Bible, this

subject is beyond dispute. To the Scripture only is the appeal in this case to be made.—No rational criticism on the language of the sacred record, has yet induced the shadow of a doubt. The doctrine of the Bible is the unity of the human race.

Dr. Smythe.

The Home of the Soul

What a beautiful thought was that of Moses, the man of God, "O God, thou art our dwelling-place in all generations!" Changes are continually occurring in this world; "man, being in honor, abideth not;" kingdoms rise and fall; the day is coming when the earth and all the works that are therein shall be burned up; they shall wax old like a garment, and as a vesture they shall be changed; they shall be folded up and laid aside as worn-out clothing, to be used no more in the same fashion: but the eternity and immutability of our God and Saviour shall ever remain the same for our consolation and refuge.

The holy apostle affords us the example of staying himself upon the same consideration. Since such is the steadfastness of the Most High, every word of his is reliable, every promise is worthy of uninterrupted trust.—That promise can no more fail, than Jehovah himself can cease to exist. Our Lord has confirmed it, when he said, "Heaven and earth shall pass away, but my words shall not pass away."

Whatever changes or reverses, therefore, may take place in the sublunary affairs, though we may lose house and home, and our worldly all, we have in our Maker a changeless dwelling-place. The bosom of God is the Home of the Soul.

So saith St. John, "He that dwelleth in love dwelleth in God." To dwell in God, or to have God for our dwelling-place, implies reconciliation, for "how can two walk together," much less dwell together, "except they be agreed?" It implies nearness of access. "They that are far from thee shall perish, but it is good for me to draw near unto God." It implies trust and confidence. No one would build on the fluctuating sea. But "the Lord is my rock and my fortress; who is a rock, save our God?" "The name of the Lord is a strong tower; the righteous run into it and are safe." It implies a right of some sort, for a man's dwelling-place is his own. Every man's house is his castle. He is presumed to have the right of occupancy and use. So the pious calleth, "O God, thou art my God; early will I seek thee." And God refuses not to acknowledge the claim. "Be not dismayed, for I am thy God." "Hear, O Israel. I am God, even thy God." It implies permanence. A dwelling is not an inn, or a lodging place for a night. Neither is it a temporary harbor for an emergency; but a constant and habitual residence. Men are, indeed, ready enough to run to God in a storm, and to quit him as soon as the storm blows over: but to fly to him for refuge and treat him as a mere convenience, is a very different thing from making him our dwelling place at all times.—"Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us."

There have been those who have thought with lively pleasure of God as the home of the soul. The last words of David Brainard in his diary was, "O my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will." Mrs. Rumpff's last words were, "I have been a stranger on the earth, but I return to my true country."—"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

Presbyterian.

Personality and Power of the Devil.

As a motive to "resist the devil," and "watch" against him, we copy from Carpenter's "Guide to the Study of the Bible," some of the most striking passages revealed to us of his character and power, in the hope that we may be on the alert often to say—"Get thee behind me, Satan."

Abaddon, Destroyer.—Rev. 9:11.

Accuser of the brethren.—Rev. 12:10.

Adversary.—1 Pet. 5:8.

Angel of the bottomless pit.—Rev. 9:11.

The Beast.—Rev. 19:19.

Beelzebub.—Matt. 12:24.

Deceiver.—Rev. 12:9.

Great Dragon.—Rev. 12:7.

Evil one.—John 17:15.

God of this world.—2 Cor. 4:4.

Liar and Murderer.—John 8:44.

Prince of this world.—John 12:31.

Prince of the power of the air.—Eph. 2:2.

Satan.—1 Chron. 21:1.

Old Serpent.—Job 1:6.

Sinner.—Matt. 4:10.

Tempter.—1 Thess. 3:5.

Wicked one.—Matt. 13:19.

He that hath the power of death.—Heb. 2:14.

The Spirit that now worketh in the children of disobedience.—Eph. 2:2.

Earnestly labors after man's destruction.—Job 1:17.

May be conquered if properly resisted.—2 Tim. 2:26.

His suggestions may be carefully guarded against.—Matt. 13:19.

Inspires evil thoughts and draws men into sin.—Gen. 3:1.

A Cuban Bishop.

A correspondent of the Philadelphia "Presbyterian" says that the Bishop of Havana recently visited Matanzas. No Bishop had been there for more than thirty years, so that an entire generation has grown up without confirmation. This imposed pretty laborious duties upon the Bishop, and his arrival created a great sensation. His residence, says the writer, became a scene of hilarity and joy. The streets were hung with drapery, and there was a general illumination, and music. While at Matanzas, he administered the rite of confirmation to sixteen or eighteen thousand individuals.—The Bishop's visit put the Cure of the parish to great expense. He had to furnish up his house afresh, and purchase a new volante and a pair of horses for the amusement of his worship! The following is too good to be lost:—It is said that the bedstead and bedding cost \$769, linen cambric sheets, satin coverlid, &c. The volante and horses not less than \$1700. It is estimated that his visit will cost the Cure some \$6000. But as the Cure is a rich man, owning a fine sugar estate and a number of horses in town, and his major domo managed to levy large contributions on his parishioners, his loss may not fall so heavily upon him. The income of the Bishop is very large, said to be \$80 000 per annum. He is a fair complexioned, bright looking man, about fifty years of age. He is said to have commenced life as a soldier, but Queen Christina, wanting a resolute man in orders, who would answer her bidding in all things, made a priest of him, and as a reward for subserviency, he was made Bishop of Havana. So much for this successor of the Apostles.—And thus it seems that notwithstanding the charge to the apostles, "Feed my lambs," &c., and although they receive \$80 000 a year for their services, these prelates of this rich island of Cuba think that once in thirty years is often enough to leave the gay capital and go sixty miles to perform their exclusive functions.

S. C. Advocate.

Various Modes of Preaching.

Mr. Rowland Hill was a great observer of the different modes of preaching, and once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpit orators. He thus describes them:—

Bold manner.—The man who preaches what he feels without fear or diffidence.

Self-confident.—A man who goes by nobody's judgment but his own.

Rash.—A preacher who says what comes uppermost, without any consideration.

Rambling.—A man that says all that pops in his mind without any connexion.

Stiff.—One who pins himself down to think and speak without any deviation.

Powerful.—The man who preaches from the bottom of his heart the truth of the Gospel with energy, to the conscience of his people.

Finical.—Minces out fine words with nothing in them.

Sober.—The man who lulls you fast asleep.

Elegant.—The man who employs all his brains upon dressing words, without ever aiming at the heart.

Conceited.—Vainly aims at everything, and says nothing.

Welsh manner.—A man that bawls out very good things till he can bawl no longer.

Dogmatic.—A man who goes by his own brains, right or wrong.

Peevish.—One who picks into everybody's thoughts, and thinks no one right but himself.

Fanciful.—One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

Self-important.—Thinks nobody like himself.

Noisy.—A loud roar, and nothing in it.

Genteel.—The vain fool that is fond of dressing up words without meaning.

He once said of a man who knew the truth, and seemed afraid to preach it in its fulness, "He preaches the Gospel as the donkey mumbles the thistle, very cautiously." A very fine dissenter, with a Doctor's degree, fresh from the north, once paid him a visit: he fidgetted about all the time he was talking. When he left the room, Mr. Hill lifted up his eyes, and said, in his most comic tone of voice, "Only think that a D.D. degree should ever be converted into a pedestal for a puppy!"

Life of Rev. R. Hill.

Hearty Reading.

Curiosity is a passion very favorable in the love of study; and a passion very susceptible of increase by cultivation. Sound travels so many feet in a second; and light travels so many feet in a second. Nothing more probable;

but you do not care *how* light and sound travel. Very likely; but *make* yourself care; get up, shake yourself well, *pretend* to care, make believe to care; and very soon you *will* care, and care so much, that you will sit for hours thinking about light and sound, and be extremely angry with any one who interrupts you in your pursuit; and tolerate no other conversation but about light and sound; and catch yourself plaguing everybody to death who approaches you with the discussion of these subjects. I am sure that a man ought to read as he would grasp a nettle:—do it lightly and you get molested; grasp it with all your strength, and you feel none of its asperities. There is nothing so horrible as languid study; when you sit looking at the clock, wishing the time was over, or that somebody would call on you and put you out of your misery. The only way to read with any efficacy, is to read so heartily that dinner-time comes two hours before you expected it.—To sit with your Livy before you, and hear the geese cackling that saved the capital; and see with your own eyes the Carthaginian sutlers gathering up the rings of the Roman knights after the battle of Cannae, and heaping them into bushels; and to be so intimately present at the actions you are reading of, that when anybody knocks at the door, it will take you two or three seconds to determine whether you are in your study or in the plains of Lombardy, looking at Hannibal's weather-beaten face, and admiring the splendor of his single eye;—this is the only kind of study which is not tiresome, and almost the only kind which is not useless; this is the knowledge which gets into the system, and which a man carries about and uses like his limbs, without perceiving that it is extraneous, weighty, or inconvenient.

Sydney Smith.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 25, 1850.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given. Between the name and the address, a comma (,) should always be inserted; that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

LECTURE III.—FALSE CHRISTS, WARS, AND CONVULSIONS.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."—Matt. 24:4-8

No admonition is more important than the one which introduces our text. The dangers of deception are numerous; the snares laid to entrap the unwary are multiplied. But there was one particular source of danger to which the faith and hope of the Church would expose her; and that originates in the promise of CHRIST to come again. The love of the Christian for his LORD and SAVIOUR, can but excite a longing of soul to behold him in his glory, and be with him. Designing men, as CHRIST foresaw, would take advantage of this laudable feeling, to accomplish their diabolical purposes of deception.—"Many shall come in my name, saying, I am CHRIST, and shall deceive many."

There have been labored arguments to show that this was one of the signs given to foreshow the destruction of Jerusalem; and others to prove it to be one of the signs of the end of the world. But I am not prepared to regard it as a sign of either one or the other of these events: although I admit that they were to precede both, but not in the sense usually attached to them. This and the other events predicted, are not given as signs of the speedy consummation of any event, but as general historical inci-

dents to mark each age of the Christian dispensation, from the days of CHRIST till its close. This will be manifest from the 6th verse; "Ye shall hear of wars," &c., "but the end is not yet." Still, nothing is more common than on the occurrence of any strange phenomenon, for the world to start with fearful apprehension, as though it were a sure precursor of the end. To enumerate all the pretenders who have assumed the titles and character of CHRIST, since he left the earth, would occupy more space than we have to spare. The instances which I shall present are enumerated in various works: but I quote from the *Encyc. of Relig. Know.*, Vol. 2, pp. 799, 800:—

"Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Romans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

"In the reign of Theodosius the younger, in the year of our Lord 431, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock, men, women, and children threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he had disappeared, and escaped out of their hand.

"In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, by Elesban, an Ethiopian general.

"In the year 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

"In the year 571, was born Mohammed, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs.

"About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

"The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, with many of those who followed him.

"In the year 1138, the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

"In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him.—On this occasion almost all the Jews in Spain were destroyed.

"In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great persecutions upon the Jews that were scattered through that country.

"In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission? 'Cut off my head,' said he, 'and I will return to life again.'—The king took him at his word, promising to believe him if his predictions came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

"Not long after this, a Jew who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it; that he had been leprous, and was cured in one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

"In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser.—He pretended that he could make himself invisible; but he was soon taken, and put to death, and a heavy fine laid upon his brethren the Jews.

"In the year 1176, another of these impostors

arose in Moravia, who made similar pretensions; but his frauds being detected, and not being able to elude the efforts that were made to secure him, he was likewise put to death.

"In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

"We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

"Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

"In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

"In the year 1500, rabbi Lemlen, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy land next year.

"In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

"In the year 1534, rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles V. of Spain.

"In the year 1516, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews who were scattered over that country.

"In the year 1621, another in the Low Countries pretended to be the Messiah, of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

"In the year 1666, appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mohammedan, and was at last beheaded.

"The last false Christ that made any considerable number of converts was one rabbi Mordecai, a Jew of Germany: he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life. What became of him afterwards does not seem to be recorded.

"This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Saviour, as can well be given."

It will readily be seen that these false Christs have been spread over the entire Christian age, and cannot, therefore, constitute a sign of the end.

Besides these, who have principally affected the Jews, innumerable false Christs have appeared among Christians, and have drawn away more or less disciples after them. But usually their success has been limited and of short duration. In our own age numbers have made the pretension; the most successful of whom is ANN LEE, the founder of the society of Shakers. The pretence and imposture is of too gross a character to admit the belief that she could succeed, did not stubborn facts teach us that so it is.

But thus the SAVIOUR predicted: "and shall deceive many." The extent of Shakerism is an ample illustration of the truth of the prediction. The deception is accomplished by the very great power of sympathy which they possess; perhaps I may say by the mesmeric or psychological art, throwing a spell over the mind of their subjects, and thus infatuating them with the belief that mother ANN is the Christ, and that they are in the kingdom of God.

But of the particular dangers of these times, I shall have occasion to speak more fully in another part of this course of lectures. For although I do not admit the predicted false Christs of the text to constitute a special sign of the end of the world, yet there is a prediction on the subject which particularly concerns us who live in these last days. There is one means by which Christians may always be saved from the power of false Christs, and that is, adherence to the Bible.

"Ye shall hear of wars and rumors of wars, see that ye be not troubled—for the end is not yet."

Every one at all acquainted with the history of the time from CHRIST to the present, knows that it has been filled up with a series of wars and rumors of wars. The first of much magnitude, after CHRIST, was the war of the Jews with the Romans, in which Jerusalem was destroyed, and the national polity broken up. The terrors of that siege are so familiar to most minds, that I need not dwell on them at length.

The history of the Roman empire from Jerusalem's fall, to its division among the barbarians in the fifth century, is but a record of a continued series of wars, sometimes with revolted provinces, at others, between rival emperors and competitors for the throne, and sometimes with the great nations striving for mastery.

But when once the barbarous hordes began to pour in their desolating tide upon Southern Europe, led on by ATTILA, ALARIC, GENSERIC, and others, peace seemed to have fled from the earth, and those terrific scenes, symbolized by the first four Apocalyptic trumpets, were introduced. And when those scourges had passed by, and the western Roman empire had

became extinct, the conflicts between the different nations established by the former wars, continued the scenes of blood and misery. But the East presented scenes equally sanguinary with the West. The valiant CHOSROES deluged the Greek empire, which embraced the East, in a sea of blood, and weakened its power so as to render it a comparatively easy prey to the bloody followers of MAHOMET, who continued their wars until they became masters of the whole East, and planted their standard within the walls of Constantinople, and erected their throne upon the ruins of the Greek empire, in A. D. 1453.

The eleventh and twelfth centuries witnessed the crusades from Western Europe to the holy land, for the conquest of Jerusalem from the Mohammedans.—Armies composed of untold thousands flooded Europe and Asia Minor, all eager to meet death in a cause so glorious. The millions of lives sacrificed in those terrific outpourings of Papal Europe are almost incalculable.

The sixteenth century witnessed a new movement; it was the combination of the Catholic world to suppress the Protestant reformation. This war was waged with terrible fury, and covered Europe with a sea of blood.

Passing from these transactions, our attention is arrested by the rising wars between America and Europe. South America, in conflict with Spain and Portugal, and North America, first with France, and afterward with Great Britain.

Next in order, came the French revolution of the last century, and the wars of NAPOLEON BONAPARTE, in which all Europe and most of the other nations of the earth were engaged. The war may in fact be called a universal war, embracing the four quarters of the globe and many Islands of the sea; which continued to rage with unmitigated fury till 1815.

Passing over the English East India, and French African conquests, with Russian aggressions, Polish and Greek wars of independence, we reach the eventful period of 1848-9 and onward, when the world was once more convulsed with the spirit of war pervading all European nations, till her soil was soaked with blood and strewn with the bones of her slain.

"All these things must come to pass, but the end is not yet."

I have given but a meagre and very imperfect sketch of the wars which have convulsed and cursed the world, but enough to show that there have been wars and rumors of wars prevailing throughout the entire period of the Christian age; and hence, they do not constitute a sign of the end.

There are specific wars and revelations foretold in the scriptures, marking the great changes which the prophets long ago predicted; there is a war which is to mark the last days; but it is of a peculiar character, and will consist of all nations combined against CHRIST, to resist his kingdom at his appearing.—That war will differ from all others both in its extent and objects. The preparations for it are to be made under the sixth vial, and under the seventh, at the coming of CHRIST, it is to be fought.

There is another war which is to precede the coming of the SAVIOUR, foretold in the Apocalypse; it is that in which Mystery Babylon shall be destroyed.—Rev. 17th. There are to be ten kings who shall agree and give their power and strength to the beast; and these ten shall hate the whore, and make her naked and desolate, and eat her flesh and burn her with fire. But this does not militate against the general remark of CHRIST, "The end is not yet," or, this is not the sign of the end.—(To be continued.)

PERSONAL MATTERS AGAIN.

We are aware that we need an apology to the majority of our readers for again referring to this subject. But some of our readers are so situated, that a few words more are necessary; for which the others will excuse us.

We speak again on account of the appearance of a sheet called the "*Vindicator*," by WETTHEE & Co., in which the slanders of the pamphlet are re-affirmed in a more malicious form. In noticing it we shall be as brief as possible.

It is necessary that offences should come; but the agents of the offences are none the less subject to woe on that account. It is not pleasant to be vilified and maligned; and yet the promise in store for those who are falsely reviled, gives occasion for such to rejoice and be exceeding glad. The assurance that such is the case under present trials, and the increased confidence manifested by all whose confidence we have heretofore enjoyed, is a solace which all the assaults of envy, spite, and malignity cannot effect. We find that we need the prayers of our brethren, that two may not be provoked to retaliate in the spirit manifested by them. While we speak distinctly, and call things by their right names, still we would not rejoice in their overthrow; but would pray that God may give them repentance; for they can but know that they are wilfully sinning against their own souls, and that full contrition and humble reliance on

Him who died for sinners will alone open to them the gate of heaven.

Those who have read the pamphlet, who are familiar with the reckless disregard of truth there manifested, can judge what would be the substance of this. It contains but very little that is not a repetition of what they had before said, and which is refuted in the "Supplement." Their re-affirming does not add to the strength of their previous statements—two falsehoods never making a truth. The "new batch of charges" which they were going to bring out, they have withheld from this,—perhaps reserved for another number. To their re-affirmations the "Supplement" is a sufficient reply, as well as to their previous affirmation of the same thing.

It contains a long letter from Dr. PIERCE, who denies that his note was not paid on demand. Now unless his faculties are failing very fast, he well knows its payment was several times urgently requested, and only not enforced for his special accommodation. It is not strange that the man who receives a favor, and then abuses his friend for the favor given, should find it convenient to forget. His charge is, that when he was owing Elder H. \$400, Elder H. called on his readers for money to advance the cause. Yes, and on whom did he call?—On those who were indebted to him!! Had the Dr. heeded the call, he would have saved some trouble, and not have placed himself in his present predicament. He denies that his medicines were advertised free of charge six months, and says that it is all *humbug*. It may be as far as the medicines are concerned, but that he has been charged nothing for advertising them is true.

"This will certify that Mr. HIMES told me to put in Dr. P's advertisement, and that he expected nothing for it. It was put in without charge three months. At the end of that time, he told me to continue it; but by an error of mine, and without Mr. HIMES' knowledge, it was omitted. N. A. APOLONIO, Printer."

Thus, it was in three months. By the above, it will be seen how the mistake in the number of months originated. If the Dr. wishes not to receive it as a gratuity, he can pay \$6 for its insertion if he chooses; or the \$10 due from him for the last five years he is in arrears for the *Advent Herald*. Don't let him talk about asking no favor of that kind, while he withholds payment!

The Dr. says the Advent cause has not found him in poverty and raised him to the possession of wealth, and asks: "Can Elder H. say as much of himself?" Elder H. can say all that, having devoted all his available means to the procuring of a place of worship, and the sending forth of publications, and for doing which the Dr. censured him, saying he "ought to have looked out for himself,"—i. e. by speculating with the Dr.! If the Dr. was not poor, why did he fail? If he is not now rich, how could he advance \$100 for the "pamphlet"? and how can he boast of having \$2000 to spend in crushing the *Herald*? Are not some of those old creditors more entitled to the money? His windows are not free from glass. He tells of "truth and upright dealing!" Dr. PIERCE does! He closes his letter with, "Yours for truth and upright dealing"—engaged as he is in this war of scandal, where falsehood is their only weapon!

A long letter from J. TURNER appears, in which he re-affirms what he had before said. Well, we have the testimony of I. C. WELLCOME, and Bro. PARTRIDGE, one of whom says, that TURNER told him that he had told H. V. DAVIS, and that D. believed the slander; though T. said he did not. The other testifies with equal clearness to another point.

TURNER's whole statement is perfectly characteristic of him, and of his company. If he wishes to go over the same ground again, he can have another hearing.

A long argument appears from G. NEEDHAM, in which he endeavors to disprove that he was guilty of any secret working. Well, those whom he could convince of that, he could convince of anything. The pledge to secrecy, not to "breathe it aloud," &c. &c. &c. *ad infinitum*,—"we have been betrayed," all, all, ALL amount to nothing—in his mind!!

The new editor of ——— that might be wanted, he says was a new editor for another paper! Just think! a new editor for a paper that had never had any editor,—and he was not to be NEEDHAM, but MANSFIELD! Why should that make N. feel so "strange?"

Although "surrounded by a complicated net work of circumstances," they avow their innocence with all the assurance that Prof. WEBSTER ever did, and probably with as much expectation of being believed.

As an offset to his "*id et omne genus*," he quotes the following from a letter Elder H. wrote him two years since: "I see that Bro. MARSH is getting very mild and pious. This will be his game at present—but—let him work." And N. intimates that he can furnish a scrap like this every week for twenty weeks. Well, he may publish them all, and when

we have occasion to change our opinion, we will confess. If we were now trying to yoke up with him, then he might present these. When we once thoroughly know a man that is sufficient. N. can call him "hypocrite," "Jesuit," &c., and it is all right.

The majority of the paper is filled with a re-affirmation of the charges of the trial. There is very little in this part worthy of notice. With regard to the coal bill, all the evidence that they have that it was \$125, is that an old lady, who would not designedly misrepresent, we think, put down on a newspaper at the time, the figures \$400 and 25¢!—that she made the mark for dollars so near the edge of the paper that she had to put the 25 the other side of it—that the \$400 means the bill, and she is sure the coal bill was \$125 from that circumstance. But the coal was a part of the whole bill, and had it been \$125, the whole bill would have been over \$500, instead of \$400, as she has it! YOUNG can't conceive how he should have said anything about that amount, had it not been in the bill. A "History" we are getting out will explain that. There it will be seen how Wood and others, on that day, persuaded Elder H. to deduct \$200 from the rent, instead of subscribing \$200, which WEETHEE had told NEEDHAM, and N. had written Elder M. two days before had been done!

In connection W. and W. understood what was to be said about the coal. HAMBLIN saw the bill, and thinks a different one was presented—without saying wherein. As HAMBLIN confessed to Elder MANSFIELD and others in the *Herald* office, that a certificate with his name to it, in the pamphlet, beginning with: "I (J. G. HAMBLIN) distinctly declare," &c., was not written, or signed by him, was not seen by him till it was in print, and was not true, we can of course place no confidence in any certificates WEETHEE may present in print. The coal bill that was presented being originally in the hand-writing of Dea. JOHN EMERSON, the treasurer, and made out by him the day previous, his testimony is all sufficient.

They assert: "Mrs. BEGIN has since stated to a sister, whose name we have, that she did tell Mr. Wood what he testifies in the pamphlet, but it was in CONFIDENCE." We are requested by Mrs. B. to say, that there is no foundation for that whatever—it being entirely untrue.

WEETHEE has also a certificate, purporting to be signed by third persons, that Mrs. MARTHA GRAY has said that her statement was not given in the "Supplement" as she made it. Her original statement, which was read to her over and over again, and given over her own signature, being still in our possession, will show the falsity of this—if brethren ever have occasion to look into it. Sister G. is now out of the city; but the following certificate will enable the reader to judge how much their present statement is to be relied on:

"I certify, that in conversation with sister GRAY the day before she left Boston, she stated to me, weeping, that the friends of W. and N. had been pursuing her in every way, to induce her to retract her statement in regard to M. Wood, in the matter of himself and Josselyn. They told her, that her certificate placed M. Wood and G. Needham in the most unfavorable position of anything that appeared in the defence; but she could not do so, it being true, as stated in the 'Supplement.' J. P. BELT."

They say "Mr. MILLER did not write his *Apology and Defence*." He did as much as MILTON wrote his *Paradise Lost*. Were he alive, they would not intimate that he affixed his name to what he did not himself affirm.

They ask some questions respecting NICHOLS,—as to who assisted him from the hands of the police, and got him off to California, &c. That is a contemptible way of insinuating slander, when they dare not come out in plain language. If they know any facts, let them state them plainly, and they will not be evaded. Questions like those might be asked the one from whom these come, which would touch him so tenderly, that he would be in a greater excitement than Dr. P. was when Salem was mentioned. Boston police officers are not in the habit of permitting men to aid criminals out of their hands, without looking after them. He knows that Mr. HIMES was ignorant of the transaction to which he refers, (and which, as usual, he distorts, so that as it stands there is no truth about it,) till six hours afterwards—being engaged in the Municipal Court all that day on the trial of JOHNSON, where he also was. We might ask him, why he left his previous place of residence to move where he now is? Who assisted him to get his goods out of the hands of the Roxbury police? Whether JOSSELYN has been paid for the money then advanced? Whether the many favors received of J. is the cause of his present treatment of him? Who was left to pay his rent? Who was employed to put some earth on land of FIELD & GOULD, &c.? But we forbear; there would be no end to questions like them, which might be asked to any extent, which would be understood in this community.

One OSTRANDER again appears and adds to his former testimony. He now recollects that Elder H. "doubled both his fists and shook them near the face of Bro. BACHELOR." Poor man, think again, did he

not strike him? He also admits that Elder H. did say, "You must not think too much of what I said," which O. within two weeks expressly denied, or that H. apologized at all.

A great effort is made to show that their witnesses are to be believed. Such an effort is not necessary when credible witnesses are presented. They may wonder we don't attempt to show them up. It is because they are doing that for themselves faster than any one could do it for them. The letters we are continually receiving, expressive of the conclusions of the lookers on, show to our satisfaction how the heaven is working.

P. DICKINSON is again referred to. He is not probably aware that Wood going back and forth between them, did more to estrange Elder H. and him than all other causes combined. Had it not been for that mischief-maker, D. would have honorably settled long since.

The workers in this plot having shown themselves so fully, it becomes unnecessary to notice them in detail. We close with a single one as a specimen of the inability of these men to tell the truth.—WEETHEE and NEEDHAM, with WHITE or WOOD, called on Mr. Dow to learn what he meant by their perversion of his first letter. They say:

"We learned from him, that he wrote about two sheets of paper, and sent at their request to the 'Herald' office; and that out of that was made the letter which appears over his signature. This letter was written in the office of the 'Advent Herald!' Mr. Dow did not claim that more than one paragraph was written by himself," &c. &c.

This they call "a specimen of the duplicity practised in getting up that defence."

Now they cannot plead ignorance here; for Mr. Dow told three of them the reverse of the above. They knew better. Mr. WHITE should not be in such company. The facts are these: Mr. Dow made a statement to Bro. BLISS as he understood the origin of the *Herald*. B. went to the *Herald* office, and committed it to writing, and returned it to Mr. Dow for his revision. Mr. D. revised it, interlined it, made it more strong and pointed, and added to it more than twice as much as B. wrote, and set the type up in his own office! He objected to the word "perversion," if it had reference to the language of his letter; but accepted it in reference to their use of his meaning. The following from him will place the three who called on him in no enviable light:

Boston, Oct. 21, 1850.

Mr. HIMES:—I was in hopes I should not feel impelled to say any more on the subject of dispute between you and Elder Weethee, and have said that I would not say more; but a word seems necessary to correct a statement in the "Vindicator," a sheet just issued by Elder Weethee. He says that I allowed that all my letter was written in Mr. BLISS' hand-writing but one paragraph, which is not true. I only told him that but a small portion was in Mr. BLISS' hand-writing; that was the substance of a conversation which I had with him, afterwards making the objections to the word "perversion" to which I alluded in my letter to W.; but when used in reference to the general subject, I considered the word proper. The entire letter was inserted in the "Supplement" word for word, just as I prepared and revised it in my own office, where it was also put in type. If Messrs. Weethee & Co. have not given the statements of others with more correctness than they have mine, they are entitled to but little reliance.

I wish to be understood now to say, that you were the sole originator of the "Signs of the Times," and the publisher of nearly all the books; and it was through your influence and labors then the whole were sustained, and the paper was transferred from you to us after you had commenced it. No twisting or turning can disprove that fact. After the end of one year, we transferred all the right to it which we obtained from you, (and that only) back again to you. Moses A. Dow.

We have ever been struck with WEETHEE's inability to represent a thing just as it is. Whether it is because anything in his own favor appears to him so mighty; or any disparaging intimation strikes him as so awfully horrible, we know not; but we have become satisfied, that whether or not he sees things as they are, he cannot thus represent them. It will not be necessary to multiply instances. His declaration to Mrs. WARNER, that he had conversed some with Elder H., when he had not broached to him the subject of conversation,—his denial that he had read Lord's exposition of the Apocalypse, when he was guilty of plagiarism from it, are only specimens. He intimates that Elder SHIPMAN was bribed by Elder H., and represents him as saying, that when he left Boston in May, Elder H. "tucked" ten dollars into his trunk. Bro. S. said it was several years since, when he had been confined at Elder H's house sick with the typhus fever, and without means—an act of simple charity. It seems that not a good deed can he do, without their displeasure. The above is a fair specimen of our experience with him. Whether it is sickness or weakness, we need not judge. We are sorry thus to speak, but he compels us to.

After premising that no decision of a committee will alter their opinion, they make the offer which we announced in the *Herald* two weeks since that they would make. Well, we will accept even that.

We are anxious to get them before the brethren in any way, if it be only to show them in their true light, and be rid of this business. We will even leave it to brethren, whether—after they have shown that with professions of piety, they could thus work in the dark for so long a time—any profession of penitence and confession should restore them to confidence, and entitle them to future trust. We will submit the question in any and every aspect, to the tried friends of the cause—to those who are known and enjoy the confidence of the brethren at large. We will abide by any decision they may make.

While there is so much that is false in the sheet here noticed, yet we find so much less than we expected that is worthy of notice, that we think we can assure the brethren that the *Herald* will soon be relieved of any necessity for reference to them. If ever again we are so woefully deceived by and in the pretensions of another stranger, it will be our own fault.

A Short Tour.

We have been importuned for some time past to make a visit among a number of Churches in Connecticut, but it has not been practicable to comply till very recently. We lately arranged for a part of our contemplated tour, and commenced our work.—On our way, we gave one lecture to the Advent society in Worcester, of which Bro. I. H. SHIPMAN has the care. There was a good collection of the old and tried friends of the cause, and we had a pleasant and, I hope, profitable time. The Advent cause is rising in Worcester, and the prospect was never better. The late trials of the brethren there will work for their good.

My health was so poor, that Bro. SHIPMAN kindly accompanied me to Hartford to aid me. He gave the lecture in that place on the 15th inst., as I was unable to speak. There was a good attendance, and the sermon of Bro. S. was very favorably received.

On the 16th we went to Meriden, where Bro. S. preached two evenings, my health being such that I could not speak. The congregations were good, and the discourses of Bro. S. were well received. I shall visit that place at some future time, and try to repay the brethren for their kindness and liberality.

Bro. S. was now obliged to return home, and Bro. S. I. RONEY, accompanied me to Plymouth, the place of our next appointment. I gave two discourses, to the largest audiences ever convened in the chapel in that place. We had the best attention, both from friends and strangers, who came in to hear.

I go to Wallingford the 24th, and if my health permits, shall go into Bro. MATTHEWSON's neighborhood next week. They have a glorious revival in Newfield, where Bro. M. has baptized sixty within a few weeks.

Many of the most substantial Adventists in this State I find were the fruits of Father MILLER's labors in Hartford and New Haven in 1842, and they can be relied upon in these trying times. I find a hearty reception among all with whom I have traveled as yet. The influences put into operation to shut up my way, are of no account. God will set an "open door," and give his servants success, wherever he wants them to go. The late crusade against me has turned out to the furtherance of the Advent cause. If it please God to give me health, I shall be able to do more, and exert a wider and greater influence for the cause than ever. If I am laid up, He will raise up others to do even more. All praise and glory to His holy name. J. V. H.

In Preparation.

"A History of the Conspiracy—Its Origin, Progress, and Results."

This is the title of a pamphlet being prepared, which, by a comparison of dates, and a development of the doings, day by day, of the movers in the late work of darkness, as shown in the "pamphlet," *Vindicator*, letters, and conversations of the several parties, shows clearly the prime mover in it, and the agency of, and consequently the due measure of censure which should fall on each engaged in it. Such a work is needed, to present them in their true light, and develop their probable secret consultations, which their own hints have brought out. It will also supply the deficiencies in the "Supplement," in which there was no room to sum up the case properly, and show the bearing of their several movements; and it will be valuable for reference and warning in future, and will illustrate how easily the machinations of the wicked are brought to nought, when God frowns on them. We shall print a large edition.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

"Be ye steadfast, unmovable," in respect to your integrity and hope; but in regard to "the work of the Lord," be active, liberal, abundant. In other words, be firm as a rock in your faith and consecration; but active as the ant, or bee, in your "labors of love." The apostle adds: "Forasmuch as ye know that your labor is not in vain in the Lord."—You believe in a future resurrection, and reward of the righteous, therefore your labor "in the Lord" is not in vain. There is a surety in God's arrangements with those who do his "work," which can be found no where else. B. M.

CORRESPONDENCE.



LETTER FROM ENGLAND.

DEAR BRO. HIMES:—For the perusal of the friends in America, I now proceed with my statement of the meetings, as promised in my last letter. The Sabbath after the discussion with Mr. Joseph Barker, we held three services in the Independent Chapel at Worthy. Bro. Micklewood preached in the afternoon, and myself in the morning and evening. We were kindly treated by Mr. Armstrong, the minister of the Chapel, who did not manifest the least disposition to oppose the views advocated, but on the contrary, expressed his interest in the subject, and approved of our mode of presenting it.

During the week, the Old Baptist Chapel, St. Peter's street, Leeds, was secured for one month, and arrangements made for holding a series of special services, while we were favored with the assistance of Bro. Micklewood. The first Sabbath three lectures were delivered—two by Bro. M., and one by the writer. One soul found peace at the prayer meeting held after the evening service.

On Monday evening Bro. M. delivered a lecture on the seven seals, and as we had made arrangements for services at Selby on the four following evenings, we left Leeds for this object on Tuesday morning, intending to return to Leeds in season to conduct the services advertised for the following Sabbath. In the evening I delivered a lecture in the Subscription School Room, which, in consequence of the interest excited during my former visit, was provided without charge. On the three following evenings, Bro. M. delivered three interesting lectures on subjects connected with our blessed hope. The meetings were well attended, and the people appeared deeply interested. We closed our meeting on Friday evening, intending to return to Leeds on the following morning; but while with some friends, after the service, I felt much impressed to remain in Selby, in order to hold some meeting on the Sabbath, and prevailed upon Bro. M. to consent to return to Leeds and conduct the services there without my assistance. As it was supposed that our meetings in Selby had closed, I had but one day in which to obtain a place and give notice. I accordingly applied to Mr. Twist, the proprietor of the Victoria Room, for its use on the following day, which he readily granted, and without charge. In the afternoon it was crowded, and as all could not gain admission, at the close of the lecture I gave notice of my intention to hold an open air meeting at five o'clock. The meeting in the open air was not as large as was anticipated, in consequence of a threatening storm, but our service was interesting. At seven o'clock I found many in front of the Room waiting for admission, and shortly after the opening of the door, the place was so crowded that there was not room even to stand. The entrance was also filled, and many were compelled to leave. The audience listened with almost breathless attention to the word spoken, and the eyes of some were opened to see the glory of our hope, its truthfulness, and the proximity of its realization. God's truth has lost none of its power, and is still able to make men wise unto salvation, through faith in Christ. There was a very striking contrast between the congregation on the first night of my former visit and on this occasion; therefore, notwithstanding the effort of the priest, with others, to prevent the people hearing, *they heard!* Early on the following morning I returned to Leeds, and learned that Bro. Micklewood had been assisted in the services during the previous day by Mr. Cartwright, a believer in our Saviour's personal return. Mr. Cartwright was formerly connected with the Church of England; he is at present engaged as a traveller, and sustains himself, and introduces the hope of the Church wherever he finds an open door. The friends informed me that he preached a very acceptable discourse on the parable of the ten virgins.

While at Selby, we wrote to Bro. Haigh, of Wakefield, to secure the Music Saloon, and make arrangements for four lectures during the next week, who very kindly complied with our request; and on Tuesday we left Leeds in order to deliver them as per announcement. The first and third were delivered by Bro. M., and the second and last by myself. Other meetings being held in Wakefield at the same time, the attendance was not so large as we had expected. [H. Clapp, Esq., of Lynn, Mass., was there lecturing on the Peace Question; as we were at our meetings, we had not the opportunity of hearing him. While in Leeds, during a lecture he delivered in the Music Hall, on Temperance, he remarked, that Elihu Burritt had left the anvil, and would work thereon no more until the dawn of that day when that beautiful prediction would be fulfilled, "They shall beat their swords into ploughshares and their spears into pruning hooks." This was received with very great applause, by those who, I suppose, believe in a Temperance, as well as a temporal Millennium. I wondered whether the lecturer approved or disapproved of *literalizing the prophecies*? We were very kindly treated by the members of Mr. Lamb's congregation, who are a devoted people, and willing to bear the reproach consequent upon a belief and advocacy of the truth. We had, therefore, their sympathy and co-operation.

We returned to Leeds, and on the Sabbath the meetings were continued at the Chapel before mentioned. Bro. M. preached in the morning, and as Mr. Cartwright had come from a distance to attend the meeting, I gave up my place to him in the afternoon; he addressed us again in the evening. The audience appeared interested in his discourses. We held four services in the Chapel during the week, and at a prayer meeting held after one of the services, four or five souls stepped into the glorious liberty of the children of God, experiencing that God had power on earth to forgive sins. On the following Sabbath morning Bro. Micklewood preached for Mr.

Tunnicliff, at the Baptist Chapel, Hunslet, while I occupied the pulpit at the Chapel in St. Peter's street. At half-past one o'clock we assembled at the Waterloo swimming bath—"there being much water there." A goodly number were present, to whom Bro. M. delivered an address appropriate to the occasion, after which I had the privilege of immersing eleven believers, who went on their way rejoicing that they had been buried with Christ in baptism. We returned to the Chapel, and by the use of the appointed means, showed forth the Lord's death till He come. In the evening Bro. M. preached his farewell sermon, and at the prayer meeting held afterwards, one soul found pardon through faith in Christ's atoning blood. On the following evening we held a social Tea Meeting in the Chapel, after which addresses were delivered by Bro. Micklewood, Tunnicliff, and myself. Mr. Tunnicliff's address gave a lively interest to the meeting. This meeting closed Bro. Micklewood's labors in Leeds, and the next morning he left, in order to return to his family and church at Plymouth. As we could occupy the Chapel another Sabbath, I concluded to remain a little longer, and preached therein on the morning and evening of the following Sabbath. In the afternoon we held a love feast, and heard the soul-cheering testimonies of some of the friends of the cause. At the prayer meeting held after the sermon in the evening, three souls were converted to Jesus. Two of whom appeared in deep distress of mind, and cried aloud for mercy, which they found through believing the record which God hath given of his Son. On Tuesday evening I preached to the friends assembled at Middleton—the residence of our esteemed Bro. Thorp. Pleasing associations are connected with this place, as here such interesting meetings were held about the time Bro. Thorp was rejected as a preacher by certain Methodists, simply for believing that the Saviour would return speedily and personally, with accompanying truths. Meetings have been continued there until the present time. I cannot state whether the friends at Middleton have fully forgiven Bro. F. G. Brown for not remaining to preach a sermon to them when in the vicinity. The next Lord's-day evening I preached in the Merriam School Room, in Leeds. One soul was converted. This closed my labors in Leeds, where we have some devoted, warm-hearted brethren, and although we could not effect what we wished in arousing the slumbering virgins, and warning the careless to prepare for the coming judgment, we rejoiced that a little good had been accomplished. Our friends in Leeds have since united with Bro. Tunnicliff, who resigned his charge at Hunslet, and has become the pastor of Call Lane Chapel. I am informed he is now in the course of delivering a series of sermons on the Advent, and accompanying events.

My limits warn me to bring my letter to a close, which I do by desiring to be remembered to the friends in America, and requesting an interest in the prayers of the faithful. I remain

Truly yours, hoping soon to enter the kingdom,

J. W. BONHAM.

Brighton, Sept. 25th, 1850.

LETTER FROM G. NEEDHAM AND OTHERS.

The writers of the following may know the points they wish to make clear, and they may think they have been so; but, after several perusals, we can make it nothing but a jumble of contradictory assertions,—the result of an effort to escape from an unpleasant predicament. If others see evidence of a plain, clear, open, candid statement, they must have the credit of clearer perceptions than are possessed by most men. We give the document, that it may speak for itself.

BRO. HIMES, SIR:—Permit us to speak once more to your readers, not for the sake of controversy, but that the truth might appear. After seeing a reply to my article in the last week's "Herald," a committee was chosen from the Second Advent Church in Worcester, (of which I was Chairman) to investigate the subject still farther, and see where the mistake or falsehood lies.

It will be recollected that several weeks since this Church passed a series of resolutions remonstrating against the econdemnatory resolutions of Churches in different parts of the country, interfering as we believe with our rights as a Church, which seem in part to have been misapprehended by the editor of the "Herald," especially a clause introduced to express the attitude of the Church towards Mr. Himes. That clause was in these words, "This Church has deferred all judgment in the case." This was understood by the brother at whose instance it was introduced, to refer to the case of Mr. Himes. It has been so explained to Elder B. Morley, in the presence of Mr. Wood; yet in a letter in the "Herald" of Sept. 28th, two weeks after, he accuses the Church of double dealing on account of it, and pronounces it "absolutely false."

In relation to the number of persons who Bro. Wetherbee says were at Mr. Wood's, and which were disputed by me, in the "Herald," he says, "If Mr. Childs wishes it, we can give the names." Accordingly I went to Mr. Wetherbee and requested the names, that if I had exaggerated, I might have the opportunity to take it back; but to my surprise, he refused to give me their names. I went the second time, the next day, he still refused to inform me, and for what purpose our readers can judge. He knows to well that many of his names will not answer the purpose for which he intended. His list will not bear scrutinizing, as every one may infer.

Another misapprehension is pointed out by Bro. Childs in his letter of Sept. 10th. It is in these words: "In the first place you said that we (the Church in Worcester) were guilty of the same thing that we accuse others of, in judging upon Elder Needham's case before we had evidence on both sides; which was false, and without the least foundation. The facts were these: at the time Elder Needham was first criminated in the "Herald" as "plotting," &c., a certain few of the Church raised a long hue and cry against Bro. N., and were for turning him off without judge or jury. Elder N. called a meeting, and said he would justify himself in what he

had done. Accordingly we met, and he related what he said were facts in the case; a vote of the Church was then taken, to ascertain whether Elder N. was, in our estimation, worthy of censure, or not, admitting his story to be correct; and the Church voted to not condemn him before he had had a fair trial. These are the facts in the case, and can be proved by more than thirty persons.

In order better to understand the action of the Church in his case, the following request, introduced by him after he had explained his connection with the so called "secret workings," is presented. It speaks for itself:

"Request.—If, after hearing my statement, the Church adjudge me guilty of unchristian conduct, and worthy of the aspersions cast upon me, I want them to say so; but, if, on the other hand, they think I have acted honestly, and from my best judgment, in the matter, let them say so, and let the slanders that are being circulated to my injury be stopped, and the cause of Christ cease to bleed through their means."

It was on this request that the Church acted, and the motion exonerating him from all blame in the matter referred to. They did exonerate him so far as they understood the matter, and Bro. C.'s statement does not disagree with the above. And both are true, if understood correctly. The facts are, Mr. Himes' friends, at the head of whom were Messrs. Wood and Wetherbee, had circulated the same statements that appear in their last communication, and when the Church came together, they were present, and had opportunity of presenting any evidence they had, to sustain the charge they had circulated, or to put any question, touching any point explained, if it was still obscure, and after hearing both sides, more than two hours, the vote was taken on the above request. We ask if the action was one-sided, and such as the resolutions condemn! Mr. Wetherbee says, "With regard to the other false statement," &c.—i. e. the above is a false statement, and this is another. Now we say the above is true, and had the writer been cool, he would never have made it.

They say in their joint letter, that they "sat under Elder N.'s preaching, and many of us were members of his Church, as long as a sense of duty would allow, and longer than has been profitable for us." Now the truth is, they never complained of his preaching as unprofitable, nor of him, until after Elder Himes visited them, about the middle of April. And soon after that, they acknowledge his preaching was "close preaching." The imputation that the "Church in Worcester" has been "torn and rent through the unwise, injudicious, and unchristian course of her Pastor," in his walk before the Church, is unjust. They, and they alone, are responsible for any divisions. They say, "We must speak out." They did speak out, some time ago, and in language they would not like to see published, and this, and their "injudicious and unchristian" course, has been the means of discord. B. N. CHILDS, G. NEEDHAM, F. R. MYERS, Committee for the Church.

Worcester, Oct. 4, 1850.

P. S.—I wish you to state further, that I called into the office last week, and asked for the names of those persons, and was informed that you had not retained them.

G. NEEDHAM.

REMARKS.—The points referred to in the above, appear to be these: On the evening of June 18th, Needham brought the subject of the secret workings before his Church, and they voted "that Bro. Needham be exonerated from all blame in the matter." Now, Needham pretended to give them a full and truthful statement of his agency in the business. He either did so, or he did not. If he did, then he told them how he had conspired secretly with Wetherbee to destroy his Bro. Himes, had written defamatory letters respecting him, had pledged the receiver of them to secrecy, and afterwards urged him to burn them. If he did so, then in voting to exonerate him from blame, his Church voted to justify him in the work he had been engaged in, knowing his connection with it. And they could not justify him in writing such falsehoods respecting Elder H. without, at least by implication, condemning Elder H. If, on the other hand, Needham was not honest in his statement to his Church,—if he withheld, covered up, plastered over, or prevaricated respecting his having been an agent and tool of Wetherbee,—if he, by a deceptive statement to them, blinded their minds, and kept from them the truth, so that they wishing to do right, and believing that he had made a full revelation, and given them the whole story, thus voted to exonerate him; then in so doing, they condemned Elder H.; for Elder H. cannot be guiltless in charging men with "secret workings," if they are innocent of such working. Therefore, in exonerating either party, the other is condemned. And this is in accordance with the judgment of Needham's Church; for in their resolutions of Aug. 19th (See "Herald" of Aug. 31) they refer to the action of various Churches, that have not mentioned the name of their pastor in their doings, and condemn them for having condemned him. And this they do in the very manner, by publishing resolutions, that they condemn the others for resorting to. The other Churches expressed their unimpaired confidence in Elder Himes. But the Church of N. condemns them for doing what they have "to bear on certain persons both for good, and evil,"—both are condemned.

In the article of N.'s Church, of Aug. 18th, after saying that N. was persecuted by those Churches, and using the words, "We do most earnestly and respectfully request our brethren abroad to desist from this wholesale crusade against his character," the very next words are, "The Church in Worcester have deferred ALL judgment in the case, until they have heard both sides of the question."

Now if words have any meaning, this can only refer to Needham's case on which they have withheld all judgment. The only means by which it can be made to refer to Elder H. is, on the ground that as the case stands, both are connected, and that an acquittal of one, is a condemnation of the other. On that ground they condemned H.; and in no use of language can it be true that they have deferred all judgment, when they have passed such a vote of exonerated. We there appended to this clause of that article the following:

NOTE.—"Did not they, before the late Conference in Boston, hear their pastor tell his story, and then on his ex parte statement, vote his justification?—We were so informed by several members present."

That article purported to be passed "without a dissenting voice;" which we said meant, from those present—the twenty-seven at another place, and others absent, not being included.

These two points called forth a letter from B. N. Childs (see "Herald" Sept. 28th) to correct what he called "two errors, or misstatements." He says:

"In the first place you said that we (the Church in Worcester) were guilty of the same thing that we accused others of, in judging upon ELDER NEEDHAM'S CASE before we had heard both sides; which was false and without the least foundation."

What was without foundation?—does he think to escape by pleading that it was Elder Himes, when he expressly said Elder Needham? He will find no loop-hole there!

He then says that what the Church did, was to vote "to not condemn him before he had a fair trial."

Can they show on their record such a vote? was any such passed?

On the other point he says, "There were not twenty-seven of our Church, or of those that worship with us, at another place, neither were there one half of that number."

In reply to these, Bro. Wetherbee, of Worcester, informed us that they did vote to exonerate Needham, and that there were twenty-seven at another place, a part of them members of the Church, and all members of the society excepting two. A document from W. signed by twenty-eight names also affirmed the same. It is in reply to these affirmations that this last letter from N. is received. And,

1st. He says the person on whose case all judgment was deferred was not Elder N., but Elder Himes! But the original document does not say so! B. N. Childs does not say so, when he says it "was false and without foundation," that they had judged on "Needham's case." Why then do they now seek thus to evade it? The answer is plain: they have been detected. This is to be evaded for the reason that the letters were to be burned.

2d. He says he was refused the names of the persons who signed the document in the Herald of Sept. 28th. Why was it not as easy to have said that Bro. Wetherbee told him, if he wished them to see who they were, he could have them; but that if it was to prolong a controversy he had nothing to do with it.

3d. What B. N. Childs said in his letter of Sept. 10 is repeated; and then is explained by saying that they voted at Needham's request, and exonerated him so far as they understood the matter! Indeed! If Needham told the whole truth, they had the whole story, and exonerated him from all blame. And not only so, but when friends of Elder H. attempted to show the merits of the case, they were sneered down.

The following is from a letter from G. Needham to Bro. F. Gladding, of Albany, dated July 8, 1850, and of which he says, "You are at liberty to use this as you please."

"Four or five of our brethren and sisters were at the May Conference, and heard all the *slang*, vile enough to disgrace politicians, heaped upon us.—Himes made two visits, (at the first of which he prepared goggles for the eyes of two brethren, and one sister, who saw everything at Conference through that medium,) then went to work to root me out, and they had the field pretty much to themselves; for three weeks, I resting quietly, knowing my innocence, but finally I gave notice that on a subsequent evening I would explain the whole matter to the Church—one of them could not wait till the evening came—he wanted a meeting of the Church immediately, being sanguine that things were just about ripe for such a movement, (but the Secretary refused, saying it would be worse than the heathen, to judge a man without hearing him,) so he called on the Church to stop after preaching, but could not get a Moderator, and after abusing me to his heart's content, the people went home. The appointed time came, and I went in the strength of outraged, abused, injured innocence, girded up by the presence and power of the Holy Ghost, and just spread the matter before a full meeting. My traducers were present to correct any *misstatement*, if they knew of any, as also two brethren who were at Conference, who were my friends. After I had done, a motion was made and seconded, "That Bro. Needham be exonerated from all blame in the matter." The motion was put. But few sisters voted. Almost the entire body of brethren voted for it. How many do you think voted against it? Just five, four brethren and one sister,—two of these and the sister were my accusers, who had no more right to vote than I had. One of the other two, said after meeting he did not mean to vote to condemn me, but voted on the negative because he was not quite ready to vote on the affirmative. So in reality, they got one vote beside their own! That is the way the "Second Advent Church" in Worcester, "fully and frankly disavow all fellowship with" such a "dark" worker.

"I must close. You are at liberty to use this as you please."

Does that look like having deferred all judgment in the case?

Again, their letter, in the closing paragraph, intimates that a visit from Elder Himes in April, made those disaffected to Needham who now oppose. That is a most dastardly insinuation. Needham well knows that Elder H. heartily sustained him—even when N. was working in secret against him. He knows that the friends of Elder H. were his friends, and that those who were then trying to get rid of him, are now his supporters.

The following from Bro. Wetherbee will explain more fully:

BRO. HIMES:—With regard to clearing Elder Needham, we need not reassert it again, for you say, that in their article, they admit the same thing, and in the same language that we used. As you have

the testimony of Elder N. himself on this point, it is placed beyond all further controversy.

If Mr. Childs had given the reasons why we refused him the names, it would have been more Christian-like in him. We informed him, that if he would wait till we could see the individuals who were there, so that we should make no mistake in the matter, he might have the names, if he wished them for his personal satisfaction; but that if he wanted them for the purpose of continuing this controversy, he could not have them.

As to not being dissatisfied with Elder N. till about the middle of April, after receiving a visit from you, &c. We are free to confess that we were not dissatisfied with Elder Needham till after the New York Conference, in May, and the doings of those men were brought to light. Now, to insinuate that you attempted to disaffect us, is contemptible and false; for you always manifested the most perfect confidence in Elder N., and was anxious to see us prosper under his labors.

That we had a fair chance of presenting our reasons for disfellowshipping Elder N. at the Church meeting spoken of above! Was it a fair chance? Oh, shame! How can you make such a false statement? If we attempted to make such statements, we were even laughed at, and sneered at. Lastly, We are to have the sin of division and discord. Very well; if it is sin to separate from such men, and disapprove of such conduct, we can well afford to bear it.

In conclusion, we say to the brethren at large, that we left them because we wished to live in peace, and not be identified with wrong doing; and we feel that the blessing of God is with us. We have established another meeting at Brinley Hall. Elder Shipman is our pastor, and we trust we are growing in grace, and in the knowledge of our Lord.

D. F. WETTERBER.

Worcester, Oct. 18, 1850. CHARLES WOOD.

LETTER FROM THOMAS I. CARLETON.

DEAR BRO. HIMES:—I deeply sympathize with you in your most severe trials, and as far as I have been able to learn, the Adventists generally in this quarter (I refer to Sandusky and Seneca Counties, Ohio) ardently desire the Lord to sustain you. The "pamphlet" issued against you has reached here. It will doubtless be food for some, but consistent-minded men will not be the ones to circulate, or to rejoice in its circulation. The reasons are obvious: Bro Himes has taken a most prominent and active part in the cause of Christ; therefore anything that destroys the confidence of men in his Christian rectitude, or proves him a hypocrite, wounds the cause of the Saviour; and any man who loves that cause, will feel the utmost reluctance to give publicity to that "pamphlet." Nor is there any reason that will justify the circulation of it, if we appeal to the spirit of love and truth, even though the charges contained in it were true. I firmly believe in the right of every consistent church to decide on the moral character of its members; but there is some difference between the standing of common members and ministers. The former have no direct and active relation to any other church,—their influence is not particularly felt in any other, nor is any other church particularly interested in looking after, or laboring with them for disorderly conduct. But the influence of the minister is often looked for and felt in several different churches at the same time; often a number of churches have depended on the same minister for ministerial aid, and often has one minister taken the oversight, or pastoral care, of several churches at the same time.

Now, would it be reasonable, or Christian courtesy, for one of these churches, without the advice of the others, to get up charges against this minister and exclude him, and then industriously circulate a scandalous pamphlet to black and injure him all they can? Such a course is contrary to the principles of love, and opposed to the Bible. Ministers are the property of the churches in common; hence every denomination, with which I am acquainted, have provided for the concurrence of a number of their churches, by delegation or otherwise, when a minister is to be tried for immoral conduct.

Again, it seems hardly necessary that a church should get up a pamphlet, and circulate it with so much industry to let the world know they had excluded a member. Such a formality, I think, is hardly apostolic, or common in modern times. In our courts of law unusual formality in the transaction of business is sometimes considered as evidence of fraud. The "pamphlet" looks a little like this to me. Had the brethren been under the influence of as much love and pity as they ought to have had, they would not have found such a course necessary. But if envy or revenge were to be gratified, then the "pamphlet" was just the thing that was needed.

General notice should be given when a minister is excluded; but it is not necessary, nor usual, to go into all the particulars, only stating the general cause, whether for immoral conduct, or otherwise.

Since the above was written, the "Herald," containing Bro. Himes' defence, has come to hand. The matter turns out something like what I expected. When a breath of air removes the smoke, we see the rock that was hid from our sight, remain unmoved and unscathed. So, Bro. Himes stands unmoved and unscathed by all the fiery darts of this last and most cruel attack that has been made upon him.

I thank my heavenly Father that Bro. Himes still lives, and I trust will live, upheld by God's right hand.

I have loved Elder Needham; weeth and Judson I am unacquainted with; but I pity them all, and ardently desire that they may retrace their steps.

I judge by the last "Herald" that Bro. Mansfield has fears that he may be censured for making Elder Needham's letters public, but it appears to me, that very sound mind that loves justice, will approve his course. I have showed the "Supplement" to some, and think it will counteract the influence of the pamphlet in all candid minds. I will try to send some funds soon.

York, (Ohio) Sept. 25, 1850.

[By the defence, you have learned that not the

Church, but a few disaffected men, had a "mock trial."—Ed.]

THE TRUTH KEPT BACK.

The Second Advent of Christ, which is the crowning doctrine of revelation, has no place in the Gospel in the modern theology of a large number. Hence such teachers think that they can present a perfect system of truth without it. An instance of this kind of teaching recently came under my observation, which, I think, deserves being pointed out, as it may put some on their guard against being satisfied with a mere fragment of the Gospel. A Wesleyan Missionary delivered a discourse in this village, the subject of which was, the visit of Peter to the house of Cornelius, his text being: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."—Acts 10:44. The preacher stated that Peter presented to Cornelius and his company, simply, the death of Christ as an atonement for sin, his intercession for sinners, and the descent of the Spirit. This, said he, is all that is needful,—this is the whole Gospel,—all beyond this is human invention! He affirmed, that while Peter taught this, the Holy Ghost was given. Let Peter's sermon speak for itself. It is as follows: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he that was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins."—Acts 10:34-43. Such is the record which the sacred historian gives us of Peter's sermon. Peter asserts that God commanded them to preach the judgment of the quick and dead by Jesus Christ, with other preparatory facts of deep interest.

If persons are "sanctified through the Spirit, and a belief of the truth," then "entire sanctification" cannot be a very frequent attainment among those who hear and receive only detached parts of the truth, and reject the rest as mere human invention.

JOHN PORTER.

Waterloo, Oct. 14, 1850.

LETTER FROM R. HUTCHINSON.

DEAR BRO. HIMES:—I have read your Defence with great satisfaction. You have come out of the fire unscathed, yea like gold proved to be pure. I entertained no fears that it would be otherwise. I have had constantly to do with you for more than seven years, and I have ever found you just and honorable in all your dealings. I was with you in the Mission to England, and I know how largely you won the confidence and respect of men of business with whom you had to do.

The recent course of W. and N. can only be viewed with regret and abhorrence by every one of proper views and feelings. When I was at the Conference in Boston I saw enough to satisfy me, that their conduct was most unworthy and unchristian,—that they were desiring you to be just what they have tried to prove you to be. How unenviable are such feelings! And nothing but deep contrition on their part can be accepted of God, or be approved of men. But alas, when persons have not grace to save them from such a course, they have seldom grace to make the proper amends.

I was very sorry to see the — trying to justify the motives of these men, urging as a reason, the previous history of Elder W.! This was the plea used in behalf of Webster, but it availed nothing.—And the history given is from the pen of Elder W. himself!

Eld. W. seems very tenacious of his literary standing. I was quite persuaded when I heard him in the Conference that he lacked even a thorough knowledge of the English language. You will remember his criticisms on the phrase, "the horn of Papacy." The only act of yours which seemed to me to reflect on your judgment, was your publishing his "Armageddon." This I expressed to you in a letter above a year ago. His other writings I regarded as much larger in quantity, than in quality. I mention these things because it seems such a grave affair to question his literature, and because the mere name of being literary gives a person the greater power of doing harm if he is so disposed.

I may add, I believe you have the confidence and esteem of the Adventists in Canada East. The "Herald" is much valued. Many would like you to make another tour this way.

The Camp-meeting in Hatley has closed. Brn. Reynolds, Thurber, Porter, Sunbury, Orrock, Blake, Davis, did the preaching. The brethren were strengthened, some backsliders were I hope reclaimed, and several manifested a desire to flee from the wrath to come.

My throat is not improved. I intend to make a new effort to obtain a cure, which will bring me South this winter, if the Lord permit.

Waterloo (C. E.), Oct. 5th, 1850.

LETTER FROM J. D. WHEELER.

DEAR BRO. HIMES:—In the sermon on the Mount we read, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Dear brother, thank God and take courage; although you have been, like Shadrach, Meshach, and Abednego, cast into the fiery furnace, heated one seven times hotter than ever before, you have come out without having so much as the smell of dishonesty or ridicule upon your past agency, as proprietor &c., of the "Advent Herald," and publications, and in the conduct of your former life. No doubt your enemies little expected you would. But thanks be to God, who giveth his people the victory, through our Lord Jesus Christ. Your late trials have only increased our attachment to you, and your paper.—May the God in whom you believe, and Jesus whom you preach, sustain, comfort, and strengthen you in all your labors and toils. When I look back upon your past life, on the firm and decided stand you have taken against error and fanaticism, I can but believe that God raised you up to fill the place you occupy; and the blessed promise is, "I will be with you until the world shall end." You have no reason to faint or be discouraged: Christ is at the helm.

All that has been done or said to injure you and destroy your influence, has been the means, in the hand of God, of confirming the fact, that you are called of God to fill the place you do. The "Signs of the Times" was small when it was commenced by you; and thus it continued for some time by that name, till you saw fit to give it a new name, the "Advent Herald." Like a twig, or sprout, it had but one leaf when it commenced; but by the blessing of God, it has grown to a large tree. Although it has been stoned and clubbed, and some of its leaves knocked off, it has a good many leaves yet; and I believe it will live until the Lord comes. I love its fruit, and by the grace of God I mean to continue to eat of it until Jesus comes. My prayer to God is, to still continue to bless it, and him that takes cares of and dresses it.

Yours, expecting soon to eat of that tree that bears twelve manner of fruits, &c.

Peacham (Vt.), Oct. 15th, 1850.

Extracts from Letters.

BRO. LEVI DUDLEY writes from Caldwell's Manor (C. E.), Oct. 7th, 1850:

DEAR BRO. HIMES:—At a meeting of Advent believers on Caldwell's Manor, your late trials were considered with much feeling and interest. Some of the brethren have been constant readers of the "Advent Herald" for the last six years, and others have read it enough to understand the manner, spirit, and motive with which it has been conducted from the commencement of its publication until the present time, and they therefore wished me to express, in some way, their satisfaction of its course, and their unshaken confidence in yourself, and Bro. Bliss and Hale, who have been so long associated with you. Their confidence in you and these brethren has not been shaken one jot or tittle by the late unholy plotting against you. Go on, beloved brother, in your work of faith and labor of love. You have the promises of God to encourage and sustain you, and you will, ere long, enter on your reward in the kingdom of God. The brethren disapprove altogether of the course pursued by those who have made such an unrighteous attempt to destroy your usefulness, and wrest the "Herald" office out of your hands. We hope they will repent of their wickedness, and do what they can to heal the wound they have made in the Advent cause. But we fear they never will.

In behalf of the Advent believers in Caldwell's Manor.

BRO. R. BRADT writes from Green Springs (O.), Oct. 5th, 1850:

DEAR BRO. HIMES:—Continue to fight the good fight of faith, for great will be your reward in heaven. The recent unholy effort to crush you has increased my confidence in you as a faithful steward in God's house, and as a man. If God be for you, who can be against you? If God's ear is open to the cries of the righteous, who can prevail against them? The wicked may succeed for a season, but will fall in their own net. O, praise the name of our God, for he has said, that a mother may forget her child, but that he will not forget those who love him, words big with meaning and comfort.

That notorious "pamphlet" and libel has made its appearance in this region. I have no more confidence in those who will peddle it, than I have in those who got it up.

BRO. EZRA ATWATER writes from Groton (N. Y.), Oct. 10th, 1850:

DEAR BRO. HIMES:—I know not how to let this opportunity pass without expressing my sympathy for you in your late trials, and adding a word of encouragement, as well as exhorting you to persevere with patience in the course you have thus far pursued. Think it not strange that you are called to suffer, as well as to labor, in the cause of truth and righteousness. You have done too much in endeavoring to hinder the progress of Satan's kingdom, to expect to escape his most violent assaults to destroy your usefulness in the service of our Lord; but your deliverance ought to encourage us all to greater exertions and faithfulness in the cause of our Divine Master. Praying that we may be preserved in these perilous times until the coming of our Lord, I remain your brother in tribulation.

BRO. L. D. THOMPSON writes from Cabot (Vt.), Oct. 3d, 1850:

DEAR BRO. HIMES:—Through the grace of God, I am permitted to look for the blessed hope, and am striving to have others interested in this great salvation. Some who have been somewhat discouraged by surrounding circumstances, are resolved to make a renewed effort to obtain eternal life, through Jesus Christ our Lord. We have some interesting meetings. To God be all the glory.

The "Herald" is the paper generally taken by the Advent friends in this region. We have received your defence; in the language of one of the charges against you, I think your accusers are "wanting in that scrupulous regard for the truth which should distinguish every Christian."

BRO. A. JOHNSON writes from Northfield (Mass.), Oct. 3d, 1850:

DEAR BRO. HIMES:—Our Camp-meeting, recently held in this place, has been productive of much interest and profit to this entire community, inasmuch as some found the Lord willing to forgive sins, backsliders were made to feel a sense of their situation, and saints were much comforted and quickened on their way heavenward. Besides, a great amount of prejudice has been removed from the minds of a great multitude, many of whom express their disappointment at what they had termed "Millarism." One of our neighbors, a Congregationalist, said that the sermon you preached on the Sabbath was of great value. Finally, it was an excellent meeting, and at a proper time I should like to help bear the expenses of another equally as good. In saying this, I also speak the minds and wishes of others.

DIED, in Charlestown, Oct. 16th, JOHN FRANKLIN BURGIN, son of GORHAM and ELIZA HALL, aged 5 years and 23 days. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Sam'l. Brown. Auburn, N. Y.—H. L. Smith. New Bedford, Mass.—H. V. Davis. Buffalo, N. Y.—W. M. Palmer. Newburgh, N. Y.—Dea. J. Pearson. Brattleboro', Vt.—B. Perham. New York City.—Wm. Tracy, 75. Cincinnati, O.—Joseph Wilson. Delancey-street. Derby Line, Vt.—S. Foster, Jr. N. Springfield, Vt.—J. Kimball. Detroit, Mich.—L. Armstrong. Philadelphia, Pa.—J. Litch, 16. Edgington, Me.—Thos. Smith. Chester-street. Glensville, N. Y.—S. Elias. Portland, Me.—Peter Johnson, 37. Woodworth-st. Hallowell, Me.—L. C. Wellcome. Providence, R. I.—G. R. Gladding. Hartford, Ct.—Aaron Clapp. Rochester, N. Y.—Wm. Busby. Hewellton, N. Y.—W. D. Ghoslin. Salem, Mass.—L. Osler. Homer, N. Y.—J. L. Clapp. Toronto, C. W.—D. Campbell. Lockport, N. Y.—H. Robbins. Watertown, Sheffield, C. E.—R. Lowell, Mass.—E. H. Adams. Hutchinson. L. Hampton, N. Y.—D. Boscworth. Worcester, Mass.—D. F. Wetterbee. Massena, N. Y.—J. Danforth.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Est., No. 1 Berwick Place, Grange Road, Bermondsey, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions. Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberville.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber which many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street.

[o. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. AYER—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disengage him from his duties, and nothing had afforded him relief until I [Mr. Thoring] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.), Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

[o. 12-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office.

[o. 12.]

CLOTHING.

WETTERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, guarding the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

EMERSON LELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on ivory, whole or parts of sets, in gold, plate, all of which will be done in a faithful manner, upon moderate terms.

[my. 18-]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Steam-roads, &c., &c., No. 460 Pearl-street, second carpet store from Chatham-square, New York.

A. T. YOUNG.

[my. 4.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired.

[May 25.]

ADVENT



Luke 9: 18-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 2, 1830.

No. 12. WHOLE No. 494.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 SCHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies. \$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



COMFORT UNDER AFFLICTION.

BY HANNAH MORE.

When gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean, who not in vain
Experienced every human pain:
He sees my griefs, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray,
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the thing I would not do,
Still He who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceived by those I prized too well,
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betrayed, denied, or fled,
By those who shared his daily bread.

When vexing thoughts within me rise,
And, sore dismayed, my spirit dies;
Yet He who did vouchsafe to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When mourning o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour, mark'st the tears I shed,
For thou didst weep o'er Lazarus dead.

And O! when I have safely passed
Through every conflict but the last;
Still, still unchanging, watch beside
My painful bed,—for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUNNING, D.D.

LECTURE IX.—THE SOLDIERS OF CHRIST.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

(Concluded.)

"EPHESUS.—This celebrated city, anciently the metropolis of Proconsular Asia or Ionia, now called Natolia, was situated about forty miles south-east of Smyrna, and five miles from the Ægean Sea, on the sides and at the foot of a range of mountains overlooking a fine plain, watered and fertilized by the river Cayster. It was considered a maritime city, and is said to have been built by Androclus, the son of Codrus, king of Athens, as early as the time of David. It thenceforth occupied a distinguished place among the twelve confederated Ionian cities of Asia Minor. From the remotest period, Ephesus was celebrated for a temple of Diana, hence called the Ephesian goddess.

"The inhabitants of Ephesus were distinguished more by their voluptuousness and their traffic, than by their taste for learning or philosophy. They are also said to have been addicted to sorcery and such like arts. What were called 'the Ephesian letters' appear to have been magical symbols inscribed on the crown, girdle, and feet of the statue Diana, in the great temple; and it was believed that whoever pronounced them had forthwith all that he desired. In the Apostolic times, Ephesus was in its glory, and its streets resounded with the shouts, 'Great is Diana of the Ephesians!'—(Acts 19:28-34.) When St. Paul visited the city, and a tumult in consequence arose, the town-clerk, or principal magistrate, made the following speech:—'Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing, then, that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly. For ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers

of your goddess.' The tradition here referred to, that the image of Diana originally fell from heaven, has induced some to conjecture that it might have contained an aerolite or atmospheric stone; but the pretence was by no means peculiar to Ephesus. The Palladium of Troy, and the image of Minerva, were said to have been dropped from the clouds, and the sacred shield of the Romans was given in a similar manner in the reign of Numa Pompilius. This imposture, zealously propagated by the mythological priests, that the statues at the shrines of which they ministered were the gifts of the celestial divinities, was early introduced into the Christian Church, when it became infected by the leaven of superstition, and the legends of the monkish writers of communications from the Virgin and the Apostles are not behind those which they imitated in pretensions to the miraculous. A similar origin to that of the Ephesian Diana has been claimed for the shrine of our Lady of Loretto, in Italy; and Pope John I. marched out of the city of Rome in solemn procession to receive a picture of the Virgin, which was devoutly believed to have been suspended over the city for a considerable time.

"St. Paul resided at Ephesus for three years, and founded a Church (Acts 20:31), which was sound in doctrine, and upright in discipline and practice during his life; but after the martyrdom of the Apostle, the Ephesian Church declined, and its bishop was solemnly warned to 'repent and do the first works.' Trophimus, the eminent disciple of St. Paul, who accompanied him on many of his journeys, was a native of Ephesus; and it is conjectured that Tychicus, the bearer of the Epistle to the Church, and of that to the Colossians, was so likewise. In A. D. 57, the Apostle, sailing from Assos to Tyre, appointed the elders and presbyters of the Ephesian Church to meet him at Miletus, at which port he intended to touch, not having time to visit their city. This interview was of an affecting nature, and evinces the strong attachment which his residence among them had produced. He told them on that occasion, that they would see his face no more—that after his departure, grievous wolves would enter in among the flock; and he anxiously exhorted those who had the oversight thereof, to feed the Church of God.—Acts 20:28.

"Irenæus and Eusebius relate a tradition, that St. John wrote his three Epistles at Ephesus, between the commencement of the Jewish war and the final subjugation of Palestine, when he first arrived and took up his residence in the city. Some of the Fathers affirm, that the beloved disciple was accompanied into Asia Minor by the Virgin Mary, who resided at Ephesus, where she is said to have been buried. In A. D. 142, Justin Martyr visited Ephesus, and held on that occasion his celebrated conversation on Christianity with Trypho, who is mentioned by Eusebius as the most eminent Jew of his time. At the close of the second century, Polycrates, the bishop of Ephesus, engaged in a controversy respecting the observance of Easter, which threatened the extinction of all kindly feeling between the parties.

"The celebrated story of the Seven Sleepers, related by Gibbon, is connected with Ephesus. During the furious persecution of the Christians carried on by the Emperor Decius, seven noble Ephesian youths concealed themselves in a cave in the neighborhood of the city, where they were immured by the tyrant. They immediately fell into a deep slumber,' says Gibbon, 'which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years. This popular tale, which Mohammed might have learned when he drove his camels to the fairs of Syria, is introduced as a Divine relation into the Koran. The story of the Seven Sleepers has been adopted and adorned by the nations from Bengal to Africa, who profess the Mohammedan religion, and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia.'

"In A. D. 431, the heads of the Church, in obedience to the imperial mandate, repaired to

Ephesus, and deposed Nestorius, the bishop of Constantinople. The prelate was degraded from his ecclesiastical dignities, and confined in a monastery. At the commencement of the sixth century, Ephesus, like other Asiatic Churches, had lost almost every trace of its 'first love,' and the streams of Divine truth circulated by St. Paul, St. John, and Polycarp, became gradually corrupted by error and superstition. 'At this era,' says Mr. Milner, 'the number of monks multiplied prodigiously in the East, invited to inaction and repose by its warm climate and sunny skies; and the myrtle crowned valleys of Asia Minor were crowded with fanatics, eager to arrive at spiritual perfection by the constant practice of bodily ease. The north, with its snows and mountains, had indeed its monasteries, but the greatest hive was in the East, where the balmy breezes and ever-ripening fruits ministered to sensual gratification. The religious flocked to the plains of Syria to dream away existence, and the beautiful valleys of Greece and Anatolia swarmed with a race whose pretensions to piety were laziness and superstition.'

"In 1764, when Ephesus was visited by Dr. Chandler, its population consisted of a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness,—some, the substructure of the glorious edifices which they raised, some beneath the vaults of the stadium, once the crowded scene of their diversions. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by Apostles and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible. On approaching it from the wretched village of Aiasaluch, a few scattered fragments of antiquity occur; and on the hill above, some traces of the former walls, and a solitary watch-tower, mark the extent of the city.

"At some distance are the remains of the theatre in which Demetrius raised the tumult against St. Paul; but of the once famous temple of Diana not a stone is seen, except perhaps a few arches on the morass, which are conjectured to have supported it. 'A more thorough change,' says Mr. Emerson, 'can scarcely be conceived, than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stands at the head of the Apostolic Churches of Asia. It seems that there, as St. Paul says, 'the word of God grew mightily and prevailed.' Not a single Christian now dwells within it; its mouldering arches and dilapidated walls merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the actual site of the first wonder in the world.'

"The same writer continues to observe:—'The present state of Ephesus affords a striking illustration of the accomplishment of prophecy. Ephesus is the first of the Apocalyptic Churches addressed by the Evangelist in the name of Jesus Christ; his charge against her is a declension of religious fervor (Rev. 2:4), and his threat in consequence (Rev. 2:5), a total extinction of her ecclesiastical brightness. After a protracted struggle with the sword of Rome and the sophisms of the Gnostics, Ephesus at last gave way.

"The incipient indifference censured by the warning voice of the Prophet increased to a total forgetfulness, till at length the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire in the fourteenth century.

"The plough has passed over the city; and when visited, in March 1826, by the Rev,

Messrs. Hartley and Arundell, green corn was growing in all directions amidst the forsaken ruins; and one solitary individual only was found who bore the name of Christ, instead of its once flourishing Church. Where once assembled thousands exclaimed, "Great is Diana of the Ephesians!" now the eagle yells, and the jackal moans. The soil of the plain on which the ruins of Ephesus lie appears rich: in the summer of 1835, when visited by Mr. Addison, it was covered with a rank burnt-up vegetation. 'This place,' he states, 'is a dreary uncultivated spot; a few corn-fields were scattered along the site of the ancient city, which is marked by some large masses of the shapeless ruins and stone walls.'

What does all this teach us? That the Gospel in the midst of a city is the strength, the glory, and the stability of it. The moment that her love left the city of Ephesus, her ships left her harbors, her soldiers deserted her standard, her ancient and illustrious buildings crumbled into ruins, and Ephesus alone, therefore, is a standing evidence that it is the Church of God, in old England's heart, that is the secret of the splendor of the diadem that is around the Queen of England's brow. It is Christianity among the people that is the grand secret of all our prosperity and greatness. It is not protectionism, it is not free trade, that is the substance of our commerce, the glory and the secret of our agricultural prosperity;—it is the Gospel alone; and he who becomes a Christian himself and seeks to spread what he feels among those that are around him, does more to advance our country in its loyalty, in its integrity, in its strength, in its riches, in its commerce, in its manufactures, in its agriculture, than all the eloquent speeches made the one way or the other within the walls of parliament. It is by righteousness that a nation stands; it is by sin that it descends to its tomb. I have confidence in the Gospel, and confidence in that alone; and I believe, that when the hurricane swept over Europe, and the kings were bowed before it as the grass before the breeze—when the earthquake heaved, and convulsed great empires, and shattered strong and ancient thrones, it was not the guns that were concealed behind the walls of our great public buildings, nor those bayonets that bristled in the sun, nor those noble bands that crowded our streets and were ready when specially summoned specially to act, that saved us; but it was that our people had within them, as a body, indirectly and directly, that love to God which is the secret of true and lasting royalty. As Ephesus lost her commerce when she lost her Christianity, so London will lose hers if ever she lose living religion in the midst of her. There is already too little Christianity, and too much room for more; instead of Christian churches quarrelling with each other, and Christian ministers settling themselves in opposition to each other, all ought to labor as one. We want double the number of churches and chapels of every description; and I wish we could bring into them, not visitors from other communions and chapels, but men who are heathens and know not what Christ and his Gospel are. Let us feel that churches will stand in the present day, not by the excellence of their ecclesiastical polity, nor by the patronage of the state, nor by the endowment of the queen, nor by the votes of the people; but by their allegiance to Christ, by their adherence to duty, by their sufferings for truth. Our churches are secured, not by the splendor of their liturgies, nor by the eloquence of their preachers, or the multitude, or the grandeur, or the nobility of those that visit them; but only by their faithfulness to God, their sacrifices for his cause, their sympathies with his people.—Men may talk about the succession, but I feel that this will be found the frailest reed in the universe when the ordeal comes; for the time draws near when men will see that that is the best Church and the most apostolic Church that has the most apostolic charity—that that is the best minister who preaches divine sermons and lives a divine life—that is the best congregation which does most for the spread of the Gospel

which it has first tasted in all its sweetness and realized in all its power.

END OF LECTURE IX.

From the London "Quarterly Journal of Prophecy."

The History of Chiliasm.

(Concluded.)

Our third statement is that, notwithstanding the blow given by Origen and his followers, Chiliasm still remained the belief of a very large portion of the Church till the fifth or sixth century. It had now ceased to be universal. It was now no longer a test of perfect orthodoxy as in the days of Justin Martyr. But still it was not to be uprooted in a day, or an age, or even a century. It was too vital, too sacred a part of the Church's ancestral creed to be suddenly forsaken. It continued to be widely received in the Church until by the gradual uprise of Popery it was swept clean away.

We found this statement on the following facts:—

(1.) The testimony of Lactantius, who flourished about the year 310. In his "Institutions" he frequently refers to Chiliasm, showing us not only that he held it himself, but that the Church generally held it in his day. We take the following statement of his views from an old author:—

"From this seventh book we shall give several passages. In our fourth book we have spoken of the first coming of the Lord: now let us relate his second, which the Jews also acknowledge and expect; because it is of necessity that he should return to comfort them, whom before he had come to call altogether."—chap. 1.

"It is ordained by the disposal of the highest God, that this unjust age, a certain space of time being run, shall have an end; when, all wickedness being extinct, and the sons of the godly being called back to a blessed life, there shall flourish a quiet, tranquil, peaceable, and golden age, God himself then reigning."—chap. 7.

"Let philosophers know, who number thousands of ages since the beginning of the world, that the sixth thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better."—chap. 14th. This he largely and learnedly proves from God's making the world in six days, and resting the seventh; alleging the Prophet's expression, that a thousand years are but as one day, &c.

"And after these things," says he again, "the places of the dead shall be opened, and the dead shall rise again, and the great judgment shall be performed by God-Christ concerning them, of which judgment and kingdom the Erythraean Sibyl thus speaks: 'When the day shall receive its fatal end, and the judgment of the immortal God shall come to mortals, then shall come upon men the great judgment and the beginning, &c.' Nevertheless, all universally shall not be then judged of God; but those only which are versed in the religion of God."—chap. 19th and 20th.

"The poets by poetical licence corrupted that which they had received; for in that they sang,—that men, having finished a thousand years among the dead, should be restored to life again,—their understanding deceived them. For the dead shall indeed rise again, not a thousand years after their death, but that, being restored to life again, they may reign a thousand years with God."—chapter 22d. "By God Lactantius means Christ; as he openly explained himself a little before."—Homes on the Resurrection.

(2.) The Council of Nice, which met in the year 325, promulgated among its "forms of ecclesiastical doctrine, according to which all teachers in the Church were to frame their discourse," a declaration which brings out the decided Chiliasm of that Assembly. It is to the following effect:—

"I shall conclude this evidence by a quotation from the Acts of the Council of Nice, called by Constantine the Great, so late as the year 325. This council, besides their definition of faith and canons ecclesiastical, did set forth certain *Διατάξεις*, or Forms of Ecclesiastical Doctrines; according to which all teachers in the Church were to frame their discourse and direct their opinion. And if these forms were not then first composed, they were at least so moderated, that both parties might accept them, being (as you may see) delivered in the language of Scripture. Some of these forms are recorded by Gelasius Cyzicenus; among which is this, for the doctrine of the state of the resurrection, beginning 'Μικροῦτος οὐρανός,' &c. The world was made more minute, or viler, because of foreknowledge. For God saw that man would sin: therefore we expect new heavens and a new earth, according to the Holy Scriptures, when shall shine forth the appearance and kingdom of the great God, and our Saviour Jesus Christ. And then as Daniel saith (chap. 7:18), 'the saints of the Most High

shall take the kingdom, and there shall be a pure earth, holy, a land of the living, not of the dead,' which David foreseeing, by the eye of faith, cries out (Psalm 27:13), 'I believe to see the goodness of the Lord in the land of the living,' a land of the meek and humble: for Christ saith (Matt. 5:5), 'Blessed are the meek, for they shall possess the earth.' And the Prophet saith (Isa. 26:6), 'the feet of the meek and humble shall tread upon it.' On this passage Mr. Mede says, 'This you see was the opinion of the whole orthodox Christian Church, in the age immediately following the death of St. John, (when yet Polycarp, and many disciples of the Apostles were living,) as Justin Martyr expressly affirms: a testimony absolute without all comparison to persuade such as rely upon authority and antiquity. And therefore it is to be admired (saith Mr. Mede) that an opinion once so generally received in the Church, should ever have become cried down and buried. But those times which extinguished this, brought in also other alterations; and perhaps something in lieu of that, and relating to it, (which perhaps few observe, that have knowledge enough of the rest,) namely, prayers for the dead, which were then conceived after this manner; that they may have their part in the first resurrection.'"

Thus we see that not only does this Council state what we believe to be the scriptural view, but cites those passages which we are accustomed to cite, and which our opponents generally either explain away or deny as applicable. Now is it possible to suppose that this great Council of the Church, so well known in history for its condemnation of Arianism, should be unanimous upon a tenet which had died out of the Church? It is obvious that nearly a century after the days of Origen and Dionysius, Chiliasm doctrine was still truly the creed of the Church, or at least of the greater part of it. In this Council it stands before us, not only dissociated from heresy, but opposed to it; nay, not only opposed to heresy, but united to what was sound and holy. It was the defenders of the Trinity,—the firm upholders of the orthodox belief,—the learned and the holy of the fourth century, that gave forth the declaration in favor of Chiliasm. So that we gather from this these two conclusions,—first, that Chiliasm was still the general, though not the universal creed of the Church; and secondly, that it was entirely assimilated with all that is sound in doctrine and godly in life.

(3.) Jerome, who flourished about one hundred years later, in the beginning of the following century, gives us a very explicit testimony as to the prevalence of Chiliasm. He was one of the most resolute enemies of the doctrine that ever wrote, never missing an opportunity of assailing it, yet the following is his confession. Speaking of the Millenarian, Apollinarius, he remarks,—"An author whom not only the men of his own sect, but most of our people likewise, follow on this point (Chiliasm), so that it is not difficult to prove what a multitude of persons will be offended with me." Thus, here and elsewhere, he speaks as if the Chiliasm were still a great multitude (*plurima multitudo*). Indeed, both he and Augustine, while condemning the doctrine most resolutely, evidently speak as men who felt that they were in a minority upon the subject in the Christian Church.

Our fourth statement is, that, from the time that Popery rose into the ascendant in the sixth century, and during all the ages in which it had the ascendant, Millenarianism was silenced.—Jerome, in whose works the seeds of almost every Popish error may be found, led the opposition. After his day the opposition became more general, till at last Chiliasm was not only attacked by the arguments but condemned by the Councils of the Apostate Church. Popery during its whole reign maintained an unmitigated hostility to Chiliasm doctrine. Had it maintained silence upon the subject, one might have thought that the subject was merely forgotten; but it has not kept silence. It has openly denounced the doctrine, though it finds great difficulty in excusing Papias, Tertullian, Irenaeus, &c., for their belief of it. One cannot help concluding from the enmity which Popery manifested, that there must have been some among the noble army of martyrs who held it. It is difficult otherwise to account for the Popish hostility and condemnation. Would Popery have troubled itself with the doctrine had it not been maintained by some of those who held fast the grace of God?

Our fifth statement is, that during the first century after the Reformation it rose again into notice, and was held by several learned and godly men; while it was strongly opposed, not only by the Papists but by the Socinians.—Some fragments of it seem to have been held by the Anabaptists of that age, who thus brought discredit on it; but still some sound and able men maintained it, while Socinus himself attacked it in a letter "contra Chilasias." So that still we see heresy taking the field against Chiliasm, not siding with it: still we see Chiliasm in alliance with orthodoxy.

Our sixth statement is, that during the second century after the Reformation it rose into still greater eminence, especially in England. Very many of the Nonconformists and the men of that age held it, and no time, save our own, abounds in such a numerous authorship upon the subject. A large number of the Westminster Assembly held it. Twisse, the President of that Assembly, was a millenarian, and many others of that age, of all denominations, Episcopalians, Presbyterians, and Independents; and so strong was their position felt to be, that R. Baxter honestly confesses that though he did not agree with them, he could not refute them. The Fifth Monarchy men, no doubt, took it up and brought discredit on it; but, though the actings of these men were fanatical, it must be remembered that they were men doctrinally most sound in the faith, strong Calvinists, and clear in Evangelical truth. But apart from them it was held by numbers in that age who had no participation in their fanaticism.

Our seventh statement is, that during the last century Chiliasm almost died away. With spiritual life it sunk and nearly disappeared. To the chill Arminianism of the last century it showed no affinity. Its greatest opponent during the last century, the great propounder and maintainer of the spiritual reign, was Whitby, noted for his Arminianism, and one may find in his works, side by side, his treatises for the spiritual reign and against the imputed righteousness of Christ.

In truth, Chiliasm has always showed the strongest affinity for Calvinism, and antagonism to the opposite. Its opponents in past ages were men noted for heresy; for among them we reckon Gnostics, Origenists, Papias, Socinians, and others of like unsoundness in the faith.

But we must here close our sketch of the history of Chiliasm. Our latter statements have been brief enough, as in truth they are intended rather as a table of contents to a work which, if leisure were given, might yet be undertaken; a work which by minute historical investigation would undertake to prove the association or alliance that has existed in all ages between Chiliasm and soundness in the faith. Not as if this alliance were invariable or universal; nor as if the converse were so either; but the singularly numerous testimonies to the above state of opinion, prove such an extent of alliance or sympathy, as to justify us entirely in classing Anti-Chiliasm with heresy, and in setting down Chiliasm as the natural associate and friend of all that is sound in doctrine, and elevated in spiritual life.

Christ the Light of the World.

BY WM. H. VAN DOREN.

As our Saviour is compared with the sun, we may see in that orb some of the evidences of the value of the Redeemer to the moral world. As the source of light, or as the element of light, it is frequently alluded to in the sacred record. Hence, a son, joy, the gospel, Jehovah, &c., are used to express the light of the soul.—The two aspects of the Messianic prophecies differ so widely that the Jews in some instances expected two Messiahs: the one, Messiah Ben David; and the other, Messiah Ben Ephraim; the former a conqueror, and the latter a suffering victim. But they were seen mysteriously blended in the same person. To a race fallen and benighted like ours, a Saviour is our only Hope, and to the renewed their only Light.

The sun is the unceasing fountain of light to all the members of our system. For nearly six thousand years there has flowed hence an exhaustless ocean of splendor. The sun clothes our gardens in all the varied hues of beauty; it converts the trembling dew-drops into so many pearls of all the colors of paradise; it paints those changeable hues over the plumage of birds, and flings the glories of light and loveliness over the landscape; it builds upon the vanishing bosom of the dark, retiring thunder-cloud, the bright arch of many colors, and gilds the clouded scenery with its purple risings and golden settings. The sun flings a robe of loveliness around our world every morning, and gives to the gem and the diamond their matchless value and beauty. After the reign of winter is over, it melts the icy bands, and unlocks the frozen springs and streams, and piercing the cold earth, quickens into life and verdure all the slumbering elements of nature. Need we wonder that the Persian bowed the knee in humble devotion to the sun as supreme deity? And the mariner, long tossed by the tempests, as night rests upon the deep, sends up his fervent prayer amid the howling storm for the sun to rise and cheer. And as he beholds, the dark clouds are tinged by the first faint dawn,—the waves appear not half so high, and the winds not half so fierce. An unsetting Sun Divine will be an element of heaven's bliss; for there shall be no night there.

Jesus is our sun, as he shows us our real condition. The gloomiest feature in the ruin of our race is, that we were lost, yet we knew it

not. We were travelling to perdition, and mistook it for the path to peace. Plotinus, a heathen, said, a good man differed from God only in not being quite as old. Conceive a goodly palace, with fair exterior, standing in a waste desert; but all its doors and windows are barred; no light can enter, no eye can see within. Thus is the soul of man without the light which Christ brings. He comes and unbars the door; and, lo! all is one scene of blasted desolation and death. He is the Light of the world. He opened the heart of Lydia, and she saw by the light her ruin and her recovery. Our passions, like so many slumbering tigers, are unknown to us until revealed by this Light. Here are memorials of our sins, stored away as in a treasure-house, and unseen by our own eye, until Christ enters, as erst he did into the temple profaned. He might say: "My Father's house ye have made a den of thieves." The gathered wisdom of ages never has taught a heathen sage his desperate condition. Shut the Bible, and who can tell whether sin be a disease, a weakness, or a curse? Without Christ, and the mind of earth's wisest philosophers is as dark and cold as the deepest cavern in Siberia! But the Saviour comes, and all the delusions and deceits of the soul are revealed; as the moon, bursting from the clouds, reveals to the midnight traveller the bridge swept away by the swollen stream.

No light of created material can penetrate the rock, or the gloomy grave; but no night of sin, no concealment of crime, no refuge of guilt, can exclude the light of Christ. Satan may build a thousand fortifications around the sinner's heart; but the Light Divine pierces through them all like glass, and shows the secrets of the heart. Prejudice and Fanaticism bind their victims in chains of malice and thrust them into the inner dungeon; but this holy Light enters the tower, passes the prison walls, pierces the iron gates, enters the hearts of the chained, the scourged, the afflicted, and converts the gloom of the dungeon into the bloom and beauty of Eden.

Light is diffusive. A ray falling on the prism is divided into seven different rays of as many colors, and they diverge for ever. A ray of light would travel for ever, unless intercepted. Thus the light of Jesus infuses a radiant power into the Christian's graces, and renders them, like Ezekiel's wheels, instinct with life, and love and light. A Christian's light has been immured in the cells of the Inquisition, bound to the wheel, chained to the stake, nailed to the cross, and flung to the lions; but the gates of hell could not put it out. The wrath of man might as well essay to bind down the rising sun, as to extinguish the burning and shining light reflected by the disciple and martyr from his ascended Lord. A ray of light will continue to shine until it is annihilated. A saint will reveal the beauty and radiance of holiness until he is called to shine in another world. As Cowper expresses it:—

"When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis 'e'en as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
That tells us whence those treasure were supplied."

It matters not whether the world know us or not; their knowledge, their commendation, are nothing to us, if only we bear the image of Jesus. Break a mirror into a thousand pieces, and every glittering fragment reflects the full-orbed image of the sun. Thus every disciple, however despised, however scorned, reflects the great Light of the world. Angels, who erst in Eden saw our sire unfallen bear this image, and held sweet communion with him, rejoice to see and love poor worms of the dust, adorned with that same image in this dark, dim spot, which men call earth. If Christ withdraw one moment his divine presence, the light of the soul goes out in darkness; for our life is hid with Christ in God. To expect the sinner to show forth the light of holiness without Christ, is to expect Lazarus to leave his grave before Jesus cries, "Come forth!" Without Christ all "inward lights" are folly's brood, God himself being Judge. "He that trusteth his own heart is a fool." He that would enter some mountain cave and commence digging for sunlight, would be about as wise as those who shut the Bible and dream of finding salvation. It is the voice of Christ: "They that hate me love death." To mistake our wretched self-righteousness, rags and rents, for the seemingly robe of light and love of Jesus, is to mistake Cimmerian darkness for the splendor of noonday.

Let us not envy the worldling his husks and beggarly elements here. His pleasures, his honors, his highest hopes, end in the dark, dark night that knows no morn. The proud, wicked Egyptians dwelt in the gloom that covered their land, while the Hebrews had "light in their dwellings." It was the affection of those noble old soldiers crying to their king: "Go not forth to battle, lest thou quench the light of Israel." Reader, grieve not the Spirit, lest thou quench the light of hope in the night of endless despair!

Christian Intelligencer.

A Nation without God.

I know—I sigh when I think of it—that thither to the French people have been the least religious of all nations of Europe. Is it because the idea of God—which arises from all the evidences of Nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable, and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all the European races—has not the force and severity necessary to carry far and long the greatest conception of the human understanding? Is it because we are and have been a military people, a soldier nation, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests and never keeping them, ravaging, dazzling, charming, and corrupting Europe; and bringing home the manners, vices, bravery, lightness, and impiety of the camp to the fireside of the people? I know not; but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free.

If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to Heaven—our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator; or at most, at posterity.

Open the history of America, the history of England, and the history of France; read and compare the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying.

Washington and Franklin fought, spoke, suffered, ascended and descended in their political life of popularity, in the ingratitude of glory, in the contempt of their fellow-citizens—always in the name of God, for whom they acted.—The Liberator of America died confiding to God the liberty of the people, and his own soul!

Stratford, who died for the constitution of his country, wrote to Charles I., to entreat him to consent to his execution, in order to prevent political troubles; after this consent was obtained, he wrote—"Put not your confidence in princes, nor your trust in the sons of men, for salvation cometh not from them, but from on high."

In his way to the scaffold he stopped under the window of his friend the Bishop of London; he raised his head towards him, and asked his prayers in the terrible moment that awaited him. The aged prelate burst into tears, and giving his trembling benediction, fell senseless in the arms of those who surrounded him.

Stratford went on his way, strengthened by the Divine influence, invoked by the venerable man, and spoke with calmness to the people assembled to see him die. "I only fear one thing," said he; "it is, that this is an unhappy presage for my country—this effusion of innocent blood. I am now at the end—one stroke will make a widow of my wife, and orphans of my children, will deprive my servants of an affectionate master, will separate me from my dear brother, and my friends. May God replace all to them."

He undressed, and laying his head on the block, said, "I thank my heavenly Master for enabling me to await this blow without fear and for not permitting me to be dismayed by an instant of terror. I lay down my head on this block with as much composure as I ever laid it down to sleep."

Behold faith in union with patriotism. Look at Charles I. in his turn, that model of the death of kings. At the moment of receiving the stroke of the axe, whose edge he examined, he raised his head, and said to the minister who attended him, "Remember!" That is, remember to tell my sons never to avenge the death of their father.

Sidney, the young martyr of a patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to his jailer, "I rejoice that I die innocent towards the king, but a victim, resigned to the King on high, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of battles.—Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels that God was in all the movements of these great people.

But cross the sea, traverse La Mancha, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul; that His name was unknown in the language. History will have the air of an atheist, when she recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France! The victims only have a God; the tribunes and liars have none.

Look at Mirabeau on the bed of death:

"Crown me with flowers," said he, "intoxicate me with perfumes. Let me die to the sound of delicious music."—Not a word of God or his soul. Sensual philosopher, he desired only a supreme sensualism, a last voluptuousness to his agony.

Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sibyls. Not a glance toward Heaven! Only one word for the earth she was quitting—"O, Liberty!"

Approach the dungeon door of the Girondins. Their last night is a banquet. The only hymn, the Marseillaise!

Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, "You will show my head to the people; it is worth the trouble!" His faith, annihilation; his last sigh, vanity; behold the Frenchman of this later age!

What must one think of the religious sentiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, Death itself, recalls neither the threatenings nor the promises of God!

The Republic of these men without a God has quickly been stranded. The liberty won by so much heroism and so much genius has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory! An atheistic republicanism cannot be heroic.—When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful, and God non-existent! So finish atheist revolutions! Lamartine.

A Heavenly City.

A VISION OF WHAT WILL BE.—(Rev. 21.)

As once upon the time
Of the lovely evening chime,
When the shadows 'gan to go
O'er the day's departing glow,
And the twilight dimness came,
Quenching every sunny flame,
Save the blushes on the breast
Of the faintly crimson'd west,
And o'er every tree and bush,
Hung the evening's quiet hush,
Deep'ning till the sounds of life
All had ceased their busy strife,
And the holy calm of heaven
Gathered o'er the gentle even,
Breathing through the humble spirit
That sweet peace the blest inherit.

Yes, as once on such a time,
I sat musing all alone,
Visions of a fairer clime,
With a beauty all her own,
And a glory mortal eye
Ne'er hath seen on earth below,
Such came brightly floating by,
With so marvelous a glow
Of a blest reality,
That my very soul was bow'd
As I bent adoring knee,
And in rapture wept aloud,
Wept for very grief of gladness,
That there should be given me,
Amidst life's gloom and gladness,
Aught so beautiful to see.

I saw it like a city
Of bright and burnished gold,
With a flood of amber light
O'er its golden glory roll'd;
From glist'ning tower and turret,
Rain'd back the mellow rays,
Till the very atmosphere
Seem'd burdened with the blaze;
That blaze of light and glory,
Would I could show it thee!
As all dazzling it shone,
O! so gloriously to see!

Through that atmosphere of light,
With their slender shafts of snow,
Rose a thousand minarets,
Towering o'er the roofs below;
Rose a thousand giant domes,
High on clustering columns pil'd,
Pil'd against the blue of heaven
With a beauty passing wild,
With a beauty none can tell;
Would I could tell it thee!
As it gleam'd before my soul,
O! so marvelous to see!

Then that mighty mountain wall,
Girding with its bright outline,
Temple, tower, and dome, and hall,
How its battlements did shine!

And its gates of massive pearl,
All with iris hues o'erhung,
From their opening portals flash'd
Light and beauty, as they swung;
But the glory they reveal'd,
How can I tell it thee!
As it bursts upon my sight,
O! so wonderful to see!

There through the golden streets,
And by the crystal river,
Whose silver floods so purely flow,
And sweetly flow forever,
Myriads of holy beings walked,
In shining garments dressed,
And with pure and happy hearts,
Throbbing peaceful in each breast,
And lighting up that beauty
Which I may not tell to thee:
It hath not entered human heart,
O! so beautiful to see!

And once I caught the murmur
Of an anthem's distant swell;
From a far-off band it came;
And its cadence rose and fell,
O! so ravishingly sweet!
That it melted me to tears;
I hear it ringing still,
Through the lapse of silent years.
And it ever, ever, singeth,
In its melody to me,
Of that city, O! that city!
So glorious to see!

And unnumber'd silver bells,
While that shining army sang,
Slowly swinging in the breeze,
Most musically rang;
Rang in matchless harmony
That no human tongue can tell,
It held me chained and breathless,
Like the magic of a spell;
And it filled my inmost soul
With a longing wish to be
Forever in that city,
O! so beautiful to see!

Thus I saw upon that time,
Of the lovely evening chime;
And I know 'twas not a dream:
For I caught its waking gleam,
And I watched it brighter grow,
Till its full meridian glow,
With an overwhelming might,
Burst upon my ravish'd sight;
And though bowed with holy awe,
I that matchless city saw,
Full as palpably and plain,
As if here on earth again,
With its mingled gems and gold,
And a beauty all untold,
In its glory it should rise
Bright before our wond'ring eyes.

That city, O! that city!
Its image oft returns;
And in Memory's holy light
Most beautifully burns:
So beautiful! it filleth
My eyes with gushing tears;
For it cometh o'er my spirit
Like the memory of past years—
The memory of past years,
As it poureth o'er the soul,
With its perish'd loveliness,
Till emotion bursts control;
Or as if that loveliness,
In a new awakened prime,
Outstripping all its beauty
In its early elder-time,
Should burst upon the gazer,
As with dim and tearful eye
He stands in sorrow weeping
That such excellence could die,
Until anew he weepeth
For joy that it should be
O! once again before him,
And so beautiful to see.

National Era.

Plain Practical Questions.

Who is born of God? "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him."—2 John 5:1.

When may we know that we love the children of God? "By this we know that we love the children of God, when we love God and keep his commandments."—2 John 5:2.

When do we love God? "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—2 John 5:3.

What do those overcome who are born of God? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."—2 John 5:4, 5.

What do those have who believe on the Son of God? "He that believeth on the Son of God hath the Witness in himself."

What hath the man done who believeth not God? "He that believeth not God hath" (in

his own mind) "made him a liar, because he believeth not the record that God gave of his Son."—2 John 5:10.

What is the record of God in his Son hath given to us? "And this the record, that God hath given to us eternal life; and this life is in his Son."—2 John 5:11.

Dear reader, carefully consider these questions, and may they be the means of leading you to the blessed Saviour. O, remember that if they are wisely considered you may be saved from death and made eternally alive. Neglect to consider them, and you must be lost forever. Jesus is now waiting to bless them to your soul's salvation; he is near to make you happy in his love, and will you turn a deaf ear to all his entreaties? Turn and just look upon him (by faith) for one moment and see how beautiful he is, and with what winning accents he is pleading for you to become his, and methinks one sight of that form will so ravish your soul that you will say, I will be forever thine, O, Immanuel, Saviour.
Com. P. E. Church.

The Blind Man of the London Post-Office.

A writer in the London Quarterly Review thus humorously describes the decipherer of illegible, incomprehensible, or inadequate letter addresses, which find their way into the London Post-office:—

In the first operation of dividing into fourteen main classes the whole of the letters for the United Kingdom, as well as for all foreign countries, which pass daily through the Inland Department of the London Post-office, there exists among the pigeon holes one marked "blind."

Into this little hospital for the destitute or houseless poor, are thrown by each sorter throughout the department, all letters bearing an illegible, an incomprehensible, or an inadequate address. It appears, from several experiments which have been made in the Post-office, that of any given number of letters taken up at random as they are poured out of the bags, about one tenth of them have not, on their addresses, any post town! On one day, 3559 letters arrived at St. Martin's-le-Grand, addressed "London;" most of them being only to petty shopkeepers, who, with a turkey-cock's desire to look grand, had struttingly supplied their country correspondents with this single word as their sufficient address; and yet, such is the intelligence of the post-office—such its triumph of mind over matter—that every one of these letters was delivered to the person for whom it was meant!

We must here pause for a moment to observe, that it would relieve the servants of the post-office from infinite vexation and trouble, and, to the advantage of all classes, would materially expedite the delivery of letters, if the public of their own accord would, or by the imposition of a heavy extra postage could be required to, reverse the existing foolish fashion by writing legibly, as the first word of the address of every letter—the only one out of the present confused irrelevant mass which the sorter wishes to discover, and has now to search for—namely, the post town; after which the name of the pretty little village, of the county, of "the hall," "the lodge," "the grove," or anything else, might at any length be most harmlessly inserted—with, lastly, that which is of no earthly importance except to the postman who actually delivers the letter, the name of Hobs, Dobs, or Snobs; in short, of the person or personage to whom it is addressed.

The duty of solving all the enigmas, and of deciphering the astonishing specimens of writing that are continuously afflicting the inland post office, is imposed upon a gentleman selected from all the sorting clerks, and who, from being gifted with extraordinary memory, very sharp wits, and above all, with what Mr. Samuel Weller termed a "pair of patent double-million magnifying gas microscopes-of-hextra-power eyes," is gravely distinguished throughout the department, as well as in its books, by the title of "The Blind Man." Accordingly, to his little desk, five feet long, two broad, modestly leaning against the wall of a small chamber close to the "Foreign" room, and adjoining the large double sorting hall, are brought all the letters which every sorter has, in despair, chucked into his "blind" pigeon-hole; and as gazing for several minutes at nothing but the blind man's back, we beheld one basket full of botherations after another brought to him, we could not—when we considered that this badgering is mercilessly continued, throughout every day, week, month, and year of his life—help wondering why the society for prevention of cruelty to animals has not yet come to his rescue!

No one, however, who has watched the facility with which every compositor in a printing office can read bad writing, would be much surprised at the ease with which "the blind man" gets over that portion of his troubles. And again, as almost any person can readily learn to understand "broad" Yorkshire, broad Devonshire,

broad Scotch, or any other patois, so it is not, on reflection, surprising that a gentleman of ready abilities should, in due time, learn to decipher "broad writing," such as "sromfredevi," for Sir Humphrey Davy; "Ner he Wises," for near Devises; "Biley Rikey," for Billerica; "Steghelhester Sussexese," for Chicester, Sussex; "Warding-street, Noher Londer Brutz Schibseed," for Watling-street, near London Bridge, Cheapside; "Wharau Que, ner Ne Weasal Pin Tin," for Wareham Quay, near Newcastle-upon-Tyne, &c., &c.

But where the direction is incorrect, or, as in the generality of cases, (especially in circular tracts addressed by religious societies to our clergy at their parish "rectories," "vicarages," &c.) the post towns are omitted, the difficulty is not only clearly evident, but at first appears to be insuperable; nevertheless, in attentively watching the blind man's back, it is astonishing to observe how easily and fluently he does his work. For a considerable time he is to be seen, evidently from memory, writing post haste the omitted post towns on each letter, as rapidly as he can handle them. Now and then, as if his gas lamp had, without any apparent reason, half faintly away, he holds a letter before him for a few moments, till turning it a little this side and then on that, he suddenly deciphers it. In extreme cases he is occasionally obliged convulsively to scratch the side of his head just above his right ear, for half a second, with a sharp pointed black holder of his iron pen; however, on he goes, placing occasionally beside him, at the left extremity of his desk, those letters for which reference to his little library, arranged before him, is necessary; and thus, with the help of about half a dozen thick well-thumbed books, and of an intelligent assistant who sits beside him, he usually manages by the evening mail, or at all events, by that of the following day, to dispatch the mass of mysteries which have been so mercilessly imposed upon him.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 2, 1850.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

LECTURE III.—FALSE CHRISTS, WARS, AND CONVULSIONS.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."—Matt. 24:4-8

END OF LECTURE III.

"And there shall be famines, and pestilences, and earthquakes in divers places; all these are the beginnings of sorrows."

The same remark is true in reference to these, as the preceding. These judgments are not designed as signs of the end of the world; but are general incidents which have filled up all time, or have been common to each generation from CHRIST to us.

I am indebted to the *Advent Herald* of Sept. and Oct. 1847, for the historical facts which follow.—They are from a work "On Pestilence," published in 1799 by NOAH WEBSTER the well known American Lexicographer. My limits will not permit me to give full details even of what I find in the *Herald*.

There shall be famines, &c. There was a dearth and consequent famine throughout all the world, as foretold by AGABUS, in the days of CLAUDIUS CÆSAR.—Acts 11:28.

A. D. 96 to 180, in the revolt of the Jews under ADRIAN, 580,000 men lost their lives by famine, disease, and the sword.

In 187, Rome was visited with a severe pestilence, attended with famine, which continued three years.

In 311, Italy and Cyprus were visited by famine, occasioned by drought. In Cyprus it continued thirty years.

In 310, famine destroyed 40,000 lives in England and Wales.

In 362, under JULIAN the Apostate, there was a dreadful famine.

In 378, Wales was visited with a dreadful famine. In 448-9, the famine raged in Italy to the extent that parents devoured their own children.

In 534, one of the greatest famines ever recorded took place and continued many years, and destroyed multitudes of the human race. In 539, it was particularly severe in Italy. In one district 50,000 perished, and great numbers in others.

In 590, a terrific famine happened, which lasted

from January to September, followed by a plague, which almost destroyed the human race.

In 679, a severe famine was experienced in England, which lasted three years.

A. D. 762, and the following summers, were remarkable for a drought.

In 820, there was a failure of crops in France, and a famine ensued.

In 1005, a famine commenced, which continued three years, accompanied by a mortal plague, and desolated the whole earth.

In 1031, raged famine and pestilence in France, England, and the East.

In 1042, began a general famine in France, England, and Germany.

In 1077, famine and plague raged in Constantinople, with such mortality that the living could not bury the dead.

In 1124, there was a dreadful famine in Italy and England; so many perished of hunger, that dead bodies lay in the highways unburied. It was computed that one third of the people perished.

From 1230 to 1239, a dreadful famine desolated France, Denmark, and Italy.

In 1294, in England thousands perished with hunger.

In 1352, authors relate that 900,000 people in China perished by famine.

In 1450, in Italy famine and plague raged, so that in Milan 60,000 people perished.

In 1600, there was a remarkable failure of crops commenced throughout Europe, continuing for several years. There was a famine so severe that human flesh was exposed for sale in the markets. 500,000 persons were supposed to have perished in Muscovy alone.

The Irish famine of our own days is too fresh in the recollection to need a remark. The foregoing are a few of the recorded famines of the Christian dispensation. They have generally been accompanied by

"Pestilences and earthquakes." These messengers of wrath have indeed been more frequent than famine.

In A. D. 68, a plague raged in Rome, which carried off 30,000 people.

On Nov. 1st., 79, happened the violent earthquake and volcanic eruption which buried the cities of Pompeii and Herculaneum, with all their inhabitants and houses. During the present century they have been discovered and excavated.

In 107, four cities in Asia, three in Galatia, and two in Greece, were destroyed by an earthquake.

In 121, Nicomedia and Nicea, and soon after Nicopolis and Cesarea, were overthrown by earthquakes.

In 169, there was a mortal pestilence, which at one time carried off in Rome 10,000 persons a day.

Between 96 and 180, GIBSON mentions thirteen cities destroyed by earthquakes, besides 100,000 inhabitants of Antioch.

In 290, Brusus, and Coptis, two cities in Egypt, were destroyed by an earthquake.

In 358 happened a most tremendous earthquake, which levelled 150 cities.

The whole reign of CONSTANTIUS was distinguished for destructive earthquakes.

In 375, 43,000 people in Wales died of plague.

In 407-8, violent earthquakes levelled cities; pestilence raged in every quarter. NICEPHORUS says that almost all Europe perished, and no small part of Asia and Africa.

Sept. 17th, 446, and earthquake demolished the greatest part of the walls of Constantinople and 57 towers. The shocks continued six months, and extended to a great part of the globe. Many cities were overthrown.

In 525, an earthquake destroyed Antioch, and is said to have destroyed 300,000 people.

In 543 the whole earth was shaken by earthquakes. The plague raged at Constantinople.

In 590, a plague began in Pelusium, in Egypt, which spread to all parts of the world, and lasted 52 years. In Constantinople, before its end, it swept off 10,000 a day.

In 588, 60,000 more persons were overwhelmed by an earthquake in Antioch.

In 679-80, England and Ireland were ravaged by plague.

In 717, the plague destroyed 300,000 inhabitants of Constantinople.

In 820, a plague raged in France.

In 954, pestilence invaded the North of Europe, and Scotland lost 40,000 inhabitants.

In 1005, Italy was three months convulsed with earthquakes. It was followed by famine and plague, so that writers affirmed more than half the human race perished.

In 1066, Egypt and Arabia, not subject to earthquakes, were violently convulsed. The plague and famine speedily followed.

In 1094, the plague raged in England, Gaul, and Germany.

1117, all Italy was shaken by earthquakes for forty days.

In 1185, a most violent earthquake was felt all over Europe, thousands perished. On the Adriatic a whole city was swallowed up.

In 1220, the plague was so fatal in Damietta, that authors say three persons only survived out of 70,000.

About 1345, a plague began in China, and spread over the known world. It was most fatal in cities, but spared no place. In London 50,000 were buried in one graveyard. In Norwich the same. In Venice 100,000 died. In Lubeck, 90,000. In Florence, the same. In the East, 20,000,000 perished in one year. It was called the black death.

In 1383, Lubeck lost 90,000 people by plague. In 1401, Florence was nearly depopulated by plague.

In 1406, a plague carried off 30,000 people in London.

In 1426, an earthquake overturned twenty cities in Catalonia, in Spain.

In 1456, Italy was violently shaken by an earthquake, and 40,000 persons perished. PISTORIUS says it demolished forty towns and destroyed 60,000 lives.

In 1502, the plague in Brussels carried off 500 daily, so that the town was soon abandoned.

In 1556, in China a large district of country was sunk by an earthquake, and became a lake.

In 1570, a dreadful earthquake in Chili, South America, destroyed many villages, and buried their inhabitants in their ruins.

In 1580, in Egypt the plague is said to have destroyed 500,000 people from November to the next July.

In 1599, 70,000 people died of the plague in Lisbon, Portugal.

In 1611, 200,000 people in Constantinople were carried off by plague.

In 1625, the plague swept away 35,000 citizens of London.

In 1626, in Lyons, 60,000 people died of it.

In 1647, May, 13th, an earthquake in Chili, S.A., sunk whole mountains into the earth, and nearly ruined the city of Santiago.

In 1649, the plague carried off 200,000 people in the southern provinces of Spain.

In 1665, London lost upward of 68,000 inhabitants by plague.

In 1693, an earthquake occurred in Sicily, by which many towns were laid in ruins, and 60,000 persons perished.

In 1709, Dantzic lost 25,000 people by plague. In 1710, the disease appeared in Sweden, and 30,000 died in Stockholm. In 1711, Copenhagen lost 25,000 by the same malady.

In 1746, an earthquake laid Lima and Calao in ruins. In four months the shocks amounted to 450.

In 1755, Nov. 1st, a tremendous convulsion laid Lisbon in ruins, with the destruction of 50,000 lives. This shock was felt on the whole Spanish coast, and 10,000 people perished in one of the Azores. In Mitilene, an island in the Archipelago, 2000 houses were destroyed. In this year Constantinople lost 150,000 inhabitants by plague.

These are a few out of a vast number of God's great and terrible judgments with which he has visited the earth. Says the editor of the *Herald*, "Dr. WEBSTER has devoted 700 octavo pages to the subject. For those which occurred from 1788 to 1798, he has devoted 57 pages."

This is a sufficient illustration of the text, and shows that these were not to be regarded as signs of the end, in any other sense than as types. For these same elements of ruin will be universally let loose to exert their power, in the end of time, when the slain of the LORD shall be from one end of the earth to the other, and he will shake, not the earth only, but also heaven. It is in this sense I understand the SAVIOUR to mean, "all these are the beginnings of sorrows." But "the name of the LORD is a strong tower, and the righteous runneth into it and is safe." And that is the only place of safety.—Rocks and mountains, dens and caverns, will alike melt and pass away before the Judge's face. For the heavens being on fire shall be dissolved, the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. Where then, shall the ungodly and the sinner appear?

THE REUNION.

The family has been all along a scattered one.—Not only has it been scattered along the ages, but it has been dispersed over every land. "Children of the dispersion" might well be the name of its members. They have no continuing city, nay, no city at all that they can call their own; sure of nothing here beyond their bread and raiment; no where able to reckon upon a certain dwelling, yet having always the promise of it some where.

Besides this scattering, arising from their being thus called out of every kindred and nation, there are others more bitter. There is the scattering which persecution makes, when it drives them from city to city. There is the scattering which adversity makes, when happy circles are broken up, and their fragments sent far asunder. There is the scattering

which oftentimes jealousy and contention and selfish rivalry produce, even among the saints. There is the scattering which bereavement makes, when strong ties are broken, and warm love spilt like water on the ground; when fellowship is rent asunder, and living sympathies chilled by death, and tears of choking anguish are all the relief of loneliness and sorrow.

As Israel was scattered among the nations, so have the saints been; not indeed like Israel, because of the wrath of God against them, but still scattered every where. "The LORD shall scatter thee among all people, from the one end of the earth even unto the other," (Deut. 28:64,) were God's words to Israel, and the Church feels how truly they suit her condition as a scattered flock.

In primitive times, and often since that, in days of trouble and persecution, it was truly and literally a scattering, just as when the autumn wind shakes down and tosses the ripe leaves to and fro. But in our day it is not so much a scattering, as a simple dwelling asunder,—by the calling out of every nation the few that make up the little flock. It is a gathering out, not a gathering together. It is one family, yet the members know not, see not each other in the flesh. They are drawn by the Father's hand, and according to the Father's purpose, out of kingdoms and families wide asunder. They have no local centre, either of interest, or of residence, or of government; no common home, no common meeting-place, save that which faith gives them now in their Head above, or that which hope assures them of in the world to come, where they shall come together, face to face, as one household, gathered under one roof, and seated around one table.

This separation and apparent disunion is not natural or congenial. For there is a hidden magnetic virtue which unconsciously and irresistibly draws them towards each other. Separation is the present law of the kingdom, but this only because election is the law of the dispensation. There is an infinity among the members which neither time nor distance can destroy. There is a love kindled they know not how, kept alive they know not how, but strong and unquenchable, the love of kin, the love of brotherhood:

No distance breaks the tie of blood,
Brothers are brothers evermore.—

And they feel this. Knit by the ties of a strange and unearthly union, they have a conscious feeling of oneness which nothing can shake. Deep hidden in each other's "heart of hearts," they cannot consent to be perpetually asunder, but eagerly anticipate the day of promised union.

But there is another kind of separation which they have had to endure. Death has torn them from each other. From ABEL downward there has been one long scene of bereavement. The griefs of parting make up the greatest amount of earthly suffering among the children of men. And from these griefs the saints have not been exempted. Bitter have been the farewells that have been spoken on earth,—around the death-bed, or in the prison, or on the sea-shore, or on the home-threshold, or in the city of strangers,—the farewells of men who knew that they should no more meet till the grave gave up its trust. Death has been the great scatterer, and the tomb has been the great receiver of the fragments.

Our night of weeping has taken much of its gloom and sadness from these rendings asunder. The pain of parting, in the case of the saints, has much to alleviate it, but still the bitterness is there. We feel that we must separate, and though it be only for a while, still our hearts bleed with the wound.

But there is REUNION. And one of the joys of the morning is this reunion among the saints. During the night they had been scattered, in the morning they are gathered together. In the wilderness they have been separated, but in the kingdom they shall meet. During this age they have been like the drop of the fitful shower; in the age to come they shall be like the dew of Hermon, the dew that descended upon the mountains of Zion, one radiant company, alighting upon the holy hills, and bringing with them refreshment to a weary earth. Then shall be fully answered the prayer of the LORD, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:21-23.

"I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."—Matt. 26:31.—Such is our present position—a smitten Shepherd and a scattered flock! But the day is at hand when "he that scattered shall gather," and there shall be a glorified Shepherd and a gathered flock; not merely one flock, one fold, and one Shepherd, but one flock gathered into the one fold around the one Shepherd, the scattering ceased, the wandering at an end,

the famine exchanged for the green pastures, the danger forgotten, and the devouring lion bound.—Then shall fully come to pass the prophecy regarding the issues of the Surety's death, "that he should gather together in one the children of God that were scattered abroad."—John 11:52. Then what is written of Israel shall, in a higher sense, be fulfilled in the Church: "Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day, that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture, and upon the high mountains of Israel shall they fold be. And I will set up one shepherd over them, and he shall feed them, even my servant David; and he shall feed them, and he shall be their shepherd." "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34:11-26.

This reunion is when the Lord returns. When the Head appears, then the members come together. They have always been united,—for just as the Godhead was still united to the manhood of Christ, even when his body was in the tomb, so the oneness between the members, both with each other and with their Head, has been always kept unbroken. But when he comes, this union is fully felt, realized, seen, manifested. "When Christ who is our life shall appear, then shall we also appear with him in glory."—Col. 3:4.

This reunion is at "the resurrection of the just." Then every remaining particle of separation is removed,—soul and body meet,—both perfect; no trace of "this vile body," or this dust-cleaving soul. The corruptible has gone, and the incorruptible has come. Our reunion shall be in incorruption; hands that shall never grow palsied clasping each other, and renewing broken companionships,—eyes that shall never dim gazing on each other with purer love.

This reunion is in the cloud of glory, in which the Lord comes again. When he went up from Olivet, this cloud received him, and fain would his disciples have gone up along with him. But into that glorious pavilion,—his tabernacle,—shall they yet ascend; there to meet with him, and to embrace each other, coming together into that mysterious dwelling-place, from the four winds of heaven, "out of every kindred, and nation, and tongue, and people."

This reunion is the marriage-day, and the cloud-curtained pavilion the Bridegroom's chamber.—There the bride is now seen as one. And there she realizes her own oneness in a way unimagined before. There too the marriage-feast is spread, and the bride takes her place of honor at the marriage-table,—"glorious within," as well as without,—not, like the harlot-bride, decked with purple, and scarlet, and gold, and gems (Rev. 17:4; 18:16); but "arrayed in fine linen, clean and white."—Rev. 19:8.

It is to this reunion, and to the honors that shall then be given to the whole Church at once, that the apostle refers, when he says, that "they (the Old Testament saints, to whom the promise came) without us should not be made perfect."—Heb. 11:39, 40. Thus he intimates that the actual possession of the thing promised has not yet been given. It is deferred until the Lord come, in order that no age, nor section, nor individuals of the Church should be perfectly blest and glorified before the rest; for all must be raised up together, all caught up together, all crowned together, seeing they are one body,—one bride. He points to the day of the Lord as the day of our common introduction into the inheritance,—the day of our common re-entrance into Eden,—the day when, as one vast multitude of all kindreds, we shall enter in through the gates into the city;—the day of our common crowning, our common triumph. For it is to be one crowning, one enthroning, one festival, one triumph, one entrance for the whole Church from the beginning. The members are not crowned alone, nor in fragments, nor in sections; but in one glorious hour they receive their everlasting crowns, and take their seats, side by side, with their Lord, and with each other, in simultaneous gladness, upon the long-expected throne.

The preparations for this union have long been making. They began with us individually when first the scattered fragments of our souls were brought together by the Holy Ghost at our conversion. Before that, our "hearts were divided;" and this was our special sin.—Hos. 10:2. But then they were "united,"—at least in some measure, though still calling for the unceasing prayer, "unite my heart to fear thy name."—Psa. 86:11. It was first the inner man that came under the power of sin and was broken into parts; then the outer man followed. Both were created whole in every sense of that word, and both have ceased to be whole in any sense of it.—When restoration begins, it begins with the reunion of the inner man, and in the resurrection passes on to the outer, bringing together the two restored parts. It was the individual that first was subjected to sin, and then the mass. So it is the individual that is first restored. And this is the process that is now going on under the almighty, vivifying, uniting energy of the Holy Spirit. But the reunion is not complete till oneness is brought back to the mass, to the body,—till all those members that have been singly restored, be brought together, and so the body made whole.

It is for this we wait until the Lord come. For

as it was the first Adam that broke creation into fragments, so it is the second Adam that is to restore creation in all its parts and regions, and make it one again. The good and the evil then are parted for ever, but the good and the good are brought into perfect oneness,—a oneness so complete, so abiding, as more than to compensate for brokenness and separation here.

The soul and the body come together and form one glorified man. The ten thousand members of the Church come together and form one glorified Church. The scattered stones come together and form one living temple. The bride and the Bridegroom meet.—Here it has been one Lord, one faith, one baptism; there it shall be one body, one bride, one vine, one temple, one family, one city, one kingdom.

The broken fruitfulness, the fitful inconstancy, of the cursed earth shall pass into the unbroken beauty of the new creation. The discord of the troubled elements shall be laid, and harmony return. The warring animals shall lie down in peace.

Then shall heaven and earth come together into one. That which we call distance is annihilated, and the curtain drawn by sin is withdrawn from between the upper and the lower glory, and the fields of a paradise that was never lost are brought into happy neighborhood with the fields of paradise regained; God's purpose developing itself in the oneness of a two-fold glory,—the rulers and the ruled,—the risen and the unrisen, the celestial and the terrestrial,—the glory that is in the heaven above, the glory that is in the earth beneath; for "there are celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another."

Such scenes we need to dwell upon, that as our tribulations abound, so also our consolations may abound. Our wounds here are long in healing.—Bereavements keep the heart long bleeding. Melancthon, with a tender simplicity so like himself, refers to his feelings when his child was taken from him by death. He wept as he recalled the past.—It pierced his soul to remember the time, when once, as he sat weeping, his little one with its little napkin wiped the tears from his cheeks.

Recollections like these haunt us through life, ever and anon newly brought up by passing scenes.—Some summer morning's sun recalls, with stinging freshness, the hour when that same sun streamed in through our window upon a dying infant's cradle, as if to bring out all the beauty of the parting smile, and engrave it upon our hearts for ever. Or it is a funeral scene that comes up to memory,—a funeral scene that had but a few days before been a bridal one,—and never on earth can we forget the outburst of our grief, when we saw the bridal flowers laid upon the new-made tomb. Or some wintry noon recalls the time and the scene when we laid a parent's dust within its resting-place, and left it to sleep in winter's grave of snows. These memories haunt us, pierce us, and make us feel what a desolate place this is, and what an infinitely desirable thing it would be to meet these lost ones again, where the meeting shall be eternal.

Hence the tidings of this re-union in the many mansions are like home greetings. They relieve the smitten heart. They bid us be of good cheer, for the separation is but brief, and the meeting to which we look forward will be the happiest ever enjoyed. The time of sorrowful recollections will soon pass, and no remembrance remain but that which will make our joy to overflow.

Everything connected with this re-union is fitted to enhance its blessedness. To meet again anywhere, or any how, or at any time, would be blessed; how much more at such a time, in such circumstances, and in such a home! The dark past lies behind us like a prison from which we have come forth, or like a wreck from which we have escaped in safety and landed in a quiet haven. We meet where separation is an impossibility, where distance no more tries fidelity, or pains the spirit, or mars the joy of loving. We meet in a kingdom. We meet at a marriage-table. We meet in the "prepared city," the New Jerusalem. We meet under the shadow of the tree of life, and on the banks of the river of life. We meet to keep festival and sing the songs of triumph. It was blessed to meet here for a day, how much more to meet in the kingdom forever! It was blessed to meet, even with parting full in view; how much more so when no such cloud overhangs our future! It was blessed to meet in the wilderness and the land of graves; how much more in paradise, and in the land where death enters not! It was blessed to meet "in the night,"—though chill and dark; how much more in the morning, when light has risen and the troubled sky is cleared, and joy is spreading itself around us like a new atmosphere, from which every element of sorrow had disappeared! Rev. H. Bonar.

INQUIRIES.

BRO. BLISS:—Not finding Bro. Himes in your city, of whom I wished to make some inquiries, in order to publish the answers, I take this method to call out what I want.

BRO. H. was charged in the "pamphlet," and again, I see, in the "Vindicator," with saying that if he was taken away by death, his family would be left destitute; that he had made no provision for them. While, at the same time, they charge that he is worth, in his own right, some say \$15,000, others \$5000, or \$6000, which would be, in case of his death, good to his family.

An individual told me last week that this property was worth \$15,000; \$5000 or \$6000 of it was said to be in stereotype-plates. It is also said, that in Bro. H.'s defence, he passed over this, leaving it as acknowledged. Now, if it is not trespassing on his rights too much, I wish to see in answer to this, in the "Herald," a statement of how this does stand.

I want also to know relative to the Church trial, whether the first set of charges made against Bro. Himes when in the Church were or were not disposed of? And, whether or not those on which they pretended to have tried him, were originated after the split, and when he was preaching to another congregation? I find on this some difference of opinion

abroad; if answered free from other matter, they can be understood by all. Yours truly,
Boston, Oct. 22, 1850. H. TANNER.

REPLY.

I suppose that I am as well acquainted with whatever pertains to Mr. Himes' affairs as any other person, and yet, if Mr. H. is worth any such sum it is beyond my knowledge. He has no property in any incorporated company, and no land, or dwelling houses. All of his property consists in the Chapel, stereotype plates, the materials of his printing office, and his household furniture. His stereotype plates were estimated by a previous "sapient Solon," four years ago, at \$10,000, yet, being useless, he sold them at nine cents a pound, and realized from them less than \$200. Those now on hand would only bring nine cents per pound, unless some one wished to publish from them, and at that rate they would bring less than \$100. If he should be taken away, those, and everything in the printing office, would be well sold at \$500; unless, as before said, the plates were wanted to publish from. This would be unlikely, so that little reliance could be made on that. His household furniture would go to his family. But the brethren all know how plainly his household arrangements are, and that no income could come from that. The Chapel is his till 1856. That would not sell for but little then, as it could not be moved. It is of no value only is it could remain on the ground. Since it came into the hands of Mr. Himes, he has not received enough for it to pay the ground rent for the same time, so that it has been no source of income to him. Should he be taken away, it would, of course, be no source of income to his family; and as the ground rent has to be paid, instead of being a source of income, it would be an expense to them, as it is to him—unless they could give up the lease. There is a clause in the lease which will permit the holder of it to purchase it any time before its termination, at a given price; so that if at any time it could be sold at a greater price, the holder might buy at that price and sell at the greater, and pocket the avails. But if taken away, his family could not avail themselves of that without the money to purchase with, which would not be at their command. But it is said in the pamphlet, that the land has risen two-sevenths since he had possession of it. If it has, no evidence has been presented of that fact. On the contrary, the land directly adjoining has sold within a year, for eighty-five cents per square foot less than the stipulated price for this. That was as valuable as this. On that a large stable has been built, which renders this of still less value. Besides this, the city are talking of widening the street, which would cut off from the Chapel 12 or 15 feet, and make it too small for its present use—there being no land in the rear to move back upon. Therefore, if he wished, he could make no reliance on any income from that source for his family. This embraces all but the subscription list of the *Advent Herald*. This is of value only so long as it has conductors that can retain the subscribers to it. Separate these from, and put in their places those in whom there is no confidence, and they might drop off in a week. So that no reliance can be placed on that. There is now a publication fund, borrowed from different brethren, amounting to nearly \$1000. It is by the aid of this that the books, &c., are published. For its payment Mr. H., and in case of his death, his property, is alone responsible. And this would have to be paid, as brethren hold his notes for the money advanced. Now, had he purchased a lot, and put on it a brick house, it might well be said that he had made provision for his family; as it is, he has made none. All his arrangements having been made to secure for his brethren a place for worship, and the materials for the publication of a paper, and works on the Advent. Nothing but *envy* would have prompted any to make any such estimate as has been made. Whatever he has, is in such shape that his family, in case of his death, could be but little benefited by it. Therefore the charge, that he had said he had not made provision for them, was not noticed, because it was true.

Instead of being so large, he has ever been embarrassed in his publication department by reason of the smallness of his means. Were they larger, he could publish more. The principle on which the office is conducted, is to issue new works, a little faster than there are the means to issue them; so that he has frequently been in debt from \$1500 to \$2000, and embarrassed, as he now is. His limited means, and the course of W. and N., have prevented the publication of new works the present season, that otherwise would have been issued.

There is due the office, perhaps, from all sources, between \$2000 and \$3000. Much of this will never be collected. But if all that is due on the *Herald*, and other claims, could be collected, it would only enable him to pay the debts of the office, and give him a publishing fund to carry on his business.

2. The other point can be disposed of in less space. The charges brought by NEEDHAM against Elder H., were pronounced by WEETHEE, Wood,

& Co. to be twice dead, and plucked up by the roots. They entirely refused to permit the Church to act on them. After they had gone out from among us, and ceased to be of us, and had joined with the Chapman Hall folks, then they brought seven new charges, and went through the mockery of a "Mock Trial," which will all be shown in our forthcoming history of the case. There were but seven men and one boy that went off from the Chardon-street Church—who belonged to it before the difficulties commenced,—yet they claim to be that Church. The Church that remain have had larger congregations ever since WEETHEE left, than were there while he officiated. Their leaving has been a blessing to the Church.

S. B.

OUR WORK BEGUN—BUT NOT ENDED!

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the Lord Jesus Christ, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the agitation and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and unterrified, with a stronger faith, and a brighter hope than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm, and stand by the cause in glory or in gloom.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our special attention to it.

1. We intend to keep out of it personal matters that have no general bearing on the cause; so that our friend and agents will have no fear in handing it to any stranger, or friend, as truly an *Advent Herald*.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could be easily increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," it will be called for.

We now invite the attention and co-operation of all faithful Advent ministers, as well as brethren and sisters, to take hold of this work in good earnest.—We shall publish an extra quantity of No. 13, which will be prepared as a specimen number, to circulate for the purpose of procuring subscribers.

Now, brethren and friends, one and all, let us be at the work. Difficulties will stare us in the face, but no good cause was ever begun or sustained without difficulty.

To our Friends and Correspondents.

Much of the *Herald* has necessarily been occupied for the last few months with reference to an unpleasant occurrence. The matter has become now so well understood by all thinking minds, and a right verdict has been pronounced by honest hearts, that we may withhold farther expressions in reference to it. We therefore request our correspondents to cease farther reference to those matters, and commence anew with us in directing the minds of readers to those thrilling truths of revelation, for the promulgation of which the *Herald* was originated. The adversary has succeeded in diverting our minds in a measure; but now let us return to our accustomed work. We thank the brethren heartily for their many kind expressions of confidence and continued regard towards all connected with the *Herald*. Without a knowledge of such, our hands and hearts would indeed be paralyzed; but having had an abundance of such assurance, we must request a forbearance. After this number, we want to give a paper that will be free from anything to mar the pleasure of laying it before any intelligent Christian.

The letters which are on hand, and those which may be received, if they do not appear, their writers will understand why they are withheld. But we do not wish them to withhold their pens. We need, weekly, two pages of letters, rich with pious feeling, filled with sentiments of love to God, and of dependence on the merits of our Lord Jesus Christ.—Such will exhibit the practical effect of the teachings we promulgate, and will teach sinners the way of the Lord.

BRO. JOHN CRAIG.—We have received a letter from Bro. C., in which he states that five of his children have been very sick with the typhus fever, and that he is reduced to poverty and distress. He has received some aid from the town, but is still in need. If any of his old friends, or others, have it in their power to aid him, we think him worthy. His residence is Natick, Mass.

CORRESPONDENCE.



ROOTED IN CHRIST.

I saw a stately tree
Grow by a river's side;
The boughs appeared to be
Spread out in youthful pride;
Watered by rain and dew,
It flourished and it grew,
In deep, rich soil.

I saw another one,
High on a sandy bank,
But so parched by the sun
'Twas of inferior rank:
The rain soon passed away,
And dew could only stay
A little while.

Thus he who trusts in man,
Will find his succor fail,
He's cursed, and therefore can
Have nought but what is frail,
He soon will fade and die,
And then in sorrow lie—
A dismal place.

A Christian here below,
Like the first tree we view;
We see him daily grow
In grace, and wisdom too;
He's rooted in the Lord,
Supported by his word;
Watered by grace.

In such a soil as this,
We expect him to thrive,
He is enjoying bliss,
But for more he will strive;
Here his roots ever spread,
And never will be dead—
One with the Lord.

He bears the fruits of peace,
E'en to a good old age;
And when this life shall cease,
And storms no longer rage,
Transplanted, he will stand
In the fair promised land,
So saith the word.

J. M. O.

THE MAN CHRIST JESUS.

"And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—ISAIAH 32:2.

Among the various similitudes employed in the Scriptures of truth, to teach the happiness of those who are united to Christ by faith; there are, perhaps, none more appropriate than those contained in this text. And as the character of the Saviour is a subject on which his people love to meditate, let us, with a spirit of prayer, endeavor to draw consolation from this "exceeding great and precious promise."

The first figure used we may regard as being that of a traveller who is at a distance from his home. As he goes on in his journey, he sees the heavens gather blackness, and is aware that a storm is approaching. Soon the loud roar of the thunder falls upon his ear, he sees the vivid lightning flash athwart the skies, and as he hears the wind howling through the forest, he is forcibly reminded of the fact that he needs a shelter. As the rain begins to fall in torrents, he arrives at a house which he is kindly invited to enter; he goes in, and finds that all is prepared to make him comfortable. There he can sit and watch the tempest as it rages without, knowing that he is in safety. Such a covert as this, the "man Christ Jesus" is to his followers. The sinner stands exposed to the storm of Divine wrath while out of Christ; but when he sees his danger, and flees for refuge to the hope set before him in the gospel, he is secure. He then finds the Saviour to be "a very present help in trouble." Through the trials of this life he is sustained, and in reference to the future he can say, "Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and the mountains shake with the swelling thereof, yet will I not fear, for the Lord of hosts is a refuge for me."

"He views the tempest passing by,
Sees evening shadows quickly fly,
And all serene—in heaven."

Another figure employed is that of "rivers of water in a dry place." This reminds me of the words of the Lord by the same prophet, (ch. 44:3, 4,) "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon their offspring. And they shall spring up as among the grass, as willows by the water-courses." What an appropriate figure of the Holy Spirit, are rivers of living water! The Spirit, like water, purifies the heart, allays the thirst for earthly things, and invigorates the fainting mind. The weary traveller, fainting with thirst, longs for the cooling stream, where he can drink, wash, and be refreshed. So it is with the Christian; he can say: "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." He knows the truth of the proverb, "As cold water to a thirsty soul: so is good news from a far country." When he hears about the "better land"—even the one to which Abraham looked, it is then he can rejoice.

The last figure in the text is, "the shadow of a great rock in a weary land." Think of a poor pilgrim travelling beneath a burning sun; his gait becomes weary, and the drops of sweat that stand on his brow, declare that he is oppressed by the heat;

would not such an one understand this expression? Would he not long for the shadow of a great rock, where he could sit and rest his weary limbs? But far more precious is Christ to his people. To them, especially, this world is a "weary land." And cannot even the worldling see it to be such if he would but consider? Let him think of the battle-fields strewn with millions of the slain; let him listen to the groans of the dying—the sighs of the widow and the orphan; let him visit death-beds, and see parents weeping for their children, and children mourning the loss of parents; go to the hospitals and prisons of our land; hear the slaves groan beneath their chains, or the lash of their cruel masters. But need I multiply instances of misery? Nay, "the whole creation groaneth and travaileth in pain." While to the wicked it may seem to be such, yet it is more so to the saint, for beside those things which are without, there is conflict within his breast; he has the world, the flesh, and the devil to contend with; yet he has rest in Christ, for being justified by faith, he has peace with God. He can compare Christ to a fruitful tree, and say: "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

This world seems to us a "weary land," but how must it appear to the eye of an omniscient Being—to One who can view it all in a moment of time! Surely it must appear one continued scene of misery and crime. O when shall the curse be removed, and Jehovah dwell in very deed with men on earth! Then "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." May the "Lord hasten it in his time." In the meanwhile, let us go up to the goodly land, leaning on our Beloved.

J. M. ORROCK.

LETTER FROM WESLEY BURNHAM.

BRO. HIMES:—Mr. Weethee, in the "Vindicator," has made a very unfair reference to my letter in the "Supplement to the Herald." He says: "As to the letter, I simply state, that W. Burnham found as much fault as I did, talked as freely, and wished me to see Edwin Burnham."

In the first place, he admits the truthfulness of my letter in the above, for he does not deny a single statement, but says, "W. Burnham found as much fault as I did," thus admitting that he found fault.

In the second place, it is not correct that "W. Burnham found as much fault as I (he) did." Mr. Weethee introduced the matter, and led the conversation. Many of the statements advanced by him were new to me, and had the effect to excite both my anxiety and fears. I entertained a very high regard, at that time, for Mr. Weethee, and therefore his statements made a deep impression on my mind,—which was certainly a very natural consequence,—and my inquiries, answers, and suggestions, were such as any honest person would be liable to make under such circumstances. Thus he has made a most unwarrantable capital out of it, by saying that I found as much fault as he did.

Now I wish it distinctly understood by the brethren, that I emphatically deny the statement made by Mr. Weethee, that I "found as much fault as he did, and talked as freely," as it regards yourself, and the office affairs.

He also says, that I wished him to see Edwin Burnham. I did, and why could not Mr. Weethee have stated the reason why I wished him to see my brother? The reason was this: he thought the office affairs should be brought up at the next Conference, and the question arose as to who would be a fit man to introduce it before the Conference, if it should be thought practicable to thus act, and I referred him to my brother Edwin. I have no fault to find, neither have I ever found fault with Bro. Himes, in his general management of the "Herald," and office affairs, and now I say, that this unholy attempt to destroy his usefulness and character, has confirmed me still more in his unwavering integrity, and that the "Herald" and office are in safe and judicious hands.

Whatever may be written or said hereafter respecting my conversation with Mr. Weethee, the brethren may rely upon the above statements as being strictly true.

Permit me, Bro. Himes, to say in conclusion, that I love the glorious cause which you have espoused, and which you have so nobly and faithfully defended for the last few years, and that I am with you, heart and hand, in all that is approved of God, and according to his blessed word. Be assured that I "esteem you very highly in love for your works' sake."

I pray the Lord to deliver us from unreasonable and wicked men, and to direct our hearts into the love of God, and into the patient waiting for Christ.

Yours for truth and justice.

Exeter (N. H.), Oct. 23, 1850.

LETTER FROM THOMAS P. HEDRICK.

DEAR BRO. HIMES:—I expect, as I have expressed myself before, to remain a subscriber to the "Herald" as long as it continues to be a faithful and fearless expounder of the word of eternal life, and I am convinced that its usefulness much depends upon the spirit in which it is conducted, and its disconnection with all angry and unchristian communications. When brethren write for its columns, let it be done in the spirit of love and brotherly kindness. I must say that letters have appeared in it that have evinced in the writers rather a spirit of hatred than of love, and especially upon the subject of your late difficulties. Do brethren forget the calling of Christians, in this particular, that they are to suffer wrong rather than do wrong? and that, as the apostle says, if we bite and devour one another, that we shall be consumed of one another! And has not our divine Master set us an example in this respect, that when he was reviled, he reviled not again, and why? Because it would have seriously hindered, if not destroyed, the work which he came into the world to accomplish: viz., to recommend his doctrines, and those

relative to the kingdom which he shall set up in the latter days. Oh, my dear brethren, let us not love in word only, but in deed and in truth. God has called us forth, and at the proper time, to proclaim, as far as in us lies, to the world the second coming of our blessed Jesus, and shall we suffer anything to divert our attention from this glorious work? Oh what has God wrought for us as the herald of the approaching Bridegroom, since we went forth all trembling and frail, as the jasmine that waves upon the hill top. Lift up your eyes, my brethren, and behold a flood of splendor pouring upon his faithful ones. It is the rising of the glorious Sun of Righteousness with healing in his wings. Oh, hallelujah to God and the Lamb, if faithful a little longer, our eyes shall see the King in his beauty, and behold the land that is not a very far off.

"His chariot will not long delay,
We hear its rumbling wheels, and pray
Triumphant Lord appear!
Appear with clouds on Zion's hill,
Thy word and mystery to fulfil,
Thy confessors to approve."

O glory to God for what my poor soul feels while penning this letter, notwithstanding my unfaithfulness to God since he called me to the work of preaching the coming of Jesus, yet he sweetly whispers to my heart that he is mine and I am his. Oh for a trumpet's voice on all the world to call! I know that we have not followed cunningly devised fables, in making known the power and coming of our divine Master, for we, together with a wicked world, shall shortly be eye witnesses of his majesty. Oh, dear brethren, pray for me that God may clear my way once more, that I may have that faith which I once had in the soon coming of Christ; for it then wrought with love, and purified my poor heart. Sometimes I express myself with the poet:

"Oh could I make those doubts remove,
Those gloomy doubts that rise,
And see the Canaan that I love,
With unclouded eyes."

And then faith lends its realizing power, the clouds disperse, and I sing:

"Oh the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."

Dear Bro. Himes, will you not pay us a visit in the West this fall? Oh how pleasant it would be to mingle our songs of praise and prayer together to our common Father, to unite our hearts more closely together in the blessed hope of the glorious appearing of the great God, and our dear Saviour, Jesus Christ.

My dear brother, let me call your attention to a work that I see announced in the Advocate of the M. E. Church South, the title of which is, "The Seventh Trumpet, or Last Crisis of Earth." It may be of the right stamp, if so, it will be very useful to you.

Some one or two years back, Dr. Tyng, of the Episcopal church, delivered a course of lectures on the five appointed monarchies of earth, and they were published in the New Haven "Palladium;" will you please procure them for me, if not too much trouble. I have seen some few extracts from them, which have made me fall in love with the author, and I have been inclined more than once to write to him.

Dear brother, farewell till we renew our acquaintance in the kingdom of Jesus. In conclusion, I would say, store your useful paper with productions of those choice men, on the second coming of Christ, and thereby proclaim to the world that it is what it professes to be, the Herald of the Second Advent of Jesus and the resurrection. Your brother.

Lauree, (Ind.) Sept. 25th, 1850.

BRO. H. will hardly be able to go West, so far West, this fall, as Indiana, but would like to. Should we get hold of those works, will remember you. The churches respecting which you inquire, give as much evidence of God's presence as others. There is no particular difference between Elder and Deacon, except that the former are elders in years as well as in office.—E.B.

LETTER FROM I. H. SHIPMAN.

BRO. HIMES:—I have often thought, many of the best articles in the "Herald" were not appreciated by some of its readers. The articles from our English writers, and some extracts from writers in our own country, are looked upon as "dry," and not food for the spiritually minded. The truth is, there is in those articles a deep vein of piety and purity, mingled with nobleness of mind, that many persons never fathom, for want of closely training the mind to such subjects. Many a child of the living God has spent anxious, praying hours by the midnight lamp, while his pen has drawn a living line of truth almost sufficient to awake the dead, and it has all been lost upon the fanatical dreamer, as though it was from the pen of some drone, writing for his dollars and cents. I do most earnestly hope that all our churches will awake to the true principle of devotion. That "New Commandment," "that we love one another," would not then be so often slighted, and that command of the Saviour found in Matt. 4:43-48, lying at the foundation of all our efforts, would make us effectual in winning souls to Christ. There is no surer evidence to me that an individual is a child of God, than a continual desire for the salvation of sinners, and laboring to effect the same. This is being associated with Christ in the great work He is doing under this dispensation, and when we really feel on this subject it undoubtedly arises from the deep yearnings of a pure heart. May it be obtained by us all. To such individuals, those writings on practical godliness will be food. We shall soon feel the force of Scripture, "Blessed are the pure in heart for they shall see God."

I would take this occasion to say, that I have been requested by several brethren to give a note of explanation in reference to what appeared in the "Vindicator" in relation to myself.

1st. I never spoke with Bro. Young as I am virtually made to in his certificate, if I understand the object in its being inserted in connection with Mr. Hamblin's and Wood's testimony.

2. What I said of Mr. Hamblin's and Wood's conversation in the "Supplement," I have no fears of being doubted by those who are acquainted with me, and are seeking for truth.

3. That the case referred to in Conference was not last May, but over three years since; and that your inquiry for my "purse" was when my *languishing head and sickly frame were prostrated, and I was unable to arise and wait upon myself*; and that the money conferred was for five Sabbaths I had spent with you, two of which I was unable to preach, and for other expenses incurred, of which \$10 (as I am made to say) was but a small part; and that I referred to it to show that it was not your practise to abuse and cheat ministers that labored with you. I think no man will ever venture to offer me \$10 for the purpose intimated in the "Vindicator."

I wish not to refer to anything of the kind again, and would say in conclusion, that I shall endeavor to pray for the man who thus misrepresented me, and who has fallen upon his own sword. I suppose the enemy would be glad to alienate the affections of all in the Advent churches, but I hope it will not be done. Seek peace on Christian terms and ensure it. Worcester, Oct. 25, 1850.

LETTER FROM J. CROFFUT.

DEAR BRO. HIMES:—I have spent a few weeks past in this place, Albany, Middletown, Waterford, and Lansingburg—the brethren are few in the three last named places. In Lansingburg they are endeavoring to put forth an energetic effort, and I pray God to grant them success. In Middletown there is a want of energy and brotherly love. God grant them hearts to act as well as talk. An united energetic effort would very much revive the cause in that place. In West Troy all goes on harmoniously—there are only two or three (so far as I know) professedly Adventists who absent themselves from *assembling together*, and they are not yet without hope. The Advent interest we trust will increase in this place. My labors in this vicinity will now cease for a while, but if God will, I expect to resume them again in a few weeks.

Bro. Gross is suffering very much from disease. The white swelling on his knee is gaining slowly, and his other complaints drag slowly. If any of the brethren wish to administer to his temporal wants, they have an opportunity to do so; he is needy and worthy. Remember, brethren, that "whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him?"

I have just received a letter from home, stating that my family are sick, therefore I must return home, but I purpose, if the Lord will, not to quit the field, but *occupy till he comes*. I shall, therefore, endeavor to fill the following appointments,—viz.: Bethel, Nov. 7-10; New Milford, 12-14; Roxbury, 15-19; Kent, 20-23; Sharon, 25-Dec 1; Winsted, Dec. 8; Plymouth, 15. Visiting between the 1st and 8th from New Canaan to Norfolk, and so on to Winsted. From 8th to 15th, visit Newfield, New Hartford, &c., or as Bro. Grant may advise. If I shall make other arrangements, they will be made known in the "Herald."

God has mercifully restored me to health, and I am delighted to be enabled to use it in his service. The work is arduous, it is true, with a dependent family, but God has always been good to me, and I can trust in him still, praise his name. O may all his saints be united in the joyful hope soon to be realized. Yours in Christian bonds.

West Troy, (N. Y.) Oct. 21, 1850.

LETTER FROM D. BOSWORTH.

DEAR BRO. HIMES:—As a common sympathy unites those of like precious faith, and causes them to rejoice with those that rejoice, and weep with those who weep; and as you are acquainted with, and have been interested in the cause in this place, (at least till very recently,) a brief history of our situation may not be uninteresting. You are aware that several efforts have been made to come into gospel order, and that we had as often failed. Well, we have at last succeeded, in part at least. After many trials we succeeded in August last in obtaining a unanimous vote, at a covenant meeting, to place our names to a short article, defining who we are, and agreeing to take the Scriptures for our rule of faith and practice. Twelve united. At a subsequent meeting, in September, six more were added, and the first Saturday in October, four more.

For some time past a spirit of discouragement seemed to take possession of the minds of our brethren; but for a little while more confidence in prayer has been manifested, and more fervency in exhortation, more of that love to each other, that beareth all things, hopeth all things, endureth all things; and the fruit begins to be manifest. The first Lord's-day in October, we had the delightful privilege of visiting our "Jordan," for the first time in more than five years, and burying one willing soul into the likeness of Christ's death. In the evening we had a truly blessed time. Bro. Geo. Miller was with us, and he describes it as one of those precious seasons we used to enjoy in 1842-3. The Lord be praised for his goodness, and grant it may be but a drop before a plentiful refreshing. Yours in hope.

Low Hampton, Oct. 17, 1850.

LETTER FROM E. CROWELL.

BRO. HIMES:—I wish to say to my brethren and friends abroad, that I have just located myself at Lawrence (new city) for the time being. Our Church in this place is emphatically a "little flock," but they have "largeness of heart," and a persevering spirit: saying, like Caleb and Joshua, "We be well able to go up and possess the land." We hope to have the sympathies and prayers of God's people, that we may be able to keep ourselves in the love of God, and in the patient waiting for Christ. We leave our brethren at Portsmouth with good pros-

peets before them. They have rented the Hanover-street Chapel, (so called,) a very pleasant and commodious place, and now have the services of Bro. D. I. Robinson. May God help them to keep humble and go on to perfection. I think I can say in truth, that the two years I have spent with the people in Portsmouth are numbered with the pleasant spots of my life. We have had no jars nor discordant notes among us. Each one seems to have been striving for his neighbor's good. May God bless them for their many acts of kindness to me and mine. I leave them that they may enjoy the labors of a better and stronger man, and that I may, so far as in me lies, be able to help other churches that are struggling for life amid the contending elements around them. I believe that I can do more good by taking the "oversight of the flock" in some one or two places, than I can to travel; besides, I can support my family on less money, because I do not have to divide with the Railroad Companies, by giving them two dollars, and have one for my family. But God has his evangelists, and I bid them God speed in their work of feeding the flock scattered abroad. O let us all strive to feed the household of God with meat that shall cause them to grow thereby. If we keep about our Master's business, we shall have no time to turn aside to vain jangling. Let us strive to build each other up in our most holy faith. Let us not "bite and devour one another, lest we be consumed one of another."

Yours in hope and love,
P. S.—My Post Office address hereafter will be Lawrence, Mass., instead of Portsmouth, N. H.
Lawrence, (Mass.) Oct. 15, 1850.

Extracts from Letters.

Bro. T. SMITH writes from Eddington, (Me.) Oct. 21st, 1850:

DEAR BRO. HIMES:—I wish while writing to ask a question in relation to Bro. Litch's writings. If I understand him, in the "Advent Library," No. 4, page 231, in giving an exposition of Matthew 24, he says: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, et;" or according to Luke 21: "When ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh." Intimating, if I understand him, that the "abomination of desolation" standing in the holy place, (Matt.), "where it ought not," (Mark), and Jerusalem being surrounded by armies, refer to the same events, and were the signs by which the disciples were to know when to flee out of Jerusalem. This was in accordance with the judgment I had formed upon those passages, and I was particularly led to this from the fact, that the three Evangelists, Matthew, Mark, and Luke, say, "Then let them which be in Judea flee to the mountains." These directions, given by our Lord, follow Matthew's "abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," Mark's "where it ought not," and Luke's "armies surrounding Jerusalem," and why, I ask, must they not refer to the same event? I perceive in the "Advent Herald" of the 12th inst., that Bro. Litch says:—"Although I admit the three questions to be asked and recorded, yet I do not understand that this evangelist has recorded Christ's answer to the first—'When shall these things be?'" Now I ask, Bro. Editor, if the directions of our divine Master, as recorded by Matthew and Mark—"Flee to the mountains"—refer to one event, and those directions of our Lord, as recorded by St. Luke, 21st chap.—"Flee to the mountains"—refer to another event, how are we to understand anything about the subject? I think it is time to look over our reckoning, to see where we are. I hope Bro. Litch, or you, Bro. Editor, will make these things plain to us common folks, that we need not be changing our position very often.

Yours for harmonious and consistent truth.

REMARKS.—We cannot agree with Bro. Litch in his last view of the point you refer to, it being perfectly clear to us that the "surrounding of Jerusalem with armies, which should prove its destruction, was the abomination of desolation spoken of by Daniel the prophet. His taking a different view of it, however, would not warrant us in shutting him from the columns of the Herald,—our common faith resting on no such unimportant grounds.—Ed.

Bro. J. CUMMINGS writes from Sutton, (Vt.) Oct. 28th, 1850:

DEAR BRO. HIMES:—I feel like speaking in reference to the late difficulties, but perhaps I had better hold my peace. I think already there has been words multiplied without knowledge. I am much surprised to see the appointment of a day of fasting and prayer, and the remarks made upon it in the Herald. What do our brethren mean? has there never been any praying before? has this matter all been managed with worldly wisdom thus far? A people that would let a matter go as far as this has gone, without seeking divine guidance, and at this late hour begin to call upon the Lord, it appears to me are but poorly prepared to meet their Lord, or even to labor for him here. I am surprised. I consider it a disgrace to the Advent cause. I supposed that united prayers had been ascending to the Father from thousands of hearts, for months, for his assistance. Things growing worse and worse is no evidence that God's people have not been praying. It does appear to me, truly, that Bro. Himes has been praying, or that somebody has been praying for him; for he has made as fair an offer as any Christian under heaven could ask. Stand there, Bro. Himes, you have taken a right stand. If anybody knows you to be wicked, they have a fair chance to make it appear. A refusal of any person or number of persons to meet you upon your proposition, will show perfectly where the wickedness is.

In view of all the evils of this time, and our own imperfections, may we all humble ourselves still more and more, and pray every day.

Yours waiting for the kingdom.
Bro. H. L. SMITH writes from Auburn, (N. Y.) Oct. 29d, 1850:

DEAR BRO. HIMES:—It will no doubt interest you,

and all of like precious faith, to know that the Advent Church in Auburn is yet, in some measure, growing in grace, and ready to the good work of maintaining the order and ordinances of the Gospel of Christ. Bro. L. D. Mansfield is now our pastor, and we are preparing to commence a series of evening meetings. We are united, with one or two exceptions, in looking for new heavens and a new earth, as the inheritance of the meek, and the holy city "which cometh down out of heaven from my God," as the "mother" of all the children of the kingdom, which kingdom we expect at the end of Gentile dominion, when the seventh angel sounds. A kingdom not of this present evil world, but "the world to come, whereof we speak," which was promised to Abraham, "in Christ, by the Gospel." We are glad to see Bro. Litch's articles on the dispensations. A brother who now takes the "Herald," said to me, that it was the best religious paper he ever saw, it gives so many expositions of Scripture. We desire to see you this way, and hope your health will allow you to make a journey this way, by the will of our heavenly Father. Yours in hope of eternal life.

Sister E. S. BRYANT writes from Ithaca, (N. Y.) Sept. 10th, 1850:

DEAR BRO. HIMES:—I am requested to ask you to give notice in the "Herald," that we wish some faithful lecturing brother to visit us, or that you will send one without a public notice. There is an interesting little company of colored brethren and sisters who have recently left the African Church in this place, and hold meetings in my school house; they are Adventists all but in name, they love the doctrine, and are desirous for instruction. Their pastor (a meek, godly man, and one who preached the whole gospel as far as he understood it,) has left them to seek refuge in Canada. He has been obliged to flee from his native land, to find protection under the British government. The parting was a heart-rending scene. They are now anxious for an Advent preacher to come and preach to them, but they fear one would not like to preach to colored people; but I am sure they could have no such feelings. [No, we should delight to preach to such. We shall visit them when we come West.—Ed.]

Dear brother, we deeply sympathize with you in your trials, and pray that you may be sustained, and that they may work together for your good. In haste, I am

Your sister in faith and hope.

Bro. WM. BAKER writes from Rochester (Vt.), Oct. 24th, 1850:

DEAR BRO. HIMES:—I do rejoice in the weekly message the "Herald" brings; it is like the former and the latter rain to my soul; it breathes that of the angel flying through the midst of heaven, announcing God's everlasting kingdom nigh, even at the door. Glory to God, if we are Christ's, then are we Abraham's seed, and heirs according to the promise.—Brethren, is it not time to lift up our heads and look up, knowing our redemption draweth nigh?

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER DIE."—John 11: 25, 26.

DEAR BRO. HIMES:—A painful duty I have to perform, to apprise you of the death of my beloved husband, HENRY MOORE. He died Oct. 11th, of bilious fever, after an illness of twenty-three days. During his sickness he was happy in his mind, and entirely resigned to the will of God. On being asked concerning his hope, he said, "I love Jesus. If my heart does not deceive me, I shall be forever happy."—On seeing the Bible brought into the room, he said, "That is the best thing you could give me,—the best thing in the world." When his last struggle with death took place, he ceased to groan, turned himself in bed, straightened himself, folded his hands across his breast, and gently and peacefully fell asleep in Jesus, at the setting of the sun. He was converted to the faith of the Lord's soon coming in 1840, under the preaching of Father Miller, and adhered to it to the last.

Pray for me, his companion, that I may be faithful to the end.

Yours, with Christian affection,
CHARLOTTE MOORE.

Dumfries, Va., Oct. 17th, 1850.

It has become my painful duty to announce the death of another of our small number, ANIGAIL, wife of Bro. JOH MOODY, who died at Bangor, Me., Oct. 13th, of quick consumption, after severe sufferings of about two weeks, which she bore with Christian submission. We feel that in her we have lost a sister and mother in Israel, and the cause of God one of its warmest, most devoted and faithful advocates. Yet we mourn not as those without hope; for we have the blessed assurance, that "if a man die, he shall live again." For many years, to her religion has been no mystery,—it was a beaten way. With joy she hailed the glad tidings of the speedy return of her Master, and was joyfully reckoned with those who were willing to make the entire sacrifice, by going forth to meet the Bridegroom, in the face of the beating storms of a frowning world. For years she maintained a steady, unwavering faith in the speedy redemption and deliverance of God's people. O, how often have we heard her exhort her brethren to hold fast the beginning of their confidence firm to the end. But she exhorts us no more; she weeps over Zion no longer; her precious words of comfort we hear not now, but we remember them. Her house was ever a home for the way-worn pilgrim, and doubtless many will remember the warm reception they always met with when they called to see her. But, alas! death has done its cruel work, and she is borne to the land of an enemy, leaving an afflicted but submissive companion, with three little children, to mourn her absence a little while. She died, as she lived, in Christ. Her last hours were peaceful and happy,—her faith triumphant. Said she to those in attendance: "Tell the brethren, I love them to the end. Tell all, I die in full faith of the speedy coming of the Lord." It was remarked by those who were present, that her bedside was a heavenly place, while the smile of the dying saint broke through the gloom of approaching death. She enjoyed that faith that overcomes the world. She was strongly impressed at the commencement of her sickness that her dissolution was at hand, and gave directions respecting the adjustment of family matters, with as much composure as if she were going on a journey, with the expectation of soon returning. She retained unshaken confidence in God to the last. This was evident from her frequent exclamations, such as, "Though I walk through the dark valley I will fear no evil; thy rod and thy staff they comfort me." The deep interest for the welfare of others, which was manifest in her so many years, continued

to the last; and with her dying breath she warned her neighbors and all around, to seek an immediate preparation to meet God. Her funeral was attended on the 14th with deep interest. A heavenly blessing attended the word spoken on the occasion, from Job 14:14, "If a man die, shall he live again?" As we gave our last look at the grave of our beloved sister, I could say from a full heart,

"I yearn for that morn when the dead saints shall wear
Their glorified bodies—and long to be there."

May this bereavement to the afflicted church serve to strengthen them in the faith for which she so earnestly contended.

L. DAMMAN.

DR. HUTCHINSON AND THE WESLEYAN MISSIONARY COMMITTEE.

Our readers are aware of the difficulty between Bro. H. and the Wesleyan Missionary Committee of Canada East, who still withhold from him a considerable sum, which was due him at the time he seceded from the Society. We copy the following letters from the Wesleyan Reformer:

To the Editor of the Wesleyan Reformer.

DEAR SIR,—As your columns have been chiefly occupied with matters in England, perhaps something which has taken place in Canada East may not be unacceptable. Though it relates to myself, yet I hope I need offer no apology, for giving a case of such palpable wrong. When I ceased to be a Wesleyan Missionary, which was early in the year 1843, there was a balance due to me of £66 6s 1d., for services on the St. Armand Circuit; and though more than seven years have passed since my separation, yet the amount has never been paid, and no good reason has been assigned for its non-payment; indeed, no reason has ever been given by the District Meeting or Missionary Committee, as they have treated all my communications, from first to last, with entire silence; thus withholding from me an act of the commonest courtesy! This, with other mal-treatment, induced me to bring the matter before the tribunal of public opinion, which I did a few months ago, in Pamphlet form. This led some of the Preachers to exhibit before the public at Missionary meetings and otherwise, a kind of an account, which they said the Committee had against me, as an offset to my claim. No account, however, has ever been presented to me. In a second Pamphlet, I showed by their own published regulations that their offset amounted to nothing. It was a mere deception got up in the urgency of the moment. On this point they have not attempted to meet me. I also sent to the last District meeting the following letter:

"Waterloo, Shefford, May 15th 1850.

To the Chairman and Members of the Wesleyan District Meeting of E. Canada.

REV. AND DEAR SIRS,—You are aware that at the time of my separation from you, that there was a balance due to me for services on the St. Armand Circuit. In consequence of the non-payment of the amount, and the manner in which I was otherwise treated in the matter, I deemed it my duty to publish the facts in the case. This induced some of the Preachers to parade before the public a sort of an account against me, as an offset to my claim. Such an account I have not received from the District meeting, or Committee. My only object in writing now, is to request that if you have any valid account against me, you will kindly forward it to me, and if there is a balance in your favor I promise that you shall have it. My address is Waterloo, Shefford, C. E.

I remain yours, &c.,

R. HUTCHINSON.

To the above I have received no reply, which is evidence that they have no account against me, which even they deem "valid." Thus saying in effect that my claim stands out in bold relief. And this is the verdict of public opinion everywhere. And the fact that the District meeting and the Committee thus treat a matter which they are unable to meet, calls loudly for reform.

I would only add, that those who desire to understand the whole affair, should read my two Pamphlets, which may be had at the Book-stores of Bryson, Chalmers & McCoy, Montreal. Perhaps more anon.

I am yours in "that just One."

R. HUTCHINSON.

Waterloo, Shefford, (C. E.), July 18th, 1850.

Power of Prayer.

Prayer is a haven to the shipwrecked mariner, an anchor unto them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. Prayer is an all-efficient panoply, a treasure undiminished, a mine which never is exhausted, a sky unobscured by clouds, a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand blessings. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning for the skies. The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged disease, repelled frauds, rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips, but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than prayer; yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. How august a privilege it is, when angels are present, and archangels throng around,—when cherubim and seraphim encircle with their blaze the throne,—that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign!

Chrysostom.

WEIGH not so much what men say, as what they prove; remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

Sidney.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. III. Milwaukee, Wis.—Sam'l Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—Dea J. Pearson. Buffalo, N. Y.—W. M. Palmer. New York City.—Wm. Tracy, 75. Brattleboro', Vt.—B. Perham. Delancey-street. Cincinnati, O.—Joseph Wilson. N. Springfield, Vt.—L. Kimball. Derby Line, Vt.—S. Foster, jr. Philadelphia, Pa.—J. Litch, 16. Eddington, Me.—Thos. Smith. Chester-street. Glanville, Mass.—N. S. Elias. Portland, Me.—Peter Johnson, 37. Woodworth. Summer-street. Hallowell, Me.—L. C. Wellcome. Providence, R. I.—G. R. Gladding. Hartford, Ct.—Aaron Clapp. Rochester, N. Y.—Wm. Busby. Hevelton, N. Y.—W. D. Ghoslin. Salem, Mass.—L. Osler. Homer, N. Y.—J. L. Chubb. Toronto, C. W.—D. Campbell. Lockport, N. Y.—J. L. Chubb. Waterloo, C. W.—D. Campbell. Lowell, Mass.—E. H. Adams. Worcester, Mass.—D. F. Wetherbee. L. Hampton, N. Y.—D. Bosworth. Massena, N. Y.—J. Danforth.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq. No. 1 Berwick Place, Grange Road, Berrymans, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 230 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Part II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Matheus, of Liberia.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. RYLANDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the Office of the "Advent Herald," 8 Chardon-street. [o. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1850.

Dr. J. C. AYER—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkins, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with Bronchitis, as to discontinue his duties, and nothing had afforded him relief until (Mr. Thorne) carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. JAMES BATTLE.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," "Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willsborough College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

[o. 12-3m.]

CHAFFEE & CO'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [o. 12.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other Clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NATHAN WETHERBEE.

EMERSON LELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on a pivot, whole or partly set on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Mattings, Table and Piano Covers, Stair-roads, &c. &c., No. 40 Pearl-street, second carpet store from Chardon-street, New York. [my. 4.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

ADVENT



Luke 9: 18-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 9, 1880.

No. 13. WHOLE No. 495.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$3 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



SONG.

BY REV. DR. BETHUNE.

I love to sing when I am glad—
Song is the echo of my gladness;
I love to sing when I am sad;
Till song makes sweet my very sadness:
'Tis pleasant time when voices chime
To some sweet rhyme in concert only;
And song to me is company,
Good company, when I am lonely.

When'er I greet the morning light,
My song goes forth in thankful numbers;
And, 'mid the shadows of the night,
I sing me to my welcome slumbers:
My heart is stirred by each glad bird,
Whose notes are heard in summer's bowers;
And song gives birth to friendly mirth,
Around the hearth in wintry hours.

Man first learned song in Paradise,
From the bright angels over him singing;
And in our home above the skies,
Glad anthems are for ever ringing:
God lends his ear, well pleased to hear
The songs that cheer his children's sorrow;
Till day shall break, and we shall wake
Where love will make unending morrow.

Then let me sing while yet I may,
Like him God loved, the sweet-toned Psalmist,
Who found in harp, and holy lay,
The charmer that keeps the spirit calmest:
For sadly here I feel the cheer,
While sinful fear with promise blendeth;
O! how I long to join the throng,
Who sing the song that never endeth!

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN GUNNING, D.D.

LECTURE. X. — TRIALS.

"And unto the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."—Rev. 2:8, 9.

The great Head and Bishop of the Churches here introduces himself in a character, and clothed with attributes, suited to the condition of the Church to which he directs the Epistle. In his address to the Church at Ephesus, he introduces himself as "he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks;" and it will be found that this preface to the Epistle is in harmony with the statements contained in the body of it. In this, the Epistle to the Church of Smyrna, or rather to the angel, the bishop, or archbishop, or presbyter—the presiding minister or officer of that Church, and through him to the whole body of the faithful constituting that congregation or Church, the great Author introduces himself as "the first and the last, which was dead, and is alive again." No one can fail to see that there is an obvious contradiction, if looked at in the light of human reason, in such an assumption as "the first and the last." It strikes you at once that no one can be the first and yet be the last; if he be the one, you argue, he cannot be the other. This is perfectly true of man, because all that can be predicted of man comes within the range of sense or the realm of understanding; but when we come to speak of God, it will be found that what are contradictions when applied to the creature, are great and glorious harmonies when heard respecting Him who filleth all in all with the majesty of his glory.

This reminds me of an objection frequently urged against the doctrines of the Gospel, by persons of a sceptic or infidel turn of mind. They say, "We cannot believe the doctrine of the Godhead, because," they allege, "we cannot comprehend it." No doubt, you cannot comprehend it. Your inference from these premises would be logical were that inference from things within the cognizance of our senses; but it is

an inference from premises beyond the cognizance of our senses, and therefore as rash as it is irreverent and wrong. You say, you will not believe what you cannot comprehend. Are you aware that you cannot look above, beneath, around, within, without stumbling upon a thousand things that you cannot comprehend? For instance, you believe that there is such a being as a God; you will not accept the Christian's God; but still no man is such a fool, such an arrant fool, as to pretend to believe that there is no God. Any creed is possible; no creed is impossible. You admit, then, there is a God; you must feel that if there be a God, he is omnipresent, eternal, omniscient. Now, you say the doctrine of the Godhead is incomprehensible, therefore you reject it: will you allow me to follow up your reasoning with reasoning perfectly parallel? The doctrine of omnipresence, the doctrine of eternity, is just as incomprehensible as the doctrine of the Godhead, and therefore you are bound to deny that there is such a being as an omnipresent or eternal God.

Let me ask you, if I address any such, How much do you comprehend of eternity? You can understand quite clearly a being that lives a thousand years, ten thousand years, or a being that lives ten thousand times ten thousand years; but what do you comprehend of this, that when millennia have rolled on millennia, and cycles have accumulated on cycles, that being is no nearer the end and no farther from the beginning, than when you first began to think about the subject? You cannot comprehend one atom of eternity.

Again, what do you comprehend of omnipresence? You can understand that a person is here—you can comprehend the idea of a person who is there; but what comprehension have you of a Being who is here, and there, and everywhere?—whose shining footprints are the planets—whose circumference is nowhere—whose centre is everywhere? what do you comprehend of him? Nothing. Then, if you allege, that because you cannot comprehend how Christ can be the First and yet be the Last, be Alpha and yet be Omega, be God and yet be man, be impassible and yet a sufferer, be immortal and yet die, be the prince of life and yet the victim of death, be the sovereign of the universe and yet be the tenant of a grave,—if you cannot comprehend all this by your own admission, do not argue, that because you cannot comprehend the attributes of Deity as these are revealed in the Bible, that therefore you will not believe in them, or in Him whose they are. If men will not believe what they cannot comprehend, they will have to believe only what they taste, and see, and touch, and smell, and nothing more; they will have to live merely as animals—they will cease to believe that they are spiritual in their life, and immortal in their destiny.

But revelation is first proved to be from God, and then what revelation clearly asserts, it becomes the creature implicitly to accept; and then whether we can comprehend the Godhead, or not,—whether we can comprehend how Christ can be the first and yet be the last at the same time, or not, God has spoken—all objections must instantly come to an end. Our Lord, therefore, introduces himself here as the first. He that saw the stars shoot into their spheres, suns bud and begin their burning course—he that saw the universe in its cradle, and will see its funeral—he who was the first before all—he who is the last behind all—condescends thus to write to a Church, and to say to her, "I know thy tribulation and thy poverty, and also thy wealth." In one word, Christ here introduces himself as the everlasting one. The ephemeral insect of a day, and the Alps that have stood upon their foundations from the creation of the world—the stars that looked upon Adam and Eve in paradise, and upon thrones and dynasties that were erected yesterday—are all equally short lived, when compared with Him who is the First and the Last, who was dead, and is alive. He is both God and man: man to suffer, because suffering was our doom; God to satisfy, because without such

satisfaction there could be no salvation. It is here stated, "He was dead;" "without shedding of blood there is no remission of sins." He died that we might live. What a truth! The Lord of glory, the Living One, came down from that throne around which angel and archangel soar, and sing, and worship perpetually; and without any reason but my ruin—without any object except the salvation of disloyal, rebellious, guilty criminals, he followed us to our grave, clasped us to his bosom, and will not leave us till the meanest inhabitant of earth is made the magnificent heir of a crown of glory. Oh, the height and depth, and breadth and length, of the love of God in Christ Jesus! But he died; and if he had not died, we should never have lived. But he also lived, and is alive for evermore; if he had not lived, our death had never ceased. He was dead, and is alive. Christ's death rendered our salvation possible—Christ's life makes that salvation actual. He applies from his throne what he purchased on his cross. If Christ had never died, our sin had never been forgiven; if Christ had not risen, his purchase had never been applied. Easter Sunday is as precious as Good Friday. His resurrection from the tomb is as vital and essential an article in a Christian's creed as his agony and bloody sweat, and his agonizing cry in his last moments, "It is finished," when he bowed his head, and gave up the ghost. We have in Christ a complete Saviour—a living Saviour, who was dead, and is alive, and liveth for evermore to make intercession for us.

Such is the preface to this Epistle. Let us next examine the body of this Epistle. It is an autograph of Christ; it is an epistle that he himself hath sealed and sent to a portion of the Church universal. He says, "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of those which say they are Jews, and are not."

"I know thy tribulation." The world knows it not. The world has no experience of or sympathy with a Christian's tribulation; the world cannot comprehend it; it cannot appreciate or understand the inward consolation he experiences under it. A Christian suffering is a mystery to the world, and a Christian rejoicing is no less so. A Christian grieves at what the world cares nothing for, and rejoices at what the world can see no happiness in. The world knoweth us not, as it knew him not: but Christ says, "I know thy tribulation;" and how does he know it? Not as a spy, nor as an inquisitor, but as one who bows from the heavens to express and to make real and felt in our hearts his sympathy and fellow-suffering with us. "I know thy tribulation." But how does he know it? He knows it inasmuch as he permits or directly sends our tribulation. Do you ever think of this, that there is no tribulation that can come to a Christian, let it be a headache or a heartache—let it be fever, or consumption, and decay—let it be the departure of a babe or the death of a parent—let it be the loss of property or the desertion of friends—no tribulation can touch a Christian, that Christ sends not for high, holy, wise, and beneficent purposes. Now what a bright view of tribulation does this give to a Christian? That tribulation which comes like a hurricane, or falls upon you like the crushing weight of the avalanche, has been in the bosom of Christ, and has been inspired by the love, and is commissioned by the hand of Christ, before it touches you. There is no chance in this world. All things, good and bad, prosperous and adverse, have their commission or permission, at all events their control, direction, and overruling issue, in Him who is the First and the Last, who was dead for our sins, and alive again for our justification. But he not only knows our tribulation, but he knows the necessity of it. Is any Christian afflicted? There is what the Apostle beautifully calls "a needs be." Whatever be the affliction—its nature, weight, bitterness, poignancy—and each man knows his own heart's bitterness most thoroughly—it would not be there if it was not just as necessary for thee, my brother, as that Christ should die and rise

again. Thus, affliction, whatever it be, how ever poignant, however bitter, however inexplicable it may appear, or however strange it may seem to you, is needful for you; it is just as necessary that that man should lose his property, or that woman should lose her child, or that home should be stripped and made desolate, for that man or that woman's salvation, as that Christ should come down from a throne of glory and die upon the cross to make atonement for your sins. It is no accident that has interposed to disturb the harmony of the universe. It is a link, and an essential link, in that chain which lifts you from your ruin, and leaves you not till it lays you amid the splendors of the beatific vision, where there shall be no more sorrow or suffering, but all things become new, and there shall be no more death, nor crying, nor pain. You do not complain of submitting to a painful surgical operation, if that operation is pronounced by medical skill to be needful. Why then should you murmur or repine when you are visited with sore affliction or tribulation, when that tribulation is necessary, not for the safety of a limb, but for the salvation of a soul; not for temporal ease, but for everlasting joy? On the cup that is bitterest, on the blow that is severest, on the shock that is most appalling, there is written, and the eye of faith can read it through its tears, "it needs be," and if there were no needs be, depend upon it you would never have felt it.

But Christ knows not only the necessity of it, but he knows also the preciousness of it, and the value of it to him who is visited by it. He knows your tribulation not only as it is necessary, but he knows it also in order to comfort you under it. Affliction is to a Christian quite a different thing from what it is to a man of the world: every man in this assembly who is not a child of God, or who has not clear and satisfactory evidence for believing that he is so, must believe that his affliction is penal. But every man who knows he is a child of God, and is indeed so, is satisfied that his affliction, whatever it may be, is paternal. The difference is tremendous. Paternal affliction is the chastisement of royal sons whom a Father is preparing for a glorious throne: penal affliction is the visitation of a judge descending upon a criminal driven to his doom,—the first drops of that ocean of wrath into which they shall be plunged, or into which rather they are plunging themselves to suffer and die for ever. A believer's tribulation, therefore, whatever it may be, is chastisement; and that very chastisement which he feels so poignant is eloquent with precious lessons. "If ye were without chastisement, you would not be sons." "What son is he whom the Father chasteneth not?" It is in the sunshine of prosperity that we see least of God: it is in the midst of tribulation, in the darkness of the densest night, that the pillar of fire marches in our van, and brightens the darkness with the presence of Him who was dead and is alive, who is the first and the last, the beginning and the end. The daylight has one sun, but night has a thousand suns: prosperity has some comforts, when it is the prosperity of a Christian; but adversity, when it is the adversity of a child of God, has joys, and hopes, and comforts, that shine like the very canopy of the city of God.—(To be continued.)

Christ's Second Coming.

BY JOHN GILL, D. D.

In distinction from his first coming and appearance at his incarnation, it is called his second, (Heb. 9:28,) which will now be treated of.

I. By giving the proof of the certainty of it. 1. From what the patriarchs before and after the flood have said of it; Enoch, the seventh from Adam, is recorded by the apostle, "Saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all."—Jude, vs. 14, 15. David speaks of the coming of Christ to judge the earth and the world.—Psalms 96:13. 2. The certainty of Christ's second coming and personal appearance may be confirmed from what the prophets have

said concerning it; for it has been spoken of by the mouth of them all.—Acts 3:21. The prophecies in Dan. 7:13, 14, and another in Dan. 12:1-3, respects the personal coming of Christ. So also the prophecy in Zech. 14:4, 5, and in Mal. 4:1-3. *iii.* The certainty of Christ's second coming may be evinced from several sayings and parables delivered by him: as, 1. The answer of Christ to the question of his disciples; "What shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3. 2. The parables in Matt. 25th all respect the second coming of Christ. The chapter is closed with an account of the Son of man coming in his glory, and all the holy angels with him, and sitting on the throne of his glory. 3. The parable of the nobleman, in Luke 19:12, &c., is similar to that of the talents. 4. The words of Christ in John 14:2, 3, cannot well be neglected; "In my Father's house are many mansions; I go to prepare a place for you, and—I will come again, and receive you unto myself." *iv.* That Christ will come personally on earth a second time, may be most certainly concluded from the words of the angels, in Acts 1:11—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The angels reproved the apostles, that they stood gazing at Jesus, as he went up to heaven, being desirous of seeing the last of him, as if they were never to see him any more; whereas he would come again from heaven, in like manner as they saw him go. *v.* The second coming and appearance of Christ, may be confirmed from various passages in the sermons, discourses, and epistles of the apostles. And, 1. From the words of Peter, Acts 3:19-21. From whence it appears, that there was then to come, and still is to come, a time of the restitution of all things. 2. There are various passages, in which express mention is made of the coming of Christ; of his appearing a second time unto the salvation of his people.—1 Thess. 4:14, 16, 1 Cor. 4:5. 3. In all those places in which mention is made of that day, that famous, that well known day, so much spoken of and expected, (2 Tim. 1:12, 18,) and of the day of the Lord, (2 Pet. 3:10,) and of the day of the Lord Jesus, (1 Cor. 1:8,) and of the day of redemption.—Eph. 5:30. *vi.* In the book of the Revelation, frequent mention is made of the visible, quick, and speedy coming of Christ, and of what shall be then done by him, as in chap. 1:7, &c., and 20:1-3.

II. The locality of Christ's second coming, and personal appearance; or the place from whence he will come, and where he will appear. 1. The place from whence he will come; the third heaven. 2. The place whither he shall come, the earth; when he appears from the third heaven, he shall descend into the air, and there stay some time, until the dead saints are raised, and the living ones changed.

III. The visibility of Christ's personal appearance; he will appear in human nature; and "every eye shall see him," (Matt. 24:27,) so that he will be seen by all the tribes, kindreds, and nations of the earth.

IV. The glory of Christ's second coming. It is with propriety called, "The glorious appearance of the great God!"—Tit. 2:13. "Christ will come in the glory of his Father."—Matt. 16:27. He will come as a Judge, to which office he is appointed by his Father. *ii.* He will come "in his own glory," (Matt. 25:31,) which is twofold. 1. He will come in the glory of his *divine* nature, and the perfections of it: as a divine Person, as God over all; so his coming is called, the "coming of the day of God."—2 Pet. 3:12. *ii.* Christ will come in the glory of his *human* nature. The apostle takes notice of this remarkable circumstance, which will attend the second coming and appearance of Christ, that it will be *without sin*, the disgrace of human nature.—Heb. 9:28.—*iii.* Christ will come in the glory of his holy angels; this circumstance is always observed in the account of his glorious coming. This will add to the glory and solemnity of the day.—When God descended on mount Sinai, he came with ten thousand of his saints; when Christ ascended on high, his chariots were twenty thousand; and when he shall descend from heaven, he will be revealed from thence with his mighty angels.

The ends to be answered by the second and personal coming of Christ. 1. The putting of the saints into the full possession of salvation.—Heb. 9:28. 2. The destruction of all his and our enemies.

OF THE CONFLAGRATION OF THE UNIVERSE.

The universal conflagration is strongly and fully expressed by the apostle Peter, (2 Pet. 3:10, 13,) where he says, "The elements shall melt away with fervent heat; the earth also, and the works that are therein, shall be burnt up;" which is to be understood of the burning of the whole sublunary world; signified by the heavens and the earth, taken in a literal, and not in a figurative sense.

I. Not figuratively, as some interpret them,

of the Jewish church, and of the Mosaic elements; for the Jewish Church is never called the world. Though the commandments of the ceremonial law are called elements, or rudiments, in allusion to the elements, or rudiments of a language, yet they are never so called in allusion to the elements, which belong to the natural system of the world. The abrogation of the ceremonial law is expressed by the fleeing away of shadows; but never by burning, melting, and dissolving. The Mosaic elements, or the ceremonial law, and its precepts, were already abolished, when Peter wrote his epistle. And likewise, the new heavens and the new earth, if by them are meant the evangelical state, or gospel church state; that also had already taken place, and Peter was an instrument in the forming of it.

II. The words are to be understood literally; yet not of a partial burning of some particular place or city. The destruction here spoken of, is of equal extent with the destruction of the world by the flood. No such events happened at the destruction of Jerusalem, as the passing away of the heavens with a great noise, a fervent heat in them, to the liquefaction of the elements. Nor was this destruction so desirable a thing as to be looked for with pleasure, it is expressly said to be at the day of judgment. The nature and extent of this burning, will appear, 1. From partial burnings; which may be considered as types, emblems, and presages of the universal burning, as, the burning of Sodom and Gomorrah, and the cities of the plain. The destruction of Jerusalem.—Matt. 24:3. The burning of the beast, of antichrist, and of the antichristian states, (Dan. 7:9-11,) and the destruction of Gog and Magog, or the Turk, will be by fire; the Lord will "rain upon him an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. 38:22. Now these several partial burnings, at least, make that possible and probable. *ii.* The probability of the universal conflagration, may be argued from the preparations in nature, for the apostle says, that "the heavens and the earth which are now, are kept in store;" it is certain, there are various volcanoes, or burning mountains, in different parts of the world. And there is not only a preparation making in the earth, but in the heaven also, where there is a great store of materials fit for this purpose provided; witness the fiery meteors in them, the blazing comets, which sometimes appear, and are always in being, though not always seen by us; and those vast bodies of light and fire, the sun and stars, and the vast quantities of matter which occasion such dreadful thunders and lightnings; when these things are considered, the general conflagration of the world will seem neither impossible nor improbable; but rather it may be wondered at, and thought a miracle, that the earth has not been destroyed by fire long ago. Let the atheist, the infidel, the profane and careless sinner, tremble at this. Pliny, the heathen, observing the many fires in the earth and in the heavens, says, "It exceeds all miracles, that one day should pass and all things not put into a conflagration." *iii.* What may make the doctrine of the universal conflagration probable is, that it has been believed in all ages, and by all sorts of persons. Josephus says, that Adam foretold the destruction of all things, at one time by the force of fire; and at another time, by the violence and multitude of water; and therefore the posterity of Seth built two pillars, one of brick and the other of stone, on which they inscribed their inventions; this same tradition has been embraced by poets and philosophers, it is the observation of many writers, that the Stoic philosophers held the conflagration of the world by fire; that men of different nations, and ages, and sentiments, should agree in this, makes it probable that so it may be. *iv.* That the world, and all things in it, shall at last be consumed by fire, may be concluded from the sacred scriptures. From Psal. 1:3, "Our God shall come," &c. From Psalm 97:3-5, "A fire goeth before him, and burneth up his enemies round about." From Isa. 24. From Isa. 66:15, 16, "For behold the Lord will come with fire," &c. From the various passages in the minor prophets; particularly in Nahum, 1:3-5.

Some passages in Zeph. 1st seem to look this way.

It will be needless to take notice of passages in the New Testament; since the famous one in Peter, and the text in 2 Thess. 1:7, 8, have been often quoted and referred to. I proceed.

v. To answer some queries relative to it; As 1. With what sort of fire the world will be burnt. Not with fire taken in a figurative sense, but in a literal sense. The world will be destroyed by fire much in the same manner as it was by water; the stores of fire in the heavens being opened, and great quantities issuing out of the bowels of the earth, these joining together will bring on their speedy dissolution. 2. What will be the extent of this burning? or how far, and to what will it reach? To the heavens, the elements, the earth, and all the works in it. To the heavens; not to the third heaven; it is a question whether it will reach the starry

heaven, or at all affect the luminaries of the sun, moon, and stars. But it will be the airy heaven, that will be the subject of the conflagration, the atmosphere about us, the surrounding air, and meteors in it; the earth, and all the works that are in it; the whole terraqueous globe, both land and sea. This fire will reach to all the living creatures in the earth, land and sea, the works of God's hands. It will be extended to all the works of nature, mountains, hills, and rocks, metals and minerals in the bowels of them, and all that cover and ornament them, trees, herbs, plants, and flowers. It will consume all the works of art, all literary works, lands, possessions, and inheritances, with all the writings of men.

Here let it be observed for the comfort of the saints, that there are many things which will escape the general conflagration; as the Book of life, in which the names of God's elect are written; the Covenant of grace, which contains the magna charta of their salvation; the Word of God, as it is the engrafted word in their hearts, and the title to the heavenly inheritance. 3. The next query is, whether the earth shall be dissolved by fire, as to its substance, or only as to its qualities? There are persons of great note on both sides of the question, and the arguments of each are not despicable: but I rather incline to the latter, that the world will only be destroyed with respect to its qualities.

Those who suppose that the world will be only destroyed, as to the qualities of it, argue also from reason and scripture. 1. From reason; they observe that the old world which perished by the flood, was not destroyed as to its substance. 2. They likewise produce passages of scripture, and argue from them, against the substantial destruction of the world, and for the change of the world, and for the change of it only; as Psal. 104:5, and Eccles. 1:4, and Psal. 102:26, Isa. 51:6, and Acts 3:21. But of this more in the following chapter.—(To be continued.)

(From the Western Watchman.)

Geology and the Bible.

In the "Christian Review," of July, is an article from the pen of Rev. L. Porter, of Lowell, Mass., essaying to reconcile the apparent contradictions in what the Bible seems to teach, concerning the "beginning" of the creation and the introduction of death into our world, and the facts disclosed by Geology.

While concurring in most of the statements and deductions of Mr. Porter, we dissent from some of the positions assumed by distinguished geologists. Personal acquaintance justified us in addressing him the following communication, at first intended merely as a private letter, but, after reflection, we think its suggestion may be of use to some of our readers.

Letter to Rev. L. Porter, dated Rockspring, Ill., Sept. 21st, 1850.

MY DEAR BROTHER.—I have read with no small degree of interest, your article in the "Christian Review," of July, on "Geology and Revelation." I concur in many of your statements and inferences, but you will permit me to object against some things as preposterous and impossible. Men of profound science, in every age, have made extravagant blunders.—Scientific men are sometimes wild enthusiasts. To use a Western figure, they run their theories into the ground. The world knows too little of the mysteries of creation and of nature, or God's works, in any branch of science, to build up any theory with certainty. All that the most profound savans yet know are a few crude facts. Future discoveries, as the past have done, will ruin many of their splendid theories. I will refer you to some instances of the past, from which I infer the fallacies that will be exposed in the future.

Sir Isaac Newton (and certainly he was a patient, cautious philosopher,) made calculations on the great comet of 1680. On its near approach to the sun, he calculated it was "heated two thousand times hotter than red hot iron." He assumed that the sun was a vast globe of fire, of intense heat. (This was fallacy No. 1.) That the comet was solid matter, like the earth and other planets. (Fallacy No. 2.) Newton did not know (for chemistry was in its infancy) that such a degree of heat as he calculated, would instantly dissipate in gas the hardest substance known. Science now says the sun is not a globe of fire—and that comets are gaseous bodies, unaffected by heat. What science will teach one hundred years hence, we are profoundly ignorant.

The moon has been a fruitful source of speculation and humbug. It has been known for ages that the moon has no atmosphere—and yet men would speculate about its inhabitants—its productions—and astronomical observation declared it had most terrific volcanoes. Yet every scientific man knew there could be no animal or vegetable life, and no fire where there was no atmosphere. Still the French savans, about forty years since, in accounting for the fall of aërolites, or meteoric stones, maintained

they came from the moon, and calculated the exact amount of explosive force necessary to throw such masses of volcanic matter beyond the attraction of the moon, and within that of the earth. This was the theory of science for thirty years; yet if scientific speculators had used a small amount of common sense, they would have instantly perceived that volcanoes could not exist where there was no atmosphere. The great telescope of Lord Rosse has "used up" all the volcanoes in the moon, spoiled the scientific theory, and demonstrated that the moon is a world in chaos, and destitute of atmosphere, life, and fire.

These instances may suffice as illustrations of the fallacies of science.

I will now notice some things in your article in the "Review," that I conceive to be fallacious. You say (p. 387):—

"The centre of the earth is filled with various materials in a state of intense heat. From the examination of artesian wells and mines, already mentioned, it is found that the degree of heat forty-eight miles below the surface of the earth is sufficient to melt all known rocks; while, at the centre, or 4,000 miles below the surface, the heat must be 577,000 degrees."

I am aware that men of distinguished science, and geologists, have adopted and published this theory. Professor Silliman is one. But I am sure this is a fallacy. It is more preposterous than animal life and volcanoes in the moon without an atmosphere. The crust of the earth has never yet been penetrated in proportion to the prick of a pin on the skin of an apple.

The theory assumes that because heat increases as we descend a trifling depth, therefore it must increase in the same ratio to an unknown depth, or to the earth's centre. As you ascend in the atmosphere, or up a mountain, cold increases in a certain ratio; ergo, what is the intensity of cold eighteen miles from the earth?

There is an element of calculation pertaining to the theory of continuous increase of heat to the centre of the earth, that seems to have been overlooked by these speculative geologists. It is the expansive power and explosive force of such intense heat. To speculate about volcanoes as "safety valves" is puerile and unscientific. The explosive force of 100,000 degrees would cause the earth to "burst its boiler" in an instant, even with a crust of rock forty-eight miles in thickness. Besides, there is no evidence that volcanic eruptions come from any great depth. They have been frequently connected with the adjacent ocean, and discharged mud, marine substances, and water. Every steamboat engineer on our Western rivers, if he is fit for the business, knows the fallacy of this "central fire" theory. Fire cannot exist without the origin of the atmosphere. Does the atmosphere circulate through the three thousand nine hundred miles of central fire? Ask any laborer, at a furnace or foundry, if fire will burn and melt masses of iron without the violent pressure of the atmosphere. As there is no proof but wild conjecture in this central fire theory, I can find no better means than ridicule to put it out.

We know too little of the nature of heat—of caloric—of electricity—of fire, to draw just conclusions on such a recondite subject.

If this central fire theory is exploded, much of the speculation of the lifting up of the primary rocks, in successive periods, goes with it.

The "Encyclopedia Americana" (Art., Volcanoes, vol. xiii., p. 20), says:—

"One of the earliest hypotheses to account for volcanic eruptions is that which attributes them to the eruptions of a perpetual central fire, to which, however, the nature of the lava, the method of its projector, and, above all, the known laws of the communication of heat, are insurmountably opposed."

Volcanoes, instead of being "safety valves" to the "central fire" through a crust of forty-eight miles in thickness, have their origin in the upper crust, near the surface of the earth, where there are chemical agencies at work, and the atmosphere has free access.

You say again ("Review" pp. 389-390):—

"Human bones are as imperishable as those of thousands of animals, whose remains are found in all the other strata."

I concur with you that human beings never existed in any of the former periods of the existence of the earth. But it is not correct that "human bones are as imperishable as other animals." The bones of buffaloes are still scattered over the prairies of Illinois, while it is known to our older inhabitants that the last of the buffaloes, east of the Mississippi river, perished in a snow and ice storm in the winter of 1802.

The preservation of the human bodies and bones depends wholly on the antiseptic properties of the soil or substance in which they are deposited. In the porous and calcareous soil of this Valley, the entire skeleton is decomposed in less than a century. I have known the body and skeleton of a man, buried five feet deep, entirely decomposed in forty years. All the bodies deposited in the French church-yards, a century by-gone, are resolved in "dust." All

the stories told of Indian skeletons, of two, three and five hundred years, are "moon stories," unless deposited in a nitrous cave. I know these facts by personal observation. The stories of giants and pigmies are equally fabulous.

I concur in the belief of geological facts, but not in geological inferences.

There is no doubt but this earth has passed through, at least, three stages of existence, previous to the creation recorded in the first chapter of Genesis. But as I read the alphabet of fossil remains and geological stratifications, each period existed by itself; the earth brought forth the peculiar forms of organic life for that period, rising in the scale of existence; and each terminated by a catastrophe which destroyed every living thing of that period. A new creation opened the next period to be closed by another catastrophe. God, the Infinite Being, reigned, and his wisdom, power, and goodness were manifested in these successive creations. With all this history of the divine works the Bible has nothing to say. It was made exclusively for the existing period, and for man as a sinner.

In the Mosaic history, after the caption, or announcement of the subject (verse 1), the facts are announced of the condition of the earth, its atmosphere and appendages, as they appeared when God began the work of creation in the Mosaic sense.

"And the earth was without form and void; and darkness was upon the face of the great deep."

This sentence has been strangely overlooked both by geologists and the common reader.—Here is described a world in chaos. All life was extinct at some former period. And how is the divine operation described in the first act to reproduce a habitable world?

"And the Spirit of God moved upon the face of the waters."

Here is no evidence of a "central fire." Probably, in a former period of its existence, it had been destroyed by fire, for geology shows marks of fusion. But its late catastrophe was most certainly caused by water, which covered the surface of the chaotic world.

"And God said, let there be light, and there was light." Did this act produce electricity?

The inspired historian continues a sketch of a series of divine operations for six natural days, with the crowning act of man's creation. Each of these acts was an indispensable preparation for the next, until the new world was finished, clothed with vegetation of every form and size, and the land and the water peopled with living beings of full growth; "and God saw it was good."

In this view of the subject there is not even an apparent contradiction between the Bible and geology. No "amended version," or learned criticism to develop the occult meaning of the divine records, is necessary.

It appears to me geologists pay too little attention to the catastrophe of the Universal deluge. Much that appears in the form of drift, bowlders, and alluvion, with vast deserts of rock and sand; the upheaving of the superincumbent strata, with the mountain tops denuded of earth, certainly belong to that period.

There are two expressions in the Bible history of that catastrophe, that deserve attention. First (Gen. 7:11)—"The fountains of the great deep were broken up." Does not this mean there was an upheaval of the upper crust, when the waters from the cavities of the earth rushed forth in vast torrents? Second (Gen. 8:3).—"And the waters returned from off the earth continually." Going and returning, is the expressive phrase in Hebrew. As the waters returned, were there not currents, like tides, passing round the earth?

Yours respectfully,

J. M. PECK.

Modern Reformers.

The other and more radical error, or what we have called the secularization of the Gospel, may be characterized as the common sophism of the whole school with which the author of "The Hints" may be justly said to sympathize. It meets us everywhere in Fourier, Cabot, Louis Blanc, the writings of the English Socialists, and of the European correspondents of the "Tribune." In some it would seem to be sheer ignorance of the Scriptures. They are deceived by the echoes of their own voices. They have been in the habit of quoting from each other, and casting back and forth a few pet texts twisted out of all connection with their serious import, until they really seem to have come to the belief, that the great design of Christ was to teach their doctrine of Socialism—a design which has been thwarted by the depravity, or rather mistakes of mankind for eighteen hundred years, and which it is now their "mission" to carry out to its full and final accomplishment. In others it would appear to be downright dishonesty. No truly serious man can read the New Testament, as the book of life, without feeling that nothing could be more at war with its spirit, or, in other words, more unevangelical. There is sometimes a blasphemous cant on this

subject, which no charity can tolerate. It would clothe the veriest sensualism in the most seemingly spiritual garb. It would inculcate the merest worldliness through the glowing exhortations to aspire to an unearthly life. It would teach a secular political economy in the dialect of the kingdom of heaven. It talks of "the Christ," the "ideal Christ," the Christ as re-appearing or coming again in the democratic spirit of the nineteenth century. Sometimes it would attempt to soar to a still bolder pitch of blasphemy. This new secular Christianity is styled, "The Christ dispensation as seen from above." Such is the language of a late unrebuked and even highly commended correspondent of the "Tribune."

By this phrase, then,—the secularization of Christianity,—we mean that view which directly contradicts one of the most solemn declarations of the Saviour. When charged by the Jews with an attempt to overturn their political institutions, or to introduce secular and social reforms in an outward way,—in other words, to re-organize society, he says unto them most solemnly—"My kingdom is not of this world." Will any one dare to say, that there was less occasion for Christ's becoming a political reformer than now? that Roman despotism was less severe than that of Louis Philippe, or Queen Victoria, or the Prussian monarchy? that Roman servitude was more humane than that of "believing masters" in the United States? that the homestead was more secure in Judea, under Herod and his successors, than in the State of New York? Or will they charge it upon the timidity of Christ, his time-serving and accommodating spirit, the weakness of the infant "ideal" of Christianity, which left this great work, in the fullness of times, to that higher "moral courage" of which they boast so much? Surely in other respects it betrayed no shrinking, where it had occasion to rebuke the powers of this world in defence of its own spiritual message, its own unearthly kingdom.

Again, when the multitude, at the sight of one of his benevolent miracles, were carried away with the thought that his mission must be one of temporal philanthropy simply, how solemnly does he counteract the impression! With what emphasis does he warn them not to "labor for the meat that perisheth, but for that which endureth to everlasting life,"—not that he meant to condemn the hungry multitudes for a proper thoughtfulness in respect to the wants he had just then been himself most kindly ministering unto, but that he might, from such an idea, impress most deeply on their earthly minds the thought that his kingdom, and his salvation, have reference, in all their great and serious aspects, to the eternal life beyond the grave, and to the hopes and discipline of the present life, mainly as connected therewith.

Throughout this book, on the contrary, the other and opposite idea is everywhere prominent,—not simply as a beneficent scheme of political economy, (for which the writer would be deserving of high praise,) but as the purest ideal of Christianity, which had been marred and lost sight of by a spiritualizing Church.—The melioration of humanity, not as a probationary to another dread existence, but of humanity on earth, and regarded as continuing on earth, is assumed as the great end of Christ and the gospel. No doubt this is an incident of Christianity, and, as such, must have been in the contemplation of its benevolent as well as merciful Founder. As an incident, however, it can only be maintained through the most earnest preservation of the essence. The secular good of Christianity must utterly die out, when severed even in thought from the light and power which are derived from the idea of the life to come.

Literary World.

The Little Prayer-Meeting.

Blessed is the little prayer-meeting! When only a few are together, attention is not diverted with intruding circumstances. Men do not fill it; and as man is less, God is more. It is a sort of social, private devotion. Where two or three—not where a hundred—there am I. The excitement of numbers, and the unhallowed associations of which the senses are the avenues to the soul, do not form a part of such meetings. Form is not so likely to be found when the plea for, and the need of it, does not exist. The fear of men will not come where there are not enough to disturb confidence. Where the arm of flesh is nothing, the arm of God may be all. Still, there are those to whom the little prayer-meeting may be irksome.

The man of the world dislikes and despises it. He will not attend it. He will not go where the world will not go. He does not see the connection between the means and the end.—He fancies a greater number might effect something, but what can these do?

The stupid professor does not love the prayer-meeting. It seems so cold to him! When everybody is awake to a sense of eternal things

and the meetings are full, he goes to them—there is some excitement in that.

The Pharisee despises the little prayer-meeting. He loves to go up to the temple to pray. His views are so large, and his faculties so efficient, that he wants a large theatre for action. This praying by two and three is a dull business to him.

But there are others who do love it. Christ gave it his special approval in the words already quoted. On the Mount of Transfiguration there were but three. At the last sad prayer-meeting in Gethsemane there were but three. On Mount Olivet, and away by the lake of Galilee this was but a frequent number. He taught the many, he prayed with the few.

The humble and faithful Christian loves the little prayer-meeting. He thinks of what Christ said and did, and believes. He comes to pray to God, and he knows God can hear the few.

Reader, do you dislike the prayer-meeting because it is small, and keep away for that reason? Then go, and it will be larger by one; and if you can induce others to go, it will be so much larger still. But suppose others will not go; does that excuse you? Can you really find no comfort in such meetings; or do you think them useless? It might be so if man did the work, and not God. But the smaller the meetings, so much the more need of your being there. There are always fewer at the seeding than the harvest, yet as much need of those few. The husbandman sows by himself; he calls others to aid when the revival comes; but cannot you muster faith up for the seed-time?

But do you not make the absence of others a mere excuse for not going yourself? Do you not say, "There are so few, and the meeting is so dull and cold, I will not go;" at the same time that you are secretly glad of the excuses. This is the worldly man's plea, who has faith in numbers, but not in prayer.

N. Y. Observer.

Isaiah's Vision of Christ's Glory.

It was God whom Isaiah saw—it was God whom all the host of heaven worshipped—it was God who sat upon the throne so lofty, so white, so radiant; but it was God in my nature—God in the flesh of man. And if it be further asked, to what period of Emanuel's history the vision belongs, we would say, that the prophet saw him at the time when, "having purged our sins, he went on high, and sat down at the right hand of the majesty of God."—Once was there a man on earth who had the form of "a servant," and was "without any comeliness for which he might be desired."—That man was Jesus! But now he has dipped his raiment in the sun, "and is clothed with these royal garments down to the feet." Once a mob surrounded a helpless prisoner, and cried, "Crucify, crucify!" That was Jesus. But now, "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Once they took a man and platted a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus! But "on his head now are many crowns." Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But "now honor and majesty are before him—strength and beauty are in his sanctuary."—Once a man went down, not merely into the grave, but descended into the lower parts of the earth. That was Jesus! But "now he has ascended far above all heavens, that he might fill all things." At Isaiah's date, Jesus, it is true, had neither been manifested nor slain—far less exalted. Nevertheless the vision anticipates all events connected with him; and conducting us amidst the heavens after that the Son of God has returned thither, shows us the man of grief and conflict, now "the only potentate." Our Lord has been to earth—he has been at Bethlehem—in the wilderness—in the garden—on the cross!—but in the very flesh in which he contended and vanquished, has he entered again within the veil, "to reign before his ancients gloriously!"

What a Saviour, then, is our Saviour! "His visage was so marred—more than any man—and his form more than the sons of men;" but "behold my servant! he hath prospered, and so shall be exalted, and extolled, and be very high." Men and brethren, look and wonder! The green earth, lying under the rays of evening, is beautiful—the still waters, gliding in sweet murmurs to the deep are pleasant—the stars of midnight are glorious in their very silence. What more bright and more sublime than the sun when it prepares to run, like a bridegroom, its race? Yet in all these there is no beauty, no sweetness, no lustre compared to what beams forth from the man Christ Jesus, "sitting on his throne." Most lovely is the world to you—most excellent all the world contains—how ever on your lips!—how near your heart! But, O! if once the soul has had a view of Christ in his gloriousness, there only will it rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead, and we cannot help exclaim—

ing with David, "O Lord our God, how excellent is thy name in all the earth, who hast set thy glory above the heavens." Rev. J. J. Bonar.

All in All.

"I am the Way, the Truth, and the Life;" was Christ's sublime announcement. He is the Way—the way of access, the way of forgiveness, the way of justification, the way of purification, the way of heavenly peace and joy, and bliss inexpressible. He is the Truth—the truth of God, the truth of morals, the truth of religion, the truth of time, the truth of eternity.—He is the Life—the life of God in the soul, the life of the Christian through this wilderness, his life in sickness and sorrow, his life in death, his life in the resurrection, his life in heaven. He is the Door, through which all must enter to gain access to the inner temple of God's glory; He is the door of hope, the door of joy, the door of peace, the door of faith, the door of love, the door that opens to the still waters and the green pastures of salvation. He is the Vine—the vine of beauty, the vine of fruitfulness, the vine of consolation, the vine having many branches reaching from earth to heaven. He is the Lamb—the lamb of God's appointment, the lamb of innocence, the lamb of spotless purity, the lamb of sacrifice slain from the foundation of the world for the sins of the world. He is the Lion of the tribe of Judah—a lion, in his kingly majesty; a lion, irresistible in the destruction which he shall bring upon his enemies. He is the Passover of his people, in that, his blood being applied to their souls, they shall be passed over when God inflicts his eternal judgments upon the incorrigibly guilty. He is as a Well of water to the thirsty traveler in the wilderness—as the Bread of heaven to the famishing—as the Oil of consolation to the sorrowing—as the Balm of Gilead to the wounded spirit. He is our Hope—the hope of the despairing sinner, the hope of the Christian, the hope of the resurrection, the hope of glory. He is the Star of Jacob, the star of Bethlehem, the star of hope, the star amid the gloom and clouds of earth—the star whose brightness is reflected from heaven to earth. He is the Sun of Righteousness, whose beams are penetrating the deep moral darkness of earth, and are flooding heaven with eternal and celestial glory.

These are some of the striking metaphorical representations of the Lord Jesus, in respect to his character as Mediator. How important and vital are the relations which he sustains to us! Who would not love, and adore, and magnify such a Saviour?

N. Y. Evangelist.

Men Ought Always to Pray.

MEN ought to pray. The holy angels need not pray. They have all their wants supplied. Wicked angels need much: but they are in despair; they know that God will not hear them. Men, that is, people on earth, should pray. The saints in glory are like unto the angels, and sinners in hell are like lost angels. But let all on earth pray. The aged, who never prayed before; the aged, who have long served God; the middle-aged, pressed with cares, or flushed with success; the young, so unsuspecting, so excited with passion, so full of bright visions, and so poor in experience; the little child, so helpless, so dependent; these should pray. Yes,

MEN ought to pray. Nature teaches the feeble to cry to the strong for aid. All nations have held prayer a duty. Besides, God commands us to pray. He invites us to it. He has promised to hear it, and his word cannot fail. Jesus Christ spent whole nights in prayer. We are weak, and poor, and sinful, and guilty. God is strong and rich, and full of grace and mercy. Let us come to him. Good men have always loved prayer. It is certain that prayer is efficacious. God has said so, and good men know it to be so. They have often gotten their petitions. Therefore,

MEN ought ALWAYS to pray. They should pray in prosperity, lest they be proud and forget God: the day of darkness may come. They should pray in adversity, that they may not murmur nor despond. They should pray in the morning, for every day has its trials.—They should pray in the evening, for none can say that he may not die before morning. They should pray at home, for God's blessing is needed in every house. They should pray abroad, for God only can preserve the stranger. Men should pray in health, that they may not live like atheists, and in sickness, that they may be able to say, "Not my will, but thine be done, O God." Men should pray always.

American Messenger.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance; it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion.

tion: yet these petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings. Johnson.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 9, 1850.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

LECTURE IV.—PERSECUTIONS OF THE CHURCH.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."—Matt. 24:9-13.

That there is to be a time of trouble when MICHAEL shall stand up, in which "many of them of understanding shall fall, to try them, and make them white even to the end," as predicted by the prophet DANIEL, I have a firm confidence. But I do not regard that last and fiery ordeal as the particular subject of this prediction; but like the foregoing events, they are to constitute a part of the general history from CHRIST to the end of the world, in fulfilment of his saying to his disciples, "In the world you shall have tribulation." Accordingly, there has been no age exempt from persecution unto death for the sake of CHRIST. I design in this discourse to call attention to some of the leading persecutions which the Christian Church has endured in the course of her history, for the purpose of illustrating the text, and awakening gratitude in the hearts of Christians of this generation for God's great goodness to us. With what holy earnestness ought we to improve the privileges of our day, while we are so highly favored! Let us work, then, while the day lasts, lest night overtake us wherein no man can work.

Persecutions against the disciples of CHRIST began at an early age after the ascension of CHRIST. The first of magnitude was that which arose against STEPHEN, as recorded in the 7th chapter of the Acts of the Apostles. Under the leadership of SAUL of Tarsus, havoc was made of the Church, and they were scattered abroad, and went everywhere preaching the word, SAUL and his confederates pursuing them and persecuting them even unto strange cities. And when they were put to death, said PAUL, "I gave my voice against them." But it pleased God to cut short that persecution by converting SAUL, and showing "him how great things he must suffer for the name of CHRIST." But what an example of submission and endurance, as well as holy triumph under persecution and in the agonies of death, has been given in the martyrdom of the first of CHRIST's servants who fell by the power of the enemy! "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."—Acts 6:15. "And they stoned STEPHEN, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."—Acts 7:59, 60. "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7:55, 56.

Who can read such a description and not adopt the language of BALAAM, and say, "Let me die the death of the righteous, and let my last end be like his!" And this has frequently been the history of the martyrdom of God's saints. It is said, with what exactness I shall not pretend to say, that there were ten general persecutions of the Christian Church under the Roman emperors. But certain it is, they were many of them most cruel and bloodthirsty monsters, and glutted their rage and thirst for blood upon the helpless followers of CHRIST. NERO was the first Roman emperor who instituted a formal persecution against the saints of God, in A. D. 64. He is said to have fired the city of Rome, that he might have the pleasure of witnessing the conflagration; and then to shield himself from the odium of such a transaction, he charged the crime on the Christians, and instituted a most terrific persecution, which raged with great ferocity till the death of the bloody monster.

TACITUS, a heathen historian, thus speaks of this affair: "But neither the emperor's donations, nor the atonements offered to the gods, could remove the scandal of this report, but it was still believed that the city was burnt by his instigation. NERO, there-

fore, to put a stop to the rumor, charged the fact, and inflicted the severest punishments for it upon the Christians, as they are commonly called; a people detestable for their crimes. The author of this sect was CHRIST, who was put to death by PONTIUS PILATE. The destructive superstition which was by this means suppressed for the present, soon broke out again, and not only overspread Judea, where it first arose, but reached even to Rome, where all abominations, from every quarter, are sure to meet and find acceptance. Some who confessed themselves to be Christians, were first apprehended, and a vast multitude afterwards upon their impeachment, who were condemned, not so much for burning the city, as for being objects of universal hatred."

Here are two important facts stated. 1st. That they were "objects of universal hatred." 2d. They betrayed one another. This testimony came from a pagan who entertained the most bitter feelings toward Christians, but yet it shows the violence of the persecution against the disciples of CHRIST. It was in this persecution, about A. D. 65, ST. PAUL suffered martyrdom at Rome. He, like his LORD, was crucified. It is also said by some that ST. PETER also suffered about the same time in Rome. But no evidence exists that he was ever in that city.

The next general persecution waged by the emperors, was A. D. 94, under DOMITIAN, a monarch of similar character to NERO. It was during this persecution, and under this emperor, that JOHN was banished to the Isle of Patmos, where the visions of coming events were opened to him. DOMITIAN almost exterminated Christianity for the time being. No station in life was sufficient security to protect the disciples of CHRIST. FLAVIUS CLEMENS, a man of Consular dignity, with his wife, who had become Christians, were put to death.

In the year 106 or 107, a violent persecution raged in Bythnia, an account of which was communicated by PLINY, the governor of the province, to TRAJAN the Roman emperor. From his account, it is evident that the persecution was waged from hatred to the name of CHRIST; and that treachery was rife, so that they betrayed one another to so alarming an extent, as to fill even the government with terror.—PLINY says: "In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons who declared that they were not Christians then, and never had been."

MARCUS ANTONIO assumed the Imperial dignity 161. He was a bitter persecutor of the followers of CHRIST, and continued his persecution for nineteen years. During his reign JUSTIN MARTYR, and the venerable POLYCARP, with other eminent Christians, suffered death. When brought before the tribunal, in the hundredth year of his age, the proconsul told him to reproach CHRIST, and he would release him. "Eighty and six years," said POLYCARP, "have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?"—And with the most perfect triumph, he yielded himself up to death for the sake of CHRIST.

The emperor SEVERUS, in 203, passed an edict forbidding any of his subjects to change their religion, hoping thereby to retard the spread of Christianity. Many under it were brought to a cruel death.

MAXIMIN, a few years after, continued the persecution of the followers of CHRIST. But DECIVS, who became emperor in 249, waged a most dreadful war of extermination against the Christian cause. He directed his officers to exterminate the whole race of Christians, on pain of death, or to force them to bow to idols. This persecution raged two years, and vast multitudes of martyrs suffered. VALERIAN also manifested the spirit of intolerance and persecution; and under his reign CYPRIAN fell a glorious martyr to the cause of CHRIST, in the hope of a better resurrection.

In the commencement of the fourth century, under DIOCLESIAN, a most violent persecution raged for eight years. It began in 302, by pulling down the churches of Christians, burning their books, and depriving them of civil rights.

The recital of their sufferings would appear almost beyond credence, were they not related both by pagans and Christians. Every torture which could be invented was resorted to, to terrify the disciples and stop the spread of the Christian religion. 17,000 are said to have suffered martyrdom in one month.—In Egypt alone, 150,000 suffered death, besides 700,000 who came to their end in banishment or the public works. At length a medal was struck for DIOCLESIAN, with this inscription—"The name of Christians being extinguished."

This was the last general persecution by the pagan emperors, DIOCLESIAN dying in 312, and in 324 CONSTANTINE published an edict by which the ancient religion of the empire was abolished, and Christianity established as the religion of Rome. Thus when the enemy of CHRIST supposed the victory perfect, God had raised up instruments to effect an entire change, and place Christianity in the ascendant.

From this point we may date the rise of the great antichristian apostacy, or more properly its rapid developments. The exaltation of the Christian religion, necessarily raised to power and dignity its ministers. The world by emoluments which poured in upon the Church, pampered her pride, checked her piety and zeal, and introduced a splendid ceremonial, while spiritual Christianity was almost forgotten.—The rival bishops of Rome and Constantinople engaged in contest for priority and supremacy, until at length it was decided by successive emperors in favor of Rome the elder.

It is related of the early Christians, that they understood the apostle PAUL, in his 2d epistle to the Thessalonians, to predict the taking away of paganism in the Roman empire, and the establishment of the Man of sin. So filled with apprehension were they, of the manifestation of "that wicked," that terrible as were their sufferings under the empire, they made it a subject of fervent prayer, that it might continue, lest that more dreadful power should rise and their sufferings be increased. Nor were their fears groundless. If the empire was symbolized by the great RED DRAGON, its successor was "a scarlet colored beast," who made war with the saints and overcame them.

Passing over the wars which were waged against heretics by the Greek emperors and emissaries of the Pope, for the establishment of his power, we will briefly glance at the persecutions which were more systematically waged after the establishment of their power.

The Inquisition was the great instrument of persecution, and sacrificed many millions of lives. The Council of Verona, in 1184, constituted each bishop the inquisitor of his own diocese. But in the commencement of the 13th century, the Pope appointed special delegates to visit those parts where his power was the most despised and trampled under foot, who, failing by their preaching to convert heretics, took on them, without consent of bishop or magistrate, to inflict capital punishments on their victims. "But," says Dr. BROWNLEE, "the Inquisition was perfected in its terrific power, when the emperor FREDRIC II. and LOUIS IX., surnamed St. Louis, king of France, lent their authority to establish this tribunal; and when the magistracy was converted into a tool of the priests to enact legal murders on men, simply for their opinions in religion."

Pope INNOCENT III. was properly its founder, and SAINT DOMINIC its earliest inquisitor. "It was fully in operation in Italy in 1251. It gradually extended into other countries, and the tormentors and executioners of 'the Holy Office,' were always Dominican friars." In England, Scotland, and Ireland, and some other countries, they never yet were able publicly to establish the Inquisition, and it was soon banished by an indignant people from France and Germany. But poor, unhappy Spain, Portugal, and Italy, were doomed to smart for centuries under its crushing and diabolical power.

"In Spain, where this tribunal triumphed in the reign of terror, over religion, morals, and bleeding humanity, there were eighteen different Inquisitorial courts, with their apostolical Inquisitors. And besides the legions of officers in these hells, there were 20,000 familiars, dispersed over the land. These mingled in all companies, invaded the sanctity of families, and dragged all suspected persons to the cells of the Inquisition.

"The familiars were spies, invading the sanctity of the domestic circle, bound by the most solemn oath to report every word, look, and act, that could be construed into disregard or slight of the Church, her dogmas or doings, to the Holy Inquisition. On the most faint suspicion, every person, either at noon-day or at the midnight hour, was liable to be seized and dragged to the cells of the horrid slaughter house. The wife and mother was carried from the bosom of husband and children. Fathers, husbands, brothers, sisters, the blooming maid and adorned bride, in an hour of fancied safety, was made the victim of torture or debauchery, with no power to deliver them. Such was the terror inspired by this diabolical institution, that whenever the words were heard,—'Open to the holy Inquisition,' 'Deliver up your wife, your daughter, your son, parent or husband, to the holy Inquisition,' that instant would the terrified relative, with rapid step hasten without daring to remonstrate or even implore pity, lead forth the trembling victim to be delivered to the tormentors.—The next day would the bereaved go into mourning as for one dead. Nor dared they to breathe one word of murmuring or complaint, lest they should be the next victims.

"With such profound secrecy did these familiars conduct their movements, that members of the same family would know nothing of each other's apprehension. Dr. GEDDES states, that a father, three sons and three daughters, all living in one house, were carried prisoners to the Inquisition without knowing of one another's being there, for seven years, when the survivors of them, who had not died under their horrid tortures, met at the Auto da fe, when

their eyes fell on each other, about to be consumed in the flames."

The accuser and accused were never confronted in an Inquisition court. The prisoner was never informed of his crime, nor permitted to know who had informed against him. But torture after torture was inflicted for the purpose of inducing confession.—Says VOLTAIRE, "This procedure, unheard of till the Inquisition, makes all Spain tremble; suspicion reigns in all bosoms; friendship and quietness are at an end; brother dreads brother; and father his own son."

LORENTE thus gives the statistics of the Spanish Inquisition, from the year 1481 to the present century.

All the victims condemned and burnt, 33,912; burned in effigy, 15,695; placed in a state of penance, with rigorous punishment, 291,450; total 341,057.

When the city of Beziers was taken by the crusaders in 1209, seven hundred Christian Albigenses were slain in one Church; sixty thousand perished in all.

When the city of Lavour was taken, eighty gentlemen were slain in cold blood: the governor and his lady were put to death, four hundred Christians burned alive; and all the rest of the citizens indiscriminately put to the sword!

When Languedoc was invaded, one hundred thousand Albigenses fell in one day.

A Papal historian, MEZERAI, says of the massacre of St. Bartholomew's eve, in Paris: "The streets were paved with dead bodies and the mortally wounded, the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with human blood, which flowed in torrents to the river."

"Similar massacres were enacted, at the same time, at Meaux; at Troyes; at Orleans; at Nevers; at La Charite; at Toulouse; at Barbades; and at Lyons." France was drenched in the blood of the Huguenot Christians, in the reign of CHARLES IX.

There perished under Pope JULIAN 200,000 Christians; and by the French massacre, on a moderate calculation, in three months, 100,000. Of the Waldenses, there perished 150,000; of the Albigenses, 150,000. There perished by the Jesuits, in thirty years only, 900,000. The amount murdered by the Duke of Alva, is set down by GROTIUS at 100,000.

The estimate of the number of deaths of which the Church of Rome is guilty, is estimated by those most competent to make it, at 68,500,000. The amount of suffering endured by these individuals, and the heart-rending anguish caused by their sufferings among surviving friends, what mind can estimate or pen describe!

Well did the Holy Ghost, in describing this horrid system, present it as having a mouth speaking great things, and making war upon the saints and prevailing against them.

The facts given above are mostly from Dr. BROWNLEE'S "Roman Catholic Controversy." They are necessarily briefly stated, and present an inadequate view of the horrible sufferings of the people of God under that despotic and bloody power. Nor has the spirit which prompted these persecutions ever changed. The Inquisition of Rome to this day is in active operation in the "eternal city," under the sanction of pope PIUS IX. The doctrines which that Church, promulgated in the days of the most bloody massacres, are still maintained by that mother of abominations.

Were we left only with this text which fell from the lips of our Saviour, predicting persecution to the Church, illustrated by the history of 1800 years, what rational mind could come to the conclusion that there will ever be a time of universal triumph to the Christian cause, before the coming of Zion's all-conquering King!

In contemplating the vision of the beloved disciple in the Isle of Patmos, when he saw under the altar the souls of them that were beheaded for the witness of Jesus and the word of God, in the light of these facts, can we wonder at their mighty cry, "How long, O LORD, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth!" But although he bears long with them, he will avenge them speedily.

"He that endureth to the end, the same shall be saved." The end here spoken of is the end of each individual's trials and sufferings. Multitudes, in the face of torture and under it, apostatized and renounced CHRIST to save their lives. The temptation to do so was extreme, and if anything could excuse them for the act, certainly the prospect of torture and death could do it. But no! There is no such license given, and no hope of salvation in such a course.—"Whoso will save his life shall lose it; and whoso will lose his life for my sake shall save it." "Who-soever shall be ashamed of me and my words before this wicked generation, of him will I be ashamed before my Father and the holy angels."

Life, property, friends, all must be forsaken and sacrificed, if we will enter the kingdom of heaven.—

CHRIST requires all we are, and all we have, as a condition of discipleship; and if we do not deny self, and take up the daily cross, he has declared we cannot be his disciples. It will not answer to run well for a season, but when tribulation or persecution ariseth because of the word, be turned out of the way; such are they who receive seed in stony places.

But "if we suffer with him, we shall also reign with him." "If we deny him, he also will deny us." How glorious is the prospect on the one hand; and how dreadful on the other! Who in prospect of the final result can hesitate as to the choice he will make!

"O what are all our sufferings here,
If Lord, thou count me meet,
With that enraptured host to appear,
And worship at thy feet?

Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again,
In that eternal day."

Like the apostle, each Christian may say, "I reckon that the sufferings of this present time are not worthy to compare with the glory which shall be revealed in us." The saints and martyrs of former ages would not accept deliverance, "that they might obtain a better resurrection; and the same prize is before the Church to the end. As their sufferings abounded, so did grace to endure them also abound. And thus it always will be with those who endure hardness as good soldiers of Jesus CHRIST. At the present, the saints of God enjoy quiet. Have we not reason, when we read the saying, "Yea, and all that will live godly in CHRIST JESUS shall suffer persecution," to more than suspect ourselves! Have we the deep-toned piety that continually wars upon the empire of darkness, and excites the wrath of the devil? With what holy vigilance and godly jealousy should we watch over ourselves, and keep ourselves "in the love of God, praying in the Holy Ghost, looking for the mercy of our LORD JESUS CHRIST unto eternal life." And may we always remember, "He that endureth to the end, the same shall be saved."

END OF LECTURE IV.

HOW SOME REASON.

The Boston *Congregationalist*, in noticing a volume of "Sermons of Rev. JOHN KING LORD"—who died of cholera at Cincinnati a year since, says: "The prevailing tendency of the volume, as a whole, is to inculcate the doctrines of millenarianism. . . . Nothing in the present condition of things, nothing in the future state of the world is seen in a hopeful light. All things tend downward, and will so tend, till there shall be a supernatural interposition by the personal appearing of CHRIST, to destroy his foes, to raise his saints, and to establish a new kingdom on earth." The book is introduced by an article from Dr. LORD, President of Dartmouth College, in which the same views are inculcated. The *Congregationalist* says:

"They regard all things as fast degenerating even in New England. Dr. Lord says, 'Probably not one third of the inhabitants of New England are ever seen in the sanctuary of God.' The son says, 'I do not believe that in all New England there are so many boys and girls under twelve years that can give a correct summary of Christian doctrines, as there were in any town of two thousand inhabitants a hundred years ago. It is the same with children of a larger growth.' No doubt the authors of these and similar statements are sincere. Yet the intelligent will judge of the effect of views which lead men of so much talent to such estimates as these, and of how much weight their other judgments are when given under such a bias.

"Whilst we advocate the largest liberty of conscience in the formation of opinions, yet we cannot but regret that the influence of Dr. Lord, and of his son, is now fully, openly, and decidedly arrayed on the side of views which to us seem adapted to paralyze and cripple all the benevolent enterprises of the age."

The great enterprise in the gospel age, should be the work of saving souls. Any opinion which causes its possessor to regard with less interest the spiritual necessities of perishing men, must contain within itself something contrary to the command of the SAVIOUR, to go into all the world and preach the gospel to every creature. Is there anything in the doctrine of the personal Advent that tends to this? It seems to be generally believed by those who oppose this view, that those looking for the Lord from heaven must necessarily be misanthropes—that they must of course become indifferent to all means for the amelioration of the condition of those who are perishing. Is this a logical conclusion? We think not. If time is short; if what is done must be done quickly; if sinners to be saved must be plucked as brands from the burning; does it not prompt to energy of action—to continued perseverance in well doing? Thus the Bible reasons. We are called to work while it is called to-day, because the night approacheth. If there is time enough yet; if sinners, or the great majority of them, are to be saved, would not that belief tend to make Christians less and half-hearted in the work of saving souls? It would seem so in preference to the other. That is the natural consequence in other matters. When a city is on fire, the most activity is manifested in the time of the greatest danger, when destruction is the most imminent. Convince the firemen that the fire is about being extinguished, before they start for the

scene of action, and they would not rush there with the determination they would manifest in the other case. When are physicians the most prompt and devoted!—when they expect all disease is to disappear without farther medicinal aid! or when they feel that the case is at its crisis, and that life is dependent on each moment's attention! Experience has but one answer to these questions.

Why should men be misanthropic because of their belief in the nearness of the Advent? Is it because

"There waiteth at the end
Such a home and such a Friend?"
Is it because there is then to be bestowed

"Such a crown, and such a throne,
Such a harp of heavenly tone?"
Is it because they will have

"Such companions, such employ,
Such a world of hallowed joy?"

Those who thus reason, argue like those who suppose all Christians must be gloomy and downcast. Is the belief of Universalism, that all will be saved, found to make men more philanthropic? Are they more devoted in the work of saving souls, than are those who believe in the salvation of a part? No. Neither can the belief that the coming of the Lord draweth nigh, when held in its primitive purity, deter any from laboring in the vineyard of the divine Master.

Those who thus object, strangely overlook the fact, that a knowledge of the terrors of the law was an impelling motive with the apostle to persuade men to be reconciled to CHRIST. They overlook the fact that the page of inspiration continually presents just such motives. We are commanded to repent—because of the refreshing from the presence of the Lord, when he shall send JESUS CHRIST; to love one another—that our hearts may be established at the coming of CHRIST; to works of mercy—because of the judgment; to watchfulness—because we know not when the Master cometh; to patience, and long-suffering—because He that shall come, will come, and will not tarry; to moderation, and sobriety—because the Lord is at hand; and to every Christian grace, for like reasons. Those who thus object, cannot realize the dishonor they do to Jehovah, who has presented such motives to secure the Christian graces.

A Man Lost.

MR. SILAS PARKER, of Lisbon, N. H., left the house of Dr. JAMES ROSS, in Rutland, Vt., on the morning of Friday the 4th inst., for the purpose of proceeding to his home in Lisbon, since which time nothing has been heard from him. Mr. PARKER had for some weeks been laboring under great depression of spirits, so much so, at times, as to cause partial mental derangement, at which times his greatest anxiety seemed to be to keep away from his home, and avoid all conversation as far as possible. In person, he is about five feet eleven inches in height, weighing about 170 pounds. For some years he has been greatly troubled with a suffusion of blood upon the brain, causing a highly flushed countenance, a portion of the time of quite a dark purple color.—When he left he wore a black dress coat, a black silk velvet vest, partially faded, a pair of cassimere pantaloons, green, with a yellow hue or gold mixed, a black moleskin hat, a blue-black overcoat, and a russet valise. He had a scar on his forehead, over his left eye, caused by a cut when a boy.

MR. PARKER is thirty-six years of age, of strictly temperate habits, and of good moral character, and lived at peace with his family and all his neighbors. Search has been made for him in the vicinity of the Rutland Railroad. He has left a large family, and a large circle of friends, all of whom feel the greatest anxiety to hear from him. Any information addressed to Dr. ROSS, Rutland, Vt.; JAMES PARKER, Esq., Lisbon, N. H.; or the subscriber, (Sugar Hill Post Office), will be most thankfully received. Papers generally, in the United States, will confer a great favor by noticing the above. LEVI PARKER.

October 29, 1850.

NOTE.—We deeply sympathize with Bro. PARKER, and the entire family, in their great affliction. May God bless and sustain them under it.—Ed.

"Religious Progress; Discourses on the Development of Christian Character. By William R. Williams." Boston: Gould, Kendall & Lincoln, 59 Washington-street. 1850.

This is a respectable sized volume, treating of religion as a principle of growth, in accordance with the admonition of the apostle: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It is a well written work, and contains much practical truth, expressed in an attractive manner.

DEAR BRO. HIMES:—The article in the *Herald* of Oct. 5th should not have appeared under such a caption, from the fact, that it does injustice to brethren and Churches in other places. It was not the voice of the Church in Dickinson only, but the voice of the entire body of Adventists in this section of Northern New York, as well as a portion of Canada. The following Churches were represented in the Conference spoken of in the article alluded to:—Bangor, Dickinson, Massena, Norfolk, and Depeyster. Bro. DUDLEY, from Champlain, was present, as was also Bro. PIKE, from Canada. The caption, therefore, of the article alluded

to, should have been, "A voice from Franklin and St. Lawrence Counties." Your brother in tribulation,
Hewletton, Oct. 26th, 1850. WM. D. GHOSLIN.

THE ADVENT HERALD.

Our "Specific Work" not lost sight of.
THE WORK BEGUN—BUT NOT ENDED.

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the LORD JESUS CHRIST, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the agitation and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and unterrified, with a stronger faith, and a brighter hope, than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm and stand by the cause in glory or in gloom, so long as it shall be the will of God.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our special attention to it.

1. We intend to keep out of it such personal matters as have no general bearing on the cause; so that our friends and agents will have no fear in handing it to any stranger, or friend, as truly an *Advent Herald*. We have before resolved to keep matters of personal controversy out of the paper, but the necessities of the case seemed to require that we should speak. We have now provided another medium, so that we hope this necessity will not again exist.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could easily be increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," we have no doubt they will be called for.

The ADVENT HERALD is the only weekly journal devoted to the dissemination of the views of the late WILLIAM MILLER. It was originated at his suggestion, and had his fullest confidence and support until his death. During his last illness, he received our solemn assurance, that the great work he had begun, and the leading doctrines he had so faithfully promulgated, and which formed a subject of engrossing interest to him to the last, should be adhered to and sustained while we had life and the means to do so. This pledge, given under such solemn circumstances, by God's help, we hope to keep.

That the reader may judge whether this journal has been faithful to the cause for the advocacy of which it was originated, we call attention to the following summary of principles of the Advent faith:

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1843; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The *Herald* has had, and still has, the approval of the great body of Adventists in this and other countries. We might publish pages of unsolicited and unexpected testimonials, emanating from sources of the highest character, approving the course it has so consistently pursued. We feel that we are fully justified in saying, that of all the sheets which have been brought into existence, ostensibly for the maintenance of the Advent doctrine, we are singular in our support of it as it was first proclaimed. We will here, however, re-publish the preamble and resolutions adopted by the Conference held in Boston last May, approving of our course in the various relations we sustain to the Advent cause. These resolutions were considered by a full representation of the faithful and tried Adventists, and passed by a unanimous vote:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. HIMES, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

It may be proper here to say, that this office and paper have no connection with any others; they stand on their own merits, and depend for support on those who love and adhere to the doctrine of the Advent as commenced by Mr. MILLER and his true yoke-fellows.

We feel under great obligations to our friends and patrons for the warm and generous interest they have manifested in the support and circulation of the *Herald*. And now, when we are making a special effort for a still wider sphere of influence, we call upon all who love the ADVENT doctrine, and desire to see it embraced by good, candid, and stable-minded men and women, to co-operate with us. Difficulties will meet us at every step of our progress; but no good cause was ever carried forward unattended by difficulties.

ADVENT Ministers can do very much to enlarge our subscription list. Will they not at once present the subject to their people?

Lay brethren, though moving in a more limited sphere, may do much, by introducing it to their friends and neighbors. We have printed an extra quantity of this week's issue, which may be presented as a specimen number for the purpose of procuring new subscribers. There is scarcely one of our subscribers who cannot, with a little resolution and effort, procure one or more new ones.

We call on the young men to aid us. They can render effectual assistance to the cause of God, which stands in need of their utmost efforts. "I have written unto you, young men," says the apostle JOHN, "because ye are strong, and the word of God abideth in you." For the same reason, we claim their help for the cause we love.

Our Sisters also may do not a little to urge forward the good work. We are much indebted to them for material aid in time past, and we now appeal to them to redouble their efforts;—they have only to make the attempt to succeed.

We also appeal to our five hundred Free Subscribers. If they can say, "Silver and gold have I none, but such as I have give I unto thee," then let them use their influence, their tongues, in behalf of the *Herald*. They cannot fail to accomplish something if they will try, and—keep trying!

Our faithful and punctual paying subscribers have ever been ready to extend their full and hearty support; and we feel assured, that we have but to make known the wants of the cause, to ensure from them increased exertions in the way already specified.

And lastly, what shall we say to our seven hundred Delinquent Subscribers? We know that many of them feel interested in the *Herald*, and desire its wider circulation. We feel grateful for this, but we hope for something rather different, or more tangible, as well, at this particular juncture. Brethren, shall we hear from you?

CONDITIONS OF THE "HERALD."

One dollar per volume, (twenty-six numbers,) or two dollars per year, (or two volumes,) always in advance.

We offer the following proposition as an inducement to those inclined to aid in obtaining new subscribers. Any person who will obtain five new paying subscribers, shall receive a sixth copy. For ten new ones, three copies.

CORRESPONDENCE.



SEEING AFAR OFF.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—2 PETER 1:9.

The apostle addresses his epistle to those who have obtained like precious faith with himself, and exhorts them to add to their faith the seven graces which he mentions; stating that if they are destitute of these things they are blind, and are unable to see afar off: from whence it follows as a matter of course, that if they possess them, their condition will be the opposite. Let us consider what is meant by *seeing afar off*.

We observe. In order to do this a person must have eyes. When Paul was converted and sent to the Gentiles, it was to open their blind eyes, to turn them from darkness to light, and from the power of Satan to God.—Acts 26:18. The "eyes" alluded to in this verse he explains in Eph. 1:18, as being the *understanding*. The Lord sometimes opens the understanding of men by affliction, and sometimes by "the foolishness of preaching;" but whatever may be the means employed, the work itself is always that of the Holy Ghost. Thus David prays: "Open thou mine eyes, that I may behold wondrous things out of thy law."

When a sinner has his understanding enlightened, so that he sees his miserable condition by nature, his next step is to look "afar off," and the first thing that greets the eye of his faith is Jesus at the right hand of God in heaven. Thus Paul says, we see not yet all things subjected to Christ; "but we see Jesus, who was made a little lower than the angels by the suffering of death, crowned with glory and honor."—Heb. 2:9. He then exhorts the saints to run with patience the race set before them, "*looking unto Jesus*."—Heb. 12:1, 2.

The next step to be taken by the enlightened mind, is to look forward to the new earth—the saints' inheritance. Thus the saints of old "all died in faith, not having received the promises, but having *seen them afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13. Likewise Isaiah says to the righteous man, (chap 33:17,)—"Thine eyes shall see the King in his beauty: they shall behold the land that is very *far off*." What is the reason why we see so many of the Lord's children go mourning on account of their unworthiness, with their minds filled with doubts and gloomy apprehensions? Is it not because they pore over their sinfulness and imperfection instead of looking to Jesus? What is the reason so many professors of religion are troubled about the things of the present evil world? It is because they are short-sighted:—the "far off land" is but dimly seen, if beheld at all,—they are "blind." Reader, how is it with you? If so, awake: there is no time to slumber. The judgment hastens. Flee to Christ the physician, and have your eyes anointed with eye-salve, that you may see. You may now have this blessing without money and without price, but if you defer making the application, you may soon, with the "rich man," be lifting up your eyes "in hell, being in torment." Flee, lingerer, flee.

J. M. ORROCK.

ON SPIRITUAL DRYNESS.

BRO. HIMES:—In perusing a work entitled "A Guide to True Peace," published about thirty years ago, I found some excellent thoughts on "spiritual dryness," which I thought might benefit some of the readers of the "Herald," and I therefore transmit them for its columns.

M. D. WELLCOME.

"No sooner will you have given yourself up to serve the Lord in this inward way, than he will begin to purify you, and try your faith, in order to draw you nearer to himself. And, for this purpose, he will lead you through the paths of dryness and desertion; so that when you endeavor to fix your mind in silence, in order to feel after God, you will not experience the comfort and refreshment you expected; but, on the contrary, you will be more than usually beset with a multitude of troublesome and importunate imaginations, inasmuch that you will begin to think that you labor to no purpose, and that the prayer of internal silence is an attainment to which you need not aspire, seeing that your imagination is so ungovernable, and your mind so void of good. But this state of dryness is very profitable if it be suffered with patience.

"The Lord makes use of the veil of dryness, to the end we may not know what he is working in us, and so may be humble; because if we felt, and knew, what he was working in our souls, satisfaction and presumption would get in; we should imagine we were doing some good thing, and reckon ourselves very near to God, and this self-complacency would prevent our spiritual advancement. And, though in the prayer of mental stillness, you may feel yourself to be in a dry and comfortless state, not being able to get rid of your troublesome thoughts, nor experience any light, consolation, or spiritual feeling; yet be not afflicted, nor desist from your undertaking; resign yourself at that time with vigor, and patiently persevere as in his presence; for while you persevere in that manner, your soul will be internally improved.

"Do you believe that when you come from prayer in the same manner as you began it, without feeling yourself profited thereby, that you have been toiling in vain? That is a fallacy; because true prayer consists, not in enjoying the light, and having knowledge of spiritual things, but in enduring with patience, and persevering in faith and silence; believing that you are in the Lord's presence, turning to him your heart with tranquillity and simplicity of mind.

"We must be aware that nature is always an enemy to the spirit; and that when she is deprived of sensible pleasures, she remains weak, melancholy, and full of irksomeness. Hence, from the uneasiness of thought, the lassitude of body, importunate sleep, and your inability to curb the senses, every one of which would follow its own pleasure; you will often feel impatient to be at the end of your prayer.—Happy are you, if you can persevere amidst this painful trial!

"The prayer of internal silence may be well typified, by that wrestling which the Holy Scriptures say the patriarch Jacob had all night with God, until the day broke, and he blessed him. Wherefore the soul is to persevere, and wrestle with the difficulties that it will meet with in prayer, without desisting, until the sun of internal light begin to appear, and the Lord give it his blessing. If you go to prayer with the spirit and intention of praying, so long as you retract not that intention, although, through misery and frailty, your thoughts may wander, you will, nevertheless, pray in spirit and in truth. God, in his own due time, will help you to overcome all your difficulties, and when least you think, will give you holy purposes, and more effectual desires of serving him. Distrust not him, therefore, but only yourself, and remember that, as the apostle saith, 'He is the Father of mercies, and God of all our comforts.' His comforts are sometimes withdrawn, but his mercy endureth forever. He hath deprived you of what was sweet and sensible in his grace, because you required to be humbled. Be of good courage then, and though it may seem to you that you toil without gaining much advantage, yet you must recollect that we must plough and sow before we can reap; and if you persevere in faith and patience, you will reap an abundant reward for all your labors. Would you be so unreasonable as to expect to find without seeking; or for it to be opened unto you without taking the pains to knock? It is no hard matter to adhere to God while you are in the enjoyment of his comforts and consolations; but if you would prove your fidelity to him, you must be willing to follow him through the paths of dryness and desertion. The truth of a friend is not known while he is receiving favors and benefits from us; but if he remain faithful to us when we treat him with coldness and neglect, it will be a proof of the sincerity of his attachment. Though God hath no other desire than to impart himself to those that love and seek him; yet he frequently conceals himself from us, that we may be roused from sloth, and induced to seek him with fidelity and love. But with what abundant goodness doth he recompense our faithfulness! and how sweetly are the apparent withdrawals of himself succeeded by the consolations of his love! In seasons of the withdrawals of his presence, we are apt to believe that it will be a proof of our fidelity, and evince the ardor of our love, to seek him by an exertion of our own strength and activity, and that this exertion will induce him the more speedily to return. But this is not the right procedure when in this state; with patient resignation, with self-abasement, with the reiterated breathings of an ardent, but peaceful affection, and with reverential silence, we must wait the return of our Beloved. Thus only shall we demonstrate that we seek nothing but himself, and his good pleasure, and not the selfish delight of our own sensations. It is very common for us, when we feel the sweetness of the grace of God, to fancy that we love him; but it is only in the withdrawals of his presence that our love can be tried, and the measure of it known. It is at these seasons that we are convinced of the weakness and misery of our nature, and how incapable we are of ourselves to think or do any good.

"There are many who, when they experience meltings of heart, shedding of tears, and other sensible delights, imagine that they are the favorites of God, and that they truly possess him; and so pass all their lives in seeking after those pleasurable sensations; but they should be cautious lest they deceive themselves; for these consolations, when they proceed from nature, and are occasioned by their own reflections, or self-admirings, hinder them from discerning the true light, or making one step towards perfection. You should therefore be attentive to distinguish these meltings of the affections from the operations which purely proceed from God, leaving yourselves to be led forward by him who will be your light in the midst of darkness and dryness.

"It is of no small advantage in prayer, patiently to suffer the want of consolation, and the trouble and importunities of a wandering imagination; it is an offering up of one's self in a whole burnt offering and sacrifice. And as many times as you exercise yourself calmly to reject your vain thoughts, and peacefully to endure your dark and desolate state, so many crowns will the Lord set upon your head. It is of great importance that you endeavor at all times to keep your heart in peace, that you may keep pure that temple of God. The way to keep it in peace, is to enter into it by means of inward silence. When you see yourself more sharply assailed, retreat into that region of peace, and you will find a fortress that will enable you to triumph over all your enemies, visible and invisible, and over all their snares and temptations. Within your own soul resides divine aid and sovereign succor. Retreat within it, and all will be quiet, secure, peaceable, and calm. Thus, by means of mental silence, which can only be attained by divine help, you may look for tranquillity in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

BLISS' SACRED CHRONOLOGY.

DEAR BRO. HIMES:—I have for some time intended to say a few words in reference to "Bliss' Sacred Chronology." All who are interested in the subject of prophecy can but feel an interest in that of sacred chronology; and must have felt, many times, the need of some more solid basis for their chronological data than that which is usually put within their reach. In the work before us, we have such a desideratum. It is concise and yet full; enough being said on each point to make it clear, without confounding the thoughts of the student with a multiplicity of words.

It possesses all the real excellencies of the larger works, such as Hales' and Usher's, with a correction of their errors, and the absence of much of their superfluities.

The chronological labyrinth of contemporary kings, with the various interregnums, and apparent discrepancies in chronological statements, is perfectly threaded, and made plain for succeeding explorers, so that no doubt many will, like the associates of Columbus, think they too could have made the egg stand on the end in that way. But let such remember that it required Columbus to show them that way.

The astronomical argument, commencing where the sacred Canon leaves us, is invaluable, it furnishes a solid basis for a sound chronological superstructure through all succeeding time. So that whatever chance there may be for small discrepancies in the exact length of any given event, (and that chance is reduced to a very narrow compass,) there can be no doubt as to the great whole. We are manifestly in the very close of the great week, awaiting the "rest which remains for the people of God."

I can most heartily commend this little work to the careful attention and study of all biblical students, as affording a more clear and solid system of chronology than I have ever before met with in any shape, either large or small. I trust it will have a wide circulation. Yours, &c., J. LITCH.

P. S.—While on this subject, permit me to say, that the Advent believers owe to Bro. Bliss a debt of gratitude for his timely expose of the specious points and arguments of Esq. Reed. Had it not been done in so perfect and triumphant a manner, judging from indications in a certain quarter, we should have had another tornado sweeping ever us, like that of '44. Philadelphia, Oct. 26, 1850. J. L.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Williston, Vt., Sept. 4th, 1850, Deacon EMERY HILLS, aged 45. In notices of departed worth, mankind are generally inclined to laud what is brilliant in character, and daring in action, rather than the less splendid achievements of mental culture, or the subduing effects of faith and piety. The exploits of the hero are recounted with much applause while living, and at his death his name is enrolled with admiration, and the highest earthly honors, on the page of nations. But the unostentatious and retiring Christian, who abases himself before God, and regards others better than himself—who has fidelity which will not be unjust in the smallest matters—purity of manners and thought which keeps undefiled the temple of the Holy Ghost—truth which for the greatest bribe will not open its lips to the slightest falsehood—contentment which bears losses and crosses without a murmur—activity which remembers that true virtue consists not in words, but in deeds—he must be left to receive his honors in eternity, and expect a due estimate of his character and labors when the great Judge shall make up his jewels. Since it is that the Christian's worth is better known and appreciated in the spirit land, and since he receives his laurels from a higher and holier hand than earth can furnish, we shall attempt to do no more than to give his friends a small memento sacred to his memory. At an early age, our lamented Bro. Hills was made a trophy of divine grace. Possessing a mind of superior endowments, embellished with the graces of the Spirit, he was considered a young man of much promise. Silent, unpretending, one needed an intimate acquaintance to know the powers of his mind and the worth of his character. He was decidedly a scholar, with an excellent judgment and comprehensive views. Choosing a retired occupation, his genius did not shine so brilliantly as many whom he surpassed. While, like others, he had imperfections, yet it is not too much to say, he had much of rare excellence. For a number of years he was an exemplary member of the Baptist Church in Williston, Vt., by which he was justly considered one of its pillars. At an early age, on account of his zeal and superior abilities, his brethren appointed him to the responsible office of Deacon, which he filled with efficiency for several years. A few years, however, before he died, he dissented from the Church in some points—not in the original doctrines, but he received some of the Advent doctrines—and refused to walk with the Church, principally on account of his non-resistant principles. He felt that the Churches were too much amalgamated with the world. He expressed satisfaction that he had taken the right stand, and said he could not have died in peace without it. In his personal and domestic habits, Bro. Hills was a man of great industry and economy. Several months before he died his health failed, and he was obliged to relinquish his industrious habits, for which he had long been celebrated. His sufferings were borne with exemplary patience and fortitude, not a murmur, not a complaint escaped his lips. Much of the time his spirit was buoyant with faith and hope—which gave calmness and resignation to his soul. The power of Christian faith to sustain and console was beautifully illustrated until death. He left his dying testimony in favor of the Holy Bible, and taught his children, yea urged them on his death bed, to make it their principal study, and the man of their counsel. He manifested much anxiety for his son—his only and well-beloved son. O God, hear that sainted father's prayer, and save that dear young man! But the kind husband, and the loving father is now gone! gone forever! Yes, forever; he cannot come to us, but we shall go to him. On the glorious resurrection morn we shall see him again, with his beautiful shining form. His sun has gone down at noon, but to rise in a more congenial clime, never more to set. He has left an interesting and promising family to mourn his loss, a wife, son, and five daughters.—They bow meekly, and acknowledge "He doeth all

things well." For this family we crave sympathy and prayer. The devoted wife can say in the language of the poet:

"I miss thee, my husband! Thy image is still
The deepest impressed on my heart;
And the tablet so faithful, in death must be chill,
E're a line of that image depart.
Thou wert torn from my side when I needed thee
most;
When my reason could measure thy worth;
While I know but too well the friend I have lost
Can ne'er be replaced upon earth."

A sermon was preached on the occasion by the writer, from 1 Cor. 15:26: "The last enemy that shall be destroyed is death." Yours in the gospel.
Williston, (Vt.) Oct. 31. M. H. BIXBY.

DIED, in this city, on the 22d of October, AMELIA ANN KELSEY, only daughter of Bro. and Sister Kelsey, aged four years and five months. She was taken away suddenly. It was the fourth child they have lost. Our brother and sister are deeply afflicted by it. But little Amelia is at rest, beyond the reach of sorrow, or pain. The fond parents are consoled by this thought, and more especially with the thought that they will soon meet her again in the paradise of God.

(From the London "Quarterly Journal of Prophecy.")
GRACE AND GLORY IN CONNECTION
WITH THE GRAVE.—Hos. 13:14.

There are many strange associations in this world; there are some very distressing ones, and a few which are pleasing, on which thought loves to dwell, or round which memory fondly lingers. But the Word of God reveals to us the most wonderful associations, and brings those things into intimate contact with each other, which seemed destined forever to remain apart. To one of these we now solicit attention, and propose to consider a most astonishing association, by viewing *grace and glory in connection with the grave*. This is not only a matter of fact, but a theme of *prophecy*. We know Him who, victor over the grave, holds its keys in His once pierced hands, and says: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes."—See Hosea 13:14. How does grace overflow in these words,—how bright will glory beam forth from them when they shall be made good by our great Restorer! He wept once over a grave, but He will rejoice over the grave despoiled, ere long. He who "sowed in tears shall reap in joy." Ye saints, who so often have visited the grave, and whose thoughts so often travel to where the dust of your loved ones sleeps, seek grace to look at the grave somewhat as Jesus looks at it, so it will be profitable for you to visit it, and should your Lord a while longer delay His coming, and you be called to rest awhile in the narrow house, like him your flesh shall rest in hope of a joyful resurrection.

Let us first contemplate the object before us:—*The grave*. Much has been said about, and written upon, the grave. Here poetry has strung its lyre, and art lavished out its skill. Here fame has blown its trumpet, and affection poured forth countless tears. Here despair hath gnashed its teeth, and hope uplifted its sweet voice of praise. Let us visit a place so memorable,—a place where we may shortly have to dwell; let us seek to learn lessons of heavenly wisdom; and when we have gazed into the palace of the great destroyer, lift up our eyes to Him who once turned aside to tarry there for awhile,—who made its darkest chamber a tiring-room where he put on his robes of glory, and as we gaze, meekly cry,—

"Teach me to live that I may dread
My grave as little as my bed."

Truth, as well as hope, will be our companion while we pay this visit, and if we will humbly listen to her communications, will teach us "the secrets of wisdom, and turn the shadow of death into the morning."

The grave! Look at it *externally*. How many, and how various are the graves upon earth's surface! Who can count their number,—who describe their variety? Some are humble, and some splendid; some composed of firm granite and sculptured marble, and others of the simple turf, bound by the fast-decaying osier. Some graves have a "frail memorial" over them, and others a proud and lofty column; some seem memorials of pride, and others of penitence. Some have flattery and lies inscribed on them, and others "hold forth the word of truth." Some aim to kindle the torch of false glory in the reader's heart, and others to guide him to the light of life.

But however different the external appearance of the various graves, *internally* they are not very diversified. All are alike, *low, dark, and narrow*; suitable dwellings for the quiet, moveless tenants who inhabit them. No display can be made, no distinction is courted, no etiquette observed. The grave is no place for ceremony, though many are practised over it. Death is the great leveller, and the worm is no respecter of persons. Bricks, lead, and other fond devices, may awhile delay, but cannot long prevent, the execution of the sentence: "Dust thou art, and unto dust shalt thou return."

But while many consider the grave with feelings of a sentimental character, it becomes us to view it *morally*. We have glanced at some of the inscriptions which man has written over the grave concerning his fellows, but there are certain solemn words inscribed over the grave by God's own hand. Read them and be humbled:—"MAN IS A SINNER."—"SATAN IS A LIAR."—"GOD IS TRUE." Had not man sinned, he had never been the companion of worms, or a dweller in the dust. Satan, when he tempted him to sin, said: "Ye shall not surely die." Man believed Satan's lie, and very soon proved the fearful consequences of so doing, and the truth of God's terrible threatening. Let us remember that *all* Satan's temptations and proposals are as full of falsehood as this first; and that *all* God's words are alike true, and must take effect. How solemn does the grave appear when viewed as the effect of sin, a proud trophy of Satan's triumph, and a monument of God's faithfulness to his threatenings.

The heart is saddened as we gaze on the scene before us; our hope can scarce breathe in the dense atmosphere of the tomb: where can we obtain comfort!—who will bring fainting hope a cordial!—whence shall light dawn on the shadow of death! Hark to the response of mercy! "If by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Grace, sovereign, rich, reigning grace, comes to our rescue and comfort.

Let us view the *grace of God in connection with the grave*. Grace prepares for death and the grave. It takes away the dread of dying, and the terrors of the narrow house. It does this by bringing the soul into believing, hopeful, loving connection with other subjects. We can never rightly prepare for death and the grave by meditation upon these gloomy themes alone. They may sadden, but cannot save. They may fill with fear, but cannot beget with hope. Our preparation for death is by union to the life; our victory over the grave is the result of a lively hope of an inheritance in our Father's house. How striking was the contrast between the great monarch, Charles V., and the good philanthropist, Thomas Wilson. The former laid aside his crown, prepared his grave, walked to it in a solemn procession, with melancholy chauntings, laid down in his coffin, over which the services for the dead was performed, then remained a while in the charnel-house when all the attendants had departed, and afterwards retired to a monastery for life. The latter also prepared his tomb in his life-time, walked calmly down to look at it, mused a while solemnly on death, and hopefully on death's Destroyer, and then returned to serve his own generation by the will of God, till he should fall asleep in Jesus. In him, and in many thousands besides, have the words been fulfilled: "Thou shalt come to thy grave as a shock of corn cometh in his season." Come, and not be driven away by the wicked. "A godly man (says one) is a volunteer in his death. He dies not as in winter, but in harvest. He has a spring in autumn, and a summer in winter. He is 'gathered to his people,' gathered to the garner of God. He dies seasonably, dies with his fruit upon him, while, like the full ear of corn, he bends down gracefully, and sings: 'All is of free and sovereign grace.'"

Grace protects down to the grave. The grave is rich in historical associations; but these are of little worth if they relate only to this world's glory. The Christian meditant prefers the cave of Machpelah to Poet's-corner, and the resting place of God's saints—however humble—to the loftiest dome, filled with monuments erected to those whose deeds shine in the historic page. He learns to admire that grace which guided the pilgrims to eternity along their intricate path, which guarded the warriors of the cross through their arduous fight, and which supported the chastened family in all their sorrows. He knows from experience that life has greater dangers than death, and that there are things more terrible and destructive than the grave; but he knows, also, that "grace is sufficient" for him, and that he shall be more than conqueror over all his foes and fears.

There are many promises in connection with the grave: and here the *grace of God* is seen. The first time we meet with death in the sacred page it is as a threatening (Gen. 2:17); the last time the word is mentioned in the holy book it is as a promise: "Neither shall there be any more death." But there are many promises beside this, and which shall be made good before this last and final triumph is gained. Thus we are told that "death is yours," that "to die is gain," that "death shall not separate from the love of God, which is in Christ Jesus our Lord." By these, and many like precious words, the Lord graciously comforts His people, as He did Jacob when going down into Egypt. He bids them not to fear, and assures them that He will be with them; and thus with flesh and heart full, they are enabled to sing: "God is the strength of my heart, and my portion forever."

And when we stand weeping over the dust of our dear ones, he bids us "sorrow not as they that have no hope," but assures us that the gathering time shall come, the meeting and the greeting time shall come, and that we shall all live together with him, our blessed hope, our living head. Thus death, which is the fruit of sin, affords scope for the exercise of mercy, and the dark, gloomy grave is enlightened by the rays of divine grace and love.

Nor is this all. But we may trace the *glory of God as arising out of the grave*. If the former assertion respecting grace is true, this must be; for all the discoveries of God's grace are to "the praise of his glory." This is seen first and principally in the triumphs of Christ over death and the grave.—Christ "by death destroyed death, and Him who had the power thereof;" and in this the glory of the divine wisdom in devising the scheme, and of divine love in providing the Saviour, shone forth. "Christ was raised from the dead by, or for, the glory of the Father." By his glorious power, and for the display of all his glorious excellencies. Dark and dreary is the grave, till we look into the grave of Christ: from thence streams a brightness which clothes the grave with beauty. It is now the resting place of the saints; Christ keeps the key, and over it he is the crowned and acknowledged Lord.—Rev. 1:18. Soon will God's glory be seen *growing out of the saints' deliverance from the grave*. "The corruptible shall put on incorruption, and the mortal shall put on immortality; and then shall be brought to pass the saying that was written, Death is swallowed up in victory." Then, that which was "sown in dishonor, shall be raised in glory," our vile bodies shall be fashioned like unto his glorious body; millions of tongues shall sing, "O death, where is thy sting! O grave, where is thy victory! the sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Believer! anticipate this glorious triumph! Often rehearse this song of victory now. Learn to set God's provision and your glorious prospects over against all your deservings and death's triumphs; over against the three terrible words, DEATH, SIN, LAW, set the three glorious words, OBEDIENCE, ATONEMENT, RES-

URRECTION. Death is without a sting, sin is without power, and the law is without a curse, to all those who rest on the obedience, death, and resurrection of the Son of God. Here, then, where God gets eternal glory, let us glory evermore. By thus permitting death to triumph, God shows the weakness of the creature, and its entire dependence on himself for stability and blessedness. He shows, and will demonstrate through eternity, that the glorified creature owes all his glory to him. Man destroys himself,—in God is his help found. Thus is there a foundation laid for ever-deepening humility and ever-increasing gratitude.

Let every glance at the grave tend now to make us humble. We are but animated dust, and may crumble into senseless dust any moment. All we have and are as creatures is less than nothing, and worse than nothing. Let us, then, lie low before God, who remaineth forever the same, the living and unchangeable one. Let every view of Jesus, his condescending stoop, and his deathless triumphs, call up grateful emotions now. The believer's prospects beyond the grave, and the promises made with reference to it, call for thankful praises. Those prospects can never fade, but shall brighten more and more to the eye of hope, and when realized shall infinitely exceed it. These promises shall never fail. "All flesh is as grass, but the word of the Lord endureth forever." Blessed are they who rest upon it. The triumphs of the ever-living Saviour, and the victories of the saints who have died in faith, all call for thanksgiving, and encourage the believer, while standing over the grave, to rejoice in the reign of grace, and to anticipate with lively hope the reign of glory.

MORMONISM.

A Letter to the Parishioners of Downton, Wilts, Eng. By the Rev. H. Caswell, Vicar of Figheldean.

MY DEAR FRIENDS:—I have been informed by your Vicar, that some persons, calling themselves "Latter-day Saints," have been trying to persuade you to join their sect, and to leave that good old Church which is built upon the foundation of apostles and prophets. Now, as your Vicar is specially bound by his Ordination Vows "to be ready to drive away from the Church all erroneous and strange doctrines," it is of course his duty to guard you against being led astray in matters pertaining to your souls.

Your Vicar, then, knowing that I am acquainted with the history and doctrines of the "Latter-day Saints," has requested me to address you on the subject, so that you may not be led blindly into a shameful delusion; and as I was formerly connected with you for a short time as the Curate of Downton, I comply the more readily with his reasonable request.

I will then begin by informing you that the "Latter-day Saints" are the same with the MORMONS or MORMONS, who take their name from the Book of MORMON, a book published originally in America, by an American named JOSEPH SMITH, who described himself in the title page as its "Author and Proprietor." This Joseph Smith gave out that he was a prophet of God. He told about an angel appearing to him, who directed him to dig a hole in a certain hill. He said that he dug it in the ground as he was bid, and found a golden book, the leaves of which were covered with letters belonging to an unknown language. He further said that God enabled him to turn these letters into English, and that he thus produced the book which is called the Book of MORMON. But when he was asked to show the golden book itself, he said that God would not allow it to be seen. He was, however, very glad to sell copies of his "Book of Mormon" at a dollar a piece, or four-and-sixpence of our English money.

Most people thought that this story about the angel and the golden book was only a cunning trick to lead simple persons to buy the book of Mormon. But some were also found who believed the story, and paid their money for the book. These people thought a good name better than a bad one, and therefore called themselves "Latter-day Saints." They also put their trust in Joseph Smith, and believed whatever he and his preachers thought fit to teach them.

At the time when I lived in America, Joseph Smith had got together many converts from England and America, at a town called Nauvoo, on the banks of the great River Mississippi. I was desirous to see him, and to find out what possible reason he could give for calling himself a prophet of God. And as he had given out that God had helped him to understand unknown tongues, I determined to visit him, and find out whether he could tell the meaning of a Greek book which I had in my possession. Now I must tell you that this Greek book was a part of the Bible, and contained the Psalms of David. I took this book, and, after a journey of about two hundred miles, I arrived with it at Joseph Smith's house. I told Smith that I had heard it said that he was a prophet of God, and that I therefore wished him to tell me the meaning of the book which I held in my hand. He took hold of it, turned it over, and then said very positively, "This Book is a Dictionary of Egyptian Hieroglyphics."

When I heard Joseph Smith say this, I felt certain that he could not be a Prophet of God, nor even a good man, for if he had been *gifted* as he declared, he would have been likely to know David's Psalms in Greek; and if he had been a *good man*, he would have honestly told the truth; that is, he would have confessed that he did not know the meaning of the book, and would not have called the Psalms a Dictionary. And I saw how very foolish it was to believe his story about the angel and the golden book.

Thus far I have given you my own testimony as to what I myself saw of the false prophet, and heard from his lips. But besides this, I made many inquiries in the town of Nauvoo, and in the neighborhood, from which I found that Joseph Smith was even *more* wicked than I could have supposed. And since our Saviour has told us to "beware of false prophets," and has also said, "By their fruits ye shall know them," I think it my duty to show you the nature of the fruits brought forth by this deceiver. I will mention also that I have in my possession

abundant proofs of the truth of what I am now going to tell you.

1st, then, Smith was a *Profane Swearer*.

Some of the English people who had been tempted to become "Latter-day Saints," and to go to Nauvoo, became very wretched and unhappy after they arrived there, because the "Prophet" had got possession of all their money, and left them in poverty and want. Smith then told them that "it was of no use whining, and that they might go back again to England and be *d—d—d*." Another time, being angry with some of his people, he told them "that they were a *d—d—d* set, and God should *d—n* them." I could give you many more instances of such language if I thought it necessary.

2dly, Smith was a *Covetous man*.

I have seen one of his books called the "Book of Covenants," which professes to consist of revelations from God. In this book it is written, "It is meet that my servant Joseph Smith should have a house built." "Provide him food, and raiment, and whatsoever he needeth." It was by such false revelations as these that he defrauded the simple English people who were converted by the Latter-day preachers, and then left to starve. And it is well known that by such tricks he became possessed of much money and other property.

3dly, Smith was a *Drunkard*.

A shop for the sale of spirits was established not far from the false prophet's house, where he often became intoxicated. In September, 1841, Smith got drunk at this shop, and boasted to the people who were looking on that he could "drink them all drunk." He then told the keeper of the spirit-shop to treat all his friends at his expense. Another time he gave a party, and after a regular frolic, became thoroughly drunk. When he was asked how it was that he, a prophet of the Lord, could get drunk, he answered that it was necessary that he should do so, to prevent the Latter-day Saints from worshipping him as a God.

4thly, Smith was a *Thief*.

Some of the "Latter-day Saints" having committed a robbery on a person in the neighborhood who had enough sense not to be a Mormon, Smith mentioned the robbery in a sermon, and said, "that he did not care how much was taken from that person." He pretended to quote the example of Christ and the apostles, who, he blasphemously said, never scrupled to steal corn in the fields when they were hungry. He said, also, these words: "The world owes me a good living; if I cannot get it otherwise, I will steal it, and catch me at it if you can."

5thly, Smith was an *Adulterer*.

Some of his doctrines led directly to the breaking of the seventh commandment, especially his doctrine of SPIRITUAL WIVES. Of these "spiritual" wives (so-called) he had many in addition to his lawful wife; and the same "privilege" he extended to those whom he called his *apostles*. But, of course, I cannot give you in this letter sufficient proof of his horrid immorality in this respect. I can only assure you that it has been most abundantly proved.

5thly, Smith was (as we have good reason to believe) a *Murderer*.

He taught that it was lawful for him to kill his enemies, even as Moses had killed the Egyptian, and hid his body in the sand. Acting on this principle, he sought the destruction of several respectable persons, either by his own hands or by assassins employed by him. At the time of his death he was in prison on several charges of being concerned in murder. It was this which, more than anything else, stirred up the minds of men against him. And since it was generally believed that the jury before whom he would be tried would consist in a great measure of "Latter-day Saints," who would be sure to acquit him, a mob of persons determined to take the law in their own hands. The furious multitude went to the prison, opened the doors, and put the false prophet to death, not on account of his religion, but for his crimes. Thus an infamous and wicked impostor was himself unlawfully slain.

Now I would ask you, is it likely that God would choose such a man as this to be His prophet, and to be the means of communicating a new revelation to the world! God's prophets have indeed been men, and therefore imperfect beings; but in the general course of their lives they have been as David was, *men after God's own heart*. But Smith was not a man who sometimes sinned and afterwards bitterly repented. From first to last he was a *blasphemer*, a *deceiver*, a *drunkard*, and a *thief*. During the latter part of his life, he was certainly an *adulterer*, and, probably, also a *murderer*.

There are, I know, people who will believe *anything*. I met with persons at Nauvoo who were perfectly acquainted with the wickedness of Smith, and did not even pretend to deny it, who yet professed to believe firmly that he was as truly a prophet as Moses, David, or Daniel. I trust, however, that very few of you will be found so destitute of common understanding, and that most of you will put some confidence in me, who have proved Mormonism and added to it to be an IMPOSTURE.

Do not, then, suffer the preachers and teachers of the "Latter-day" doctrine to impose upon you. They will, perhaps, say very little about Smith, and will keep out of sight for a time the "Book of Mormon," and the Book of Covenants, lest you should be shocked with the wickedness and folly of those books. They will talk of miracles and prophecies, and revelations, and will try to make you believe that they alone are the ministers of God, and that the Church of England is all in darkness and unbelief. But recollect that the Latter-day doctrine began with Joseph Smith, and that he was an *impostor*, as I have proved to you, and the whole falls to the ground.

I remain, my dear Friends,

Your most sincerely,

HENRY CASWELL.

WICKEDNESS may well be compared to a bottomless pit, into which it is easier to keep one's self from falling, than, being fallen, to give one's self any stay from falling infinitely.

Sir P. Sidney.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111. Milwaukee, Wis.—Sam'l. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburyport, "—Dea. J. Pearson. Buffalo, "—W. M. Palmer. New York City.—Wm. Tracy, 75. Brattleboro', Vt.—B. Perham. Delancey-street. Cincinnati, O.—Joseph Wilson. N. Springfield, Vt.—L. Kimball. Derby Line, Vt.—S. Foster, Jr. Philadelphia, Pa.—J. Litch, 16. Detroit, Mich.—L. Armstrong. Chester-street. Eddington, Me.—Thos. Smith. Portland, Me.—Peter Johnson, 37. Glanville, Ind.—N. S.—Ellis. Summer-street. Woodworth. Providence, R. I.—G. R. Gladding. Hallowell, Me.—J. C. Wellcome. Rochester, N. Y.—Wm. Busby. Hartford, Ct.—Aaron Clapp. Salem, Mass.—L. Osler. Hewsellon, N. Y.—W. D. Ghoslin. Toronto, C. W.—D. Campbell. Homer, N. Y.—J. L. Clapp. Wardsboro', Vt.—Ira Wyman. Lockport, N. Y.—H. Robbins. Waterville, Me.—C. E.—R. Lowell, Mass.—E. H. Adams. Hutchinson. L. Hampton, N. D.—D. Bosworth. Worcester, Mass.—D. F. Wetherbee. Maxima, N. Y.—J. Danforth. For GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 320 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the spirit of popular music.

Published by WM. J. REYNOLDS & Co., 21 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 78 Chardon-street. [o. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—According to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until I [Mr. Thorne] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNTON.

HOS. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Moore, New York city, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Brantley, Leeds (Eng.) Medical School, Sir Robert Knig, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 13-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [o. 12.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHEM WETHERBEE,

EMERSON LELAND,

Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Mattings, Table and Piano Covers, Stair-rugs, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 23.]

